

PREFACE.

SEVERAL of my friends from various parts of India to whose help and sympathy I am greatly indebted for the completion of my English translations of the Rāmāyana, Mahābhārata and of other Sanskrit works requested me to undertake an English translation of the Twenty Hindu Smritis which pass under the general name of *Dharma Sastras*. But I always expressed my reluctance to undertake the task for I did not consider myself competent enough to do the same. It is only to satisfy the pressing request of a host of kind friends to whom it is a sin to be disobliging, that I venture to undertake this most arduous work [of publishing in a collected form the Text and a literal*prose English Translation with profuse Explanatory Notes of all the *Samhitās*

Some of these *Samhitās* have already been translated by some eminent scholars of the West. But no attempt has yet been made to translate all of these valuable works and publish them in a few handy volumes so that every student of Hindu Law and Literature may easily possess them for his own use. This is indeed a sad desideratum especially in a century when so much activity is going on both in the East and West to place the intellectual and moral greatness of the ancient Hindus before the English knowing world. The value of *Samhitās* as a sacred record of the life and customs of the ancient Hindus stands supreme over every other Hindu religious work, and it is but necessary that they should be made as much popular as possible. To

encompass this great and sacred end that I have undertaken the present work. I have very carefully collated the Text with the help of a number of Pundits and after carefully going through a number of Texts both in Manuscript and print. The Translation I have attempted to make as much literal as possible, keeping an eye more on accuracy than on literary excellence. To elucidate the Text and Translation I have not hesitated in appending Notes very carefully made out, as elaborately as possible. In my opinion translations of such technical works as *Samhitās* must be always very literal. And I have followed this dictum very carefully throughout the work. My object in publishing a very carefully edited Text along with the Translation is that the reader may go through the Translation and the Text simultaneously and learn for himself the true nature and character of the civil and ecclesiastical laws of the ancient Hindus. It is needless for me to mention here that there is not a single collected edition of the Text of the *Samhitās* available in this country and elsewhere. And this surely, if not any thing else, enhances the value and utility of my publication.

A careful study of the *Samhitās* is fraught with immense value and profit not only to the students and practitioners of law but to the general readers as well. They will by such a study, be not only able to form an estimate of the life and conduct so glorious and eminent in themselves, of the ancient Hindus but will also be able to regulate their own conduct in the same light and on the same line, with such healthy innovations as the environments under which they now live so urgently require. True regeneration of the Hindus depends mainly upon the regulation of their life and conduct upon

national lines. And nowhere can they find greater light and help in forming their national life anew than in the *Samhitās*. Students and practitioners of law in particular will find in these works the earliest and the most genuine Texts of Hindu Laws on which they may safely base their higher studies in this most important department of Literature.

How far I have succeeded in making the Translation literal and accurate it is not for me to pronounce any opinion. I leave it entirely to the judgment of my readers. If however this edition of the early Law Texts proves successful, I shall in a near future undertake the Translation of all the Commentaries for the convenience and use of my legal friends and readers.

Any suggestion that my friends and readers may make for the improvement of the work will be thankfully received by me. I beg only to remind them of the fact that the present undertaking is a national work in which they all like myself are equally interested.

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M N D

INTRODUCTION.

THE Scriptural writings of the Hindus are divided in main into two classes namely *Śruti* or what is heard and *Smṛiti* or what is remembered. The earliest and the most sacred religious work of the Hindus, namely, the *Veda* belongs to the former. In it the words of revelation are preserved in their original state. And all the laws civil and religious which govern and regulate the life and conduct of the Hindus pass under the sacred appellation of *Śruti*. According to the belief of the Hindus *Smṛiti* also is of divine origin. The difference between it and the *Veda* consists in the fact that in the Hindu System of Law the sense is recorded either in the divine words or other equivalent expressions.

The history of the origin of *Smṛiti* attributes it to the Self Sprung Brahmi who communicated it to Manu, who again taught it to the ten patriarchal sages, viz., Marichi, Atri, Angira, Pulastya, Pulaha, Kratu, Pracheta, Vasishtha, Bhrigu and Narada.

Smṛiti consists of three *Kāṇḍas* or sections viz., — (1) *Dhātva* or regulations relating to the performance of religious rites and ceremonies and the general duties of men. (2) *Dharmasūtra* or civil laws relating to the protection of life and property with all their rules and practices. (3) *Priyachitta* or those relating to the atonement for various sins committed. But all these groups of laws religious civil and about atonement, pass by or comprehensive term which is popularly

of holy sages numbering (twenty) according to the list given by Yājñawalkya, namely, — Mānu, Atri, Vishnu, Hārta, Yājñawalkya, Ushanā, Angira, Yama, Apastamya, Samvarta, Katyāyana, Vrihaspati, Parās'ara, Vyāsa, S'aṅkha, Likhita, Daksha, Goutama, Satātapa, and Vas'ishtha.

There are slight variations in the names of authors to be found in the writings of the other Lawgivers. In some works more names are seen. Parās'ara, whose name occurs in the above list, mentions also twenty Lawgivers; but in his enumeration, instead of Yama, Vrihaspati and Vyāsa the names of Kas'yapa, Gārgya and Prachétā are mentioned. In the account given of the *Samhitās* in that encyclopædic work *Padma Purānam* the name of Atri, which is seen in Yājñawalkya's list, is omitted and the number of thirty-six is completed.

Nārada, K

Gārgya, I

Pāraskara, Lokākshi, Kuthumi.

In the Commentary of the *Grihya-Sūtra* by Rām-krishna thirty-nine names are mentioned, of whom nine are not to be found in any of the above lists, viz., Agni, Chvavana, Chhāgaleya, Jātukarana, Pitāmaha, Prajāpati, Buddha, Satyāyana and Soma. Sometimes one person is mentioned as being the author of several Institutes, Comprehensive (*Vrihat*), and Easy (*Laghu*), according to the nature and bulk of the work.

Besides those mentioned above, some more legislators appear to have flourished, namely, — Dhroumya, the priest of the Pāṇḍavās and the author of a Commentary on the *Yajur-Vēda*. Asvāthama, who wrote several treatises

on religious acts and ceremonies, Bhāguri, a commentator of *Manu-Samhitā* and Datta, the son of Atri

According to the Hindus the world is divided into four Yugas or cycles, and each *Samhitā* is considered appropriate for each cycle. Parās'ara regards *Manu-Samhitā* as suited to *Satya-Yuga*, that of Goutama, to the *Tretā*, those of S'ankha and Likhita to the *Dvāpara*, and his own Institutes to the *Kali*, *Yuga*. But this distinction has never been actually observed. Truly does Strange remark.—"In fact had Parās'ara-Smṛiti alone been adopted as the Dharma-Sūtra of the present age it would not have been sufficient for the purpose; inasmuch as the *Vyāvahāra-Kānda* is entirely wanting in his Institutes; so that a professed commentary on this *Smṛiti*, is founded, in this respect, upon nothing belonging exclusively to Parās'ara, beyond a verse extracted from the *A'chāra*, or the *tr. Kānda*, purporting merely that the princes of the earth are, in this age, enjoined to conform to the dictates of Justice." —*Preface to Stranges' Hindu Law.*

Of all the *Smṛitis*, *Manu-Samhitā* is regarded by the Hindus as next in sanctity to the *Védās*. It is the oldest of all the laws and its authorship is attributed to Manu himself, the son of Brahmā. He was the most ancient and the greatest of all Lawgivers *

* Regarding the antiquity of *Manava-Dharma-Sūtra*, Babu S'jāmā Charan Sircār, in his Introduction to *Pyāyashik-Darpan*, arrives at the following conclusion with which we fully concur.

"This is manifest from the following verses of *Manu-Samhitā* (Ch. I). 'From that which is the first cause, not the object of sense, existing everywhere in substance, not existing to our perception, without beginning or end, was produced the divine male, named in all worlds under the appellation of Brahmā (1) having

Subsequent writers, of Hindu Law Codes, considered Manu as their authority and wrote their books

divided his own substance, the mighty power became half male, half female, or *nature active and passive*, and from that female he produced Virāj (23) Know me, O most excellent of *Brāhmaṇds*, to be that person, whom the power Virāj, having performed austere devotion, produced by himself, me, the secondary framer of all this *visible world*. (33) It was I, who, desirous of giving birth to a race of men, performed very difficult religious duties, and first produced the lords of created beings, eminent in holiness — Marīchi, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Prachetā, or Dakṣha, Vas'ishtha Bhṛigu, and Nārada (34—35) They abundant in glory, produced seven other Manus, together with deities and the mansions of deities, and Mahārshis, or great sages, unlimited in power' (36) 'He (Brahmā) having enacted this Code of Laws, himself taught it fully to me in the beginning; afterwards I, taught it to Marīchi and nine other holy sages. (58) This my son Bhṛigu will repeat the divine Code to you without omission, for that sage learned from me to recite the whole of it (59). Bhṛigu, great and wise, having thus been appointed by Manu to promulgate his Laws addressed all the *Rishis* with an affectionate mind, saying — 'Hear' (60) From this Manu named Swayambhuvāḥ, or *Sprung from the Self-Existent*, came six descendants, other Manus, or *perfectly understanding the scriptures*, each giving birth to a race of his own, all exalted in dignity, eminent in power.' (61) Swaroṇuṣha, Outtami, Tāmāsa, Raivata, likewise and Chakṣuṣha, beaming in glory, and Vaivasvata, child of the sun (62) The seven Manus, (who are to be followed by seven more) of whom Swayambhuvāḥ is the chief, have produced and supported this world of moving and stationary beings each in his own *antara* or the period of his reign (63)'

"We cannot but remark that the word Menu (Manu) has no relation whatever to the moon, and that it was the seventh, not the first of that name, whom the *Brāhmaṇas* believe to have been preserved in an ark from the general deluge him they call the child of the sun, to distinguish him from our legislator, but they assign to his brother Iāna the office (which the Greeks were

that no part of their books contradicting Manu, was regarded as an authority on the subject Vṛihaspati

latter of whom professes to have formed his opinion from an examination of the code itself, conceive that it was composed in the 13th century previous to the Christian era. Schlegel gives it as his decided and well considered opinion, '*quod multorum annorum meditatio me docuit,*' that the Laws of Manu were promulgated in India at least as early as the seventh century before, Alexander the Great, or about a thousand years before Christ. He places the *Rāmāyana* of Vālmiki at about the same date, and doubts which of them was the older Elphinstone, who is inclined to attribute great antiquity to the Institutes of Manu on the ground of difference between the laws and manners therein recorded and those of modern times, and from the proportion of the changes which took place before the invasion of Alexander the Great, infers that a considerable period had elapsed between the promulgation of the code and the latter epoch, and he fixes the probable date of Manu, to use his own words 'very loosely' somewhere about half way between Alexander (in the fourth century before Christ,) and the *Vēdās* (in the fourteenth.) Professor Wilson thinks that the work of Manu, as we now possess it, is not of so ancient a date as the *Rāmāyana*, and that it was most probably composed about the end of the third or commencement of the second century before Christ Sir William Jones' inference, founded on a consideration of the style, is, however, opposed to the learned Professor's conclusion. Sir William says, and with reason too — "The Sanskrit of the three *Vēdās*, that of the *Manava-Dharma-Sāstra*, and that of the *Purāṇs* (of which *Rāmāyana* is one) differ from each other in pretty exact proportion to the Latin of Numa, from whose laws entire sentences are preserved, that of Appian which we see in the fragments of the twelve tables and that of Cicero or of Lucretius, where he has not affected an obsolete style if the several changes, therefore, of the Sanskrit and Latin took place, as we may fairly assume, in times very nearly proportional, the *Vēdās* must have been written about three hundred years before these Institutes and about six hundred years before the *Purāṇs*." He then remarks — "The dialect of Manu is even observed in many passages to resemble that of the *Vēdās*, particularly in a departure from the more

the essence of the *Védīs*, that no code contradicting Manu, was considered as an authority, that other

Egyptians) remarks — '*Dārāshekahi* was persuaded and not without sound reason that the first Manu of the *Brāhmanas* could be no other person than the progenitor of mankind, to whom Jews, Christians, and Mussulmans unite in giving the name of Adam.'

'The learned writer further remarks — 'The name of Manu (like *Mens*, *mens*, and *mind*,) is clearly divided from the root *man* or *men* to understand, and it signifies as all the *Pandits* agree, 'intelligent,' particularly in the doctrines of the *Védīs* which the composer of our *Dharma Śāstra* must have studied very diligently, since great numbers of its texts changed only in a few syllables for the sake of the measure are interspersed through the work. A spirit of sublime devotion, of benevolence to mankind, and of amiable tenderness to sentient creatures pervades the whole work, the style of it has a certain austere majesty that sounds like the language of legislation and extorts respectful awe; the sentiments of independence on all beings but God, and harsh admonitions even to kings, are truly noble, and the panegyrics on the *Gdyatṛī* the mother (as it is called) of the *Védīs* prove the author to have adored (not the visible material sun, but) that divine incomparable greater light, (to use the words of the most venerable text of Indian Scripture,) which illumines all, delights all, from which all proceed, to which all must return, and which alone can eradicate (not our visual organs merely, but) our souls and our intellects.'

'Mr. Morley, the author of the *Analytical Digest*, who in his Introduction to the *Hindu Law* has cited the observations of the Sanskrit scholars of Europe, makes this concluding remark — 'Whatever may be the exact period at which the *Manava-Dharma-Śāstra* was composed or collected, it is undoubtedly of very great antiquity, and is eminently worthy of the attention of the scholar, whether on account of its classical beauty, and proving as it does that even at the remote epoch of its composition the Hindus had attained to a high degree of civilization or whether we regard it as held to be a divine revelation, and consequently the chief guide of moral and religious duties by nearly a hundred millions of beings'—*Morley's Digest*, Vol I Introd, p. cxvii.

Sāstras and treatises on grammar or logic so long only shone as Manu, who taught the way to religion, profit and desire, was not seen in competition with them "

Babu S'yámá Charan gives, in his learned work, the following concise account of the other *Samhitās*

'Atri composed a remarkable law treatise, in verse, which is extant

'Vishnu is the author of an excellent law treatise, which is for the most part in verse Hārīta wrote a treatise in prose Metrical abridgments of both these works are also extant

"Yājñawalkya appears, from the Introduction to his own Institutes, to have delivered his precepts to an audience of ancient philosophers assembled in the province of Mithilā The Institutes of Yājñawalkya are second in importance to Manu, and have been arranged in three books viz, *A'chāra*, *Vyāvahāra* and *Prāyaścitta Kānda* containing one thousand and twenty three couplets

Us'ana composed his Institutes in verse, and there is an abridgment of the same

'Angira wrote a short treatise containing about twenty couplets

'Yama or Jama composed a short tract containing a hundred couplets

"Apastamba was the author of a law tract in prose which is extant as well as an abridgment of it in verse

'The metrical abridgment only of the Institutes of Samvarta is found in this country

The other Sanskrit scholars too of Europe do not and cannot, deny that the *Samhitā* of Manu is the most ancient, or the first, work of Law

"Kātvāyana is the author of a clear and full treatise on law and also wrote on grammar and other subjects

"An abridgment of the Institutes, if not the Code at large, of Vrihaspati, is extant

"The treatise of Parās'ara, which consists of the *A'chāra* and *Prāyścitta Kandas*, is extant

"Vyāsa is the reputed author of the *Purāṇas* he is also the author of some works more immediately connected with the law

"Sankha and Likhita are the joint authors of a work in prose, which has been abridged in verse their separate tracts in verse are also extant

"Daksha composed a law-treatise in verse

"Goutama is the author of an elegant treatise although Texts are cited in the name of his father Gotama, the son of Utathya

"Sātātapa is the author of a treatise on penance and expiation, of which an abridgment, in verse, is extant

"Vas'ishṭha is the last of twenty legislators named by Yājñawalkya, his elegant work in prose is intermixed with verse

"Besides the *Samhitās* above mentioned, there is extant a part of Nārada's *Samhita*, and some Texts of other sages, except Kuthumi, Buddha, Satāyana, and a few more (whose *Vachanās* and names rarely occur in any compilation) are seen cited in the Digests and Commentaries

"The works of the sages do not treat of every subject as the Institutes of Manu do, and it is the opinion of *Pandits* that the entire work, of none of the sages, with the exception of Manu has come down to the present times"

There are Glosses and Commentaries on some of the principal *Samhitās* without which the original works would have been utterly unintelligible. A number of Glosses on *Manu Samhitā* are said to have been written by the sages of yore. These save that of Bhāguri are not extant now. Of the modern Commentaries and Glosses, that by Medhātithi son of Viraswami Bhatta which having been partly lost has been completed by the Court Pandits of Madanapāl a prince of Digh, that by Govindarājā and that by Dharanidhara were held in great esteem until a most important and erudite Commentary was written by Kulluka Bhatta. The Glosses of Manu known as the *Madhavi* by Śāyanachāryya and the *Nanda rajkrit* by Nandarājā are known amongst the Marhāttās the former being considered as the most authoritative in the Kārnātic. There is another Commentary on Manu known as *Manwanthachandrikā*. Another Commentary on the same sacred work is cited by Śridharāchāryya in his *Smṛiti Sara* named *Kama dhenu*.

Nanda Pandita wrote a Commentary on *Vishnu Samhitā* called the *Vaijayanti* and another on *Parā* ■ ara

The most ancient Commentary on *Yājñawalkya Samhitā* is the Gloss of Aparārka. Then comes the most celebrated Commentary Mitīkshara of Vyānane swara. Two more Commentaries on the same *Samhitā* were written by Devabodha and Viśwarupa. The Bengal School of Lawyers holds in highest esteem the Commentary on *Yājñawalkya* known as *Dipalalika*. Its authorship is attributed to Sūlapīni a native of Mithilā who resided at Sakuria in Bengal.

The *Mitīkshara* is not only a Commentary on

Yajña-walkya Saṁhita, but a general Digest highly valued and esteemed by the Hindus. Its character is thus described — "By citing the other legislators and writers as authority for his explanation of Yājñawalkya's Text which he professes to illustrate, and expounding their Texts in the progress of his work and at the same time reconciling the seeming discrepancies, if any between them and the Text of his author, Viśvānāś'wara has surpassed all those writers of Commentaries whose works combine the utility of regular Digests with their original character as Commentaries.

Kulluka Bhatta, the celebrated Commentator of the *Manava Dharma Śāstra* also wrote a Gloss on the Text of Yama. The *Varadā rājyā* by Varadā rājī, although a general Digest, is written principally as a Commentary on the Institutes of Nārada. It is considered as an authority in the Southern schools. The *Madhaviya*, though dealing principally with the *A'chāra* and *Prāyaschitta* portions of the *Pārāśara Smṛiti*, is in fact, an excellent Digest held in high esteem in Southern India. There is a general abridgment of Smṛitis called *Chaturvimsatī Smṛiti Vyākhyā*, or "An Exposition of the Twenty Four Smṛitis."

The Legislators, however, do not agree in all respects. They are sometimes seen even to differ from Manu himself. But when such differences appear no one is allowed to accept one Text and reject the other. Hence arose the necessity of a Complete Digest "which after harmonizing the conflicting authorities might lay down the rules to be followed in practice.

the apparently contradictory Texts in the light of the most sacred Text of Manu himself. Sometimes Texts from *Védās* and *Purānās* are quoted as authority but the *S'ruti*-being always respected as the highest. The authors of Digests were always guided by the following scriptural maxims in forming their opinions. "A principle of law, established in one instance, should be extended to other cases also, provided there be no impediment." "Between rules general and special the special is to prevail" "If there be a contradiction between a *S'ruti* and a *Smṛiti*, the former is to be followed; but if there be no such contradiction, the *Smṛiti* should be acted upon (*Jatili*)" "If two Texts differ, reason must in practice prevail (*Yājñavalkya*)"

All parts of the *Dharma-Sāstra* have not been treated by these Digests nor are their conclusions the same. These differences have led to the formation of the different Schools. There are five such Schools or divisions of Hindu Law in India, namely, the *Goudiya* (Bengal), Benares, the *Āstika* (North Behar), the *Mahārāshtra* and the *Drāvida*. The original *Smṛitis* are always common to them all, but the doctrines, inculcated in particular Digests, differ.

The chief guide of the Benares school is the *Nīlakaṇṭha* of Viṣṇuśekhara. This work is of greater authority than any of the other Digests, for, as Mr Colebrooke remarks,—“It is received in all the schools of Hindu Law, from Benares to the Southern extremity of the Peninsula of India, as the chief ground work of the doctrines which they follow, and as an authority from which they rarely dissent” The other works which are also respected by the Benares School are the *Viṣṇuśekhara* by Viṣṇuśekhara the *Parāśara* by

Introduction

Mādhava, the Vyākhyāna Mādhava, the Nirnaya-Sindhu, and the Vivāda-Tāndava and other works of Kamalākara

The works held in highest authority by the Mithilā School, are the Vivāda Ratnākara and Vivāda-Chintāmani. The Vivāda Chandra by Lakshmi Devi is also respected. Vyāvahāramayukha of Nilakanta, the Nirnaya-Sindhu, the Hemādri, the Vyāvahāra Kaustava and Parasurāma Mādhava are held in highest authority by the Mahārītā School. The Mādhaviya, the Smṛiti-Chandrika, and the Sarasvatī Vilāsa are the works of authority in the Drāvīda School.

Mitākshara is always respected as of paramount authority everywhere even in Orissa except Bengal Proper which has alone taken for its chief guide in matters of inheritance the Dāya Bhāga of Jimut Vāhana who is generally called the Founder of the Bengal School. The other works of great authority in Bengal are the the Dāya Tattva, the Subodhini, and the Dāya Kramasāṅgraha.

Dāya Tattva is a part of Raghunandana's Smṛiti-Tattva treating of inheritance. It is a short legal tract in which Jimut-Vāhana's doctrines are strictly followed.

The other works on inheritance accepted by the Bengal School are the Dāya Nirṇaya by Śrīkara Bhaṭṭācāryya and a few more which are nothing but epitomes of the works of Raghunandana and Jimut-Vāhana.

There are several Commentaries on the Dāya-Bhāga, of which that by Śrīnāth A'cāryya is acknowledged as the most excellent exposition of the Text and was considered as a great authority before the appearance of Śrī Kṛishna's Commentary.

There is also a Gloss on the Text of Jimut Vāhana by Achyuta Chakravarti. There is another Gloss on the same work by Mahésvara which is, for the greater part, an able interpretation of the Text of Jimut-Vāhana. "The Commentary of Śrīkṛṣṇa Tarkālakāra," says Mr Colebrooke, "is the most celebrated of the Glosses of the Text of the Dāya Bhāga. It is the work of a very acute Logician, who interprets his author and reasons on his arguments with great accuracy and precision, and who always illustrates the Text, generally confirms its positions, but not unfrequently modifies or amends them. Its authority has been long gaining ground in the Schools of Law throughout Bengal and it has almost banished from them the other expositions of the Dāya-Bhāga, being ranked in general estimation, next after the treatise of Jimut-Vāhana and of Raghunandana."

YA'JNAWALKYA SAMHITA',

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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Harivamśa, Agni Purāṇam, Mārkaṇḍeya
Purāṇam, &c., &c.*

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A PREFATORY NOTE ON YA'JNAWALKYA

YA'JNAWALKYA delivered his precepts to a number of ancient philosophers assembled in the province of Mithilâ. His Institutes are regarded by the Hindus as second in importance to those of Manu. They have been divided into three books, namely *âchâra*, *vyâta hârâ* and *prâyas'chittâ*. The work contains one thousand and twenty three couplets.

It is very difficult to ascertain the date of the composition of this work. Morley, in his Introduction to Hindu Law, thus observes on the subject:

"The age of this Code cannot be fixed with any certainty, but it is of considerable antiquity, as indeed is proved by passages from it being found on inscriptions in every part of India, dated in the tenth and eleventh centuries after Christ. 'To have been so widely diffused' says Professor Wilson, 'and to have then attained a general character as an authority, a considerable time must have elapsed, and the work must date, therefore, long prior to those inscriptions.' In addition to this passages from YA'JNAWALKYA are found in the *Pañchatantra*, which will throw the date of the composition of his work at least as far back as the fifth century, and it is probable even that it may have originated at a much more remote period. It seems however, that it is not earlier than the second century of the Christian era, since Professor Wilson supposes the name of a certain *Muni, Nanaka*, which name is found in YA'JNAWALKYA'S Institutes, originated about that time."

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YĀJÑAWALKYA SAMHITA.

CHAPTER 1.

HAVING adored Yājñawalkya, the lord of Yogins (ascetics), the Munis (anchorites) said — "Do thou describe unto us in full, the religious rites of Varnas (four castes), *śis'ramās* (four orders),¹ and [those of] other inferior castes" (1)

Meditating for a while that lord of Yogins, residing in Mikhilā² said to the Munis —

"Know [these to be the] religious rites of the country where the antelope [roams at large]. (2)

Purāṇam,³ *Nyāya*,^{4a} *Mīmāṃsā*,^{4b} *Dharma Śāstra*,^{4c} *Védāṅga*^{4d} [six], and the *Védās*^{4e} (four in number),— these fourteen are the roots of knowledge and religion (3)

1 A stage or order or period of the religious life of a Brahmanah, *vis*, *Brahmacharyyam*, student life, *Gṛhastyam*, domestic mode, *Vānaprastham*, retirement in the forest and *Sannyāsa*

2 A tract of country in Behar

3 A class of religious literature, eighteen in number. The name *Purāṇam*, which itself implies *old*, indicates the object of the compilation to be the preservation of ancient traditions. The Lexicon of Amat Sinha gives, as a synonym of *Purāṇam*, *Pañchalakṣhanam*, that which has five characteristic topics, *vis*, (1) Primary Creation or Cosmogony, (2) Secondary Creation or the Destruction and Renovation of Worlds including Chronology, (3) Genealogy of Gods and Patriarchs, (4) Reigns of Manus, (5) History. The eighteen *Purāṇas* — *Brahma*, *Padma*, *Vishnu*, *Saiva*, *Bhāgavat*, *Nāradya*, *Mārkaṇḍeya*, *Agni*, *Bhaviṣya*, *Brahmavairvarta*, *Linga*, *Varāha*, *Skanda*, *Vamana*, *Kurma*, *Matsya*, *Garuda*, and *Brahmanda*.

3a A System of Hindu Philosophy founded by sage Gautama. It gives a philosophical arrangement with strict rules of reasoning which

Manu, Atri, Vishnu, Hārita, Yājñawalkya, Us'anā, Angirā, Yama, A'pastāmva, Samvartta, Kātyāyana, Vrihaspati, Parās'ara, Vyāsa, S'aṅkha, Likhita, Daksha, Gotama, S'ātātapa, and Vasishtha are the promulgators of Dharma-S'āstras (religious codes) (4—5)

All [articles] that are reverentially offered to a [worthy] 'person determining [proper] place (and) time, and others (other religious rites) are the marks of religion, (*i.e.*, the means of attaining to the fruits of religious observances) (6)

S'rutis,¹ Smṛitis,² conduct of pious men, self-love, desire begotten of perfect determination are held [to be the] sources of religion, (*i.e.*, religious knowledge). (7)

may be compared to the dialectics of the Aristotelian school. The text of Gautama, *Nyāya Sūtras*, is a collection of Sūtras in five books or lectures, each divided into two daily lessons, and those again are subdivided into sections.

3(b) A System of Hindu Philosophy, the object of which is the interpretation of the Vēdas. "Its purpose," says a Commentator, "is to determine the sense of revelation. It is divided into two; the prior (*Parva*) *Āśmīdāśī* is practical as relating to work (*Karma*) or religious observances to be undertaken for specific ends; and it is accordingly called *Karma-Āśmīdāśī* in contradistinction to the theological, which is named *Brahma-Āśmīdāśī*."

3(c) Religious Codes, *i.e.*, Samhitās.

3(d) Certain classes of works regarded as auxiliary to the Vēdas and designed to aid in the correct pronunciation and interpretation of the text and right employment of *Mantras* in ceremonials. They are six in number — (1) *S'ikṣā*, the science of proper articulation and pronunciation, (2) *Cakṣanīya*, prosody, (3) *Vyākaraṇam*, grammar; (4) *Nirukṭa*, etymological explanation of different Vēdic words, (5) *Jyotiṣa*, astronomy, (6) *Kalpa*, ritual or ceremonial.

3(e) Rik, Sām, Yajush and Atharvan,—these are the four Vēdas.

1 What is heard, *i.e.*, the Vēdas

2 What is remembered, *i.e.*, the Purāṇas, Dharma-S'āstras, etc.

The seeing of ātman (self) by Yoga (suppression of mental faculties) is a religion superior to that of all these works, *vis*, performance of religious rites, good conduct, self restraint, abstention from cruelty, charity, and Védic studies (8)

Four persons well read in the Védās and Religious Codes, or a number of Bráhmaṇās versed in the three Védās, form a synod. Whatever this (synod) or a person foremost amongst those well versed in spiritual science, declares, is religion² (9)

The Bráhmaṇās Kshatryās Vais yās and the S udrās are the (four) Varnas (castes) of them the first three are the twice born³. All their rites from the very conception (Garbhádhānam) to death (S ráddha) are performed with the recitation of Mantrās (mystic syllables) (10)

Garbhádhānam [takes place when conception is formed] during the menses, Pumsavanam (formation of a male child) before the moving of the foetus Seemantonnayanam in the sixth or eighth [month] and Játakarma after delivery (11)

Námakaranam [takes place] on the eleventh [day after birth], Nishkramanam in the fourth month Anna práśanam, in the sixth month and Chudáakaranam should be performed according to the practices of the family (12)

With this (performance of rites) the sin begotten of semen and blood is dissipated in case of women these purificatory rites are performed without Mantrās [their marriage is only accompanied with Mantrās] (13)

1 The author here means that one should remove his doubts in any religious question by the determination or decision of the entire body of this Religious Synod or by that of an expert in spiritual science

2 They are entitled to perform the ceremony of Samskaras. They are said to be born again when they put on the sacred thread

The Upanayanam [ceremony] of a Brāhmanāḥ [is performed] in the eighth year [counting from the time] of conception; [that of] a Kshatriya, in the eleventh or according to the practices of the family. (14)

After the celebration of the Upanayanam ceremony, the preceptor, after reciting *Maha-Vyāhṛiti*,¹ should teach the disciple the Védās, good and pure conduct. (15)

Having placed the sacred thread on the ear, one, with his face directed towards the north, should pass urine and excreta during the day and the period of conjunction (morning and evening), and with that towards the mouth in the night. (16)

Then taking the organ and raising it up, he should wash and purify it with earth and water so carefully that there may not be the least smell or a particle of [urine or excreta] left (17)

Then seated in a purified place with his face directed towards north or east and placing his hand between the two knee-joints, a twice-born one should daily rinse his mouth with *Brahma-Tirtham*. (18)

The bases of the smallest finger, the fore-finger, the thumb and the fore-part of the palm are severally called *Prajāpati-Tirtha*, *Putri-Tirtha*, *Brahma-Tirtha* and *Deva-Tirtha*. (19)

After drinking water thrice, [one] should rinse his mouth twice with the base of the thumb and then wash the upper apertures (nostrils, etc.) with water, natural, devoid of foam and bubbles and not brought by the S'ūdrās. The twice-born, (i.e., the Brāhmanāḥ,

¹ A mystic word uttered by every Brāhmanāḥ in performing his daily Sandhyā, adoration these Vyāhṛitis are those of *Bhūr*, *Bhuvā*, and *Svā*. The latter is uttered after the

Kṣatriya and the Vaisya } are generally purified when the water reaches the breast, throat and the palate. The women and Sūdras are purified when it merely touches the lips (20—21)

[One] should daily bathe in the morning, sprinkle [his person] with the *A'pohisthā* mantram, practise *prāṇāyama* (suppression of the vital airs), *Sūryyopasthānam* (worshipping the sun), and recite the *Gāyatrī* ¹ (22)

Having suppressed the vital airs, one should recite the *Gāyatrī*, thrice along with the *A'pohisthā* mantram preceded duly by a *Vyāhṛti* united with a *Pranava* ² (23)

Having suppressed the vital airs, sprinkled himself with water [accompanied] with [the recitation of] *A'pohisthā* mantram, [one] should, with his face towards the west, recite the *Sāvitrī* ³ in the evening till the stars rise (24)

In the morning one should sit, with his face towards the east, till he sees the Sun [and perform] the *Sandhyā* ⁴ (morning and evening devotions). After the *Sandhyā* adoration, he should worship [the sacred] fire (25)

Then saying "I am such and such," (i.e., taking his own name,) he should salute the elders and then serve his preceptor steadfastly for the fruition of his (*Swādhyāya*) Védic studies (26)

He should study when called [upon by his preceptor to do so] and dedicate unto him [whatever had been] acquired [by him by begging]. He should

¹ A very sacred verse repeated by every Brāhmana at the Sandhyā (morning and evening devotions)

² The mystic syllable *Om*

³ A celebrated verse of the Rig Veda so called because it is addressed to the Sun

⁴ *Āpohisthā* in morning and evening

secure [the preceptor's] well being by his mind, words, body, and deeds. (27)

The grateful, the submissive, the intelligent, the pure, those who do not suffer from mental and physical ailments, those who are shorn of jealousy, the good-natured, those who are clever in serving friends, those who distribute learning and riches, are worthy of receiving religious instructions. (28)

One should carry a staff, a deer-skin, a sacred thread and a belt; and for supporting himself [he] should secure alms from the house of a Brāhmanaḥ of unimpeachable character. (29)

Using the word *bhavati*¹ respectively in the beginning, middle, and end, a Brāhmanaḥ, Kshatriya, or a Vais'ya should beg alms.² (30)

Having offered his adoration to the sacred fire,³ he should, 'with the permission of his preceptor, take his meals silently. But before it he should adore the edibles' without speaking ill of them and perform the *A'pos'dna*-rite, (a kind of prayer or formula repeated before and after eating, popularly called *Gaṇa'usha*). (31)

While a *Brahmachārin* (leading the life of a religious student), one should not partake of boiled rice brought from elsewhere unless he suffers from any disease. And a Brāhmanaḥ⁴ only is allowed to take food

1 An address of respect.

2 A Brāhmanaḥ should say,—"*Bhavati, bhikṣām dāhi*," Madam, give me alms. A Kshatriya should say,—"*Bhikṣam bhavati, dāhi*," A Vais'ya should say,—"*Bhikṣam dāhi bhavati*."

3 If he has not adored the fire before³ It shows that adoration of the sacred fire is obligatory on every Hindu.

4 The word *Brāhmanaḥ* is particularly used here, for a Kshatriya, or a Vais'ya, religious student is not allowed to take food on the occasion of a *S'rāddha*.

as he likes [when invited on the occasion of a] *Śrāddha*¹ provided he does not break his vow (32)

[A twice born] should always avoid honey, meat, collyrium, residue of food (partaken of by any body else than a preceptor), harsh words, women, injury to animals looking at the Sun (in the morning and evening), obscene words and calumny (33)

He is called *guru* who having performed all the rites [beginning with the Garbhādhānam] delivers instructions in the Védās. He is called *ācāryya* who teaches the Védās after having performed only the ceremony of Upanayanam (34)

[He is called] *upādhyāya* who teaches only a portion of the Védās, [and he is] called *ṛitwik* who celebrates sacrifices. Of them every one deserves greater respect according to the order [in which] he is mentioned. But the mother is superior to them all. (35)

In studying each Védā, one should lead the life of a religious student for twelve years, or for five years (at the lowest). Some say [one should observe] *brahmacharyyam* while studying the Védās. [One should have] his hairs shaven in the sixteenth year [beginning with the conception] (36)

The period up to the sixteenth, twenty second, and the twenty fourth year is laid down as the time for Upanayanam [respectively] for the Brāhmanah, Kshatriya and the Vaisya (37)

After that, i.e., (when Upanayanam is performed) they are prohibited from performing all the religious rites [and] reciting the *Gāyatrī* till they perform the rite of the *Vratyastoma*² (38)

¹ A religious rite performed in honor of the departed manes

² Name of a sacrifice performed to recover the rights forfeited by the student after leaving the Samāśrama

The first birth proceeds from the parents, and the second, from the binding of the *Mounjī*¹ (investiture with the sacred thread); therefore the Brāhmanās, Kshatriyās, and the Vais'yās are called the twice-born. (39)

Of sacrifices, asceticism and sacred rites, the Védā alone is more powerful in bringing emancipation unto the twice-born [ones] (40)

The twice-born, who daily studies the Rig-Védam, gratifies the celestials with honey and milk, and the departed manes with honey and clarified butter. (41)

He, who daily studies the Yajur-Védam, to the best of his power, gratifies the celestials with clarified butter and nectar, and the departed manes with clarified butter and honey (42)

He, who daily studies the Sāma-Védam, gratifies the celestials with Soma juice and clarified butter, and the departed manes with honey and clarified butter (43)

He, who daily studies, to the best of his power, the Atharvan of [Rishi] Angiras, gratifies the celestials with marrow, and the departed manes with honey and clarified butter (44)

He, who studies daily, to the best of his power, the Védās in the form of questions and answers, the Purānās, Dharma-S'āstras (Religious Codes), [Rudra-daivata-] mantras, Gāthās, Itihāsās (History), and other (Religious verses), sciences (Vārūṇī), gratifies the celestials with meat, milk, boiled rice and honey, and the departed manes with honey and clarified butter (45—46)

Gratified, they (the celestials and the departed manes) please him (the reader) with the auspicious

¹ *Mounjī* means the girdle of a Brahmanah made of a stripe string of *Mounja*-grass. *Mounjabandhanam* means the binding of the *Mounja*-grass girdle, i.e. investiture with the sacred thread

fruition of all his desires. He, who recites [the portion of a Veda relating to a particular] sacrifice, reaps the fruit of that [particular sacrifice] (47)

A twice born person, who daily studies the Védís reaps the fruits of giving away thrice the earth full of riches [as well as those] of the best ascetic observances (48)

A perpetual religious student [who vows a life long abstinence and celibacy,] should [for ever] live near his preceptor, in his absence, [near] his son, in the latter's absence, [near] his wife, [and in her absence] near the sacred fire (49)

By such a method [a religious student] who has controlled his senses, after renouncing his body attains to the region of Brahmá, he is not born again in this world (50)

Having completed his Védí, (i.e., Védic studies) or the vows (of celibacy), or the both, and after having paid the best fee to his preceptor, he should, with his (preceptor's) permission, take his bath (51)

[A twice born one,] whose celibacy has not been disturbed, should marry a maiden endued with auspicious marks, (i.e., shorn of all defects, such as, eunuchism, etc.) *ananyapuruskām* (who had not been known by any one before or who had not previously been promised to any one), beautiful, *asapindām*, (i.e., remote from his father's family by seven degrees and that of his mother by five,) younger in age freed from (incurable) diseases, having brother, born in a different *gotra* (family) distanced from his mother's family by five degrees and that of his father by seven (52—53)

[A maiden should be taken from] a highly respectable family, of persons well read in the Védís and

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[A maiden should be taken from] a highly respectable family, of persons well read in the Vēdās and

inheriting the virtue of ten generations [five degrees higher on both the paternal and maternal side], prosperous [with riches and servants]; but not even from [such a] family, if there be any hereditary disease. (54)

A bride-groom should be endued with all the accomplishments [enumerated above], be of the same caste and social standing, well-read in the Védās, carefully examined about his manly power, youthful, intelligent, and agreeable to all the people. (55)

There is a saying that the twice-born ones can get their wives from among the S'ūdrās I do not approve of it; for, the *ātman* (soul) itself is born there (in the wife) [as the son].¹ (56)

The Brāhmanās, Kshatriyās, and the Vais'yas must take wives, three, two and one in number according to the order of their caste.² The wife of a S'ūdra must be of his own caste. (57)

That is called a Brāhma marriage where a maiden, adorned according to one's own power, is given away to [a bride-groom] on being invited. A son, begotten of such [a marriage], sanctifies twenty-one generations.³ (58)

¹ For the purpose of begetting a son, a twice born one must not marry a S'ūdra woman. But he can, after the demise of his own caste wife, take a S'ūdra wife for the satisfaction of his carnal appetites. This is the purpose of the S'loka. If a Brāhmanaḥ, however, begets a son upon his S'ūdra wife, the son does not inherit his father's property.

² A Brahmanaḥ can take his wife, three in number, from amongst the Brāhmanās, Kshatriyas and the Vais'yās, a Kshatriyaḥ can take two wives from amongst the Kshatriyas and Vais'yas, and a Vais'yaḥ can take one wife from amongst the Vais'yas.

³ Ten generations before, ten generations after, and the soul of the begetter

[That is called] Daiva [marriage] [in which a maiden is given to] a ṛitwijah (priest) engaged in a sacrifice [A marriage that is celebrated [after] taking a pair of cows [is called] A'rsha. A son born of the former, sanctifies fourteen generations and that of the latter six (59)

[A marriage in which a maiden] is given to a soliciting [person] after saying [practise religion with her], is called Kāyah^a. [A son] begotten of [such a marriage], sanctifies six generations [upwards] and six generations [downwards] together with the soul [of the begetter] (60)

A's ura [marriage is that in which] money is taken [in exchange for the bride]. Gāndharva [marriage is that in which the parties] unite themselves by a vow of mutual love, a Rākshasa marriage [is that in which the maiden] is carried away by fighting [and] a Piśācha marriage [is that in which] a maiden [is taken away] stealthily [while asleep or by stratagem] (61)

[In an alliance] between parties of the same caste, the hand should be taken in that between a higher caste and a lower one the Kshatriyah should take an^a arrow, and a Vaisyah], a goad (62)

A father, a grand father a brother, one of the same family and a brother can give away a bride. With the death of the preceding [person] the succeeding person in order [can do the same provided that] he is in natural temper, (i.e. does not suffer from insanity) (63)

[A qualified person] not giving away in marriage a maiden will be visited by the sin of the destruction of fetus at every time of her menses. In the absence of a guet, the maiden should herself give her away (64)

[If a person] steals (gives to another) a maiden who had been (once) given away (either) by words or

^a One of the eight kinds of marriage others are called Praśaṅga.

mind, he meets with the punishment of a thief. But if a bridegroom, better than [the promised] one is got, she may be (even if promised) given away to him (the former) (65)

[If one] gives away (1 maiden) without mentioning her shortcomings, [he] is punished with the highest pecuniary punishment (*uttamasāhasam*)¹. For renouncing a maiden who has no shortcomings, or for attributing (false) defect to her, one is punished a hundred times more (66)

A virgin (maiden), or one who has been known by a man, when purified again (after performing the purificatory rites), is called 'born again' (*punarbhū*). She, who having left her husband, seeks one of her own caste out of lust, is called *Strairinī* (an unchaste woman). (67)

A younger brother (of a woman's husband), [in his absence,] a *sapinda* (a kinsman connected by the offering of the funeral rice ball to the manes), [in his absence,] one of the same family (*sagotra*), for begetting a son, can, with the permission of her elders, having his body rubbed with clarified butter, know a woman, who has not given birth to a son, in her season, one after another, till she conceives. Otherwise, (i.e., if he knows her at any other time,) he will be condemned. A son, born by this procedure, will be [called] *Kṣhetraja*² (68—69)

[One should make] an unchaste wife,—deprived of [all her] rights living poorly, taking only a morsel of food (*pindamātrapajñinim*)³ always chidden and lying

1 A fine of 1000, or according to some 80,000 paras

2 One of the twelve kinds of sons allowed by the old Hindu Law the offspring of a wife by a kinsman duly appointed to raise up issue to the husband

on earth,—live in his own house, [so that she might withdraw herself from her sinful course] (70)

The Moon has conferred on them (women) purity, the Gandharvas, sweet speech, [and] Fire, the most exalted state of holiness, [therefore] women are most holy (71)

[If a woman commit] adultery [mentally] [she gets] purified with her menses, renunciation [of a woman] is prescribed, [if she] conceives [by associating with a low caste man] or commits a mighty iniquity, such, as the destruction of an embryo, that of her husband, etc (72)

• One can take a second wife, [if his existing wife] drinks intoxicating liquors, suffers from any disease, is wicked, barren, dissipates money, utters unpleasant words, gives birth to female issues [only] and is inimical to her husband (73)

But the superseded wife should (always) be maintained, otherwise a great sin is committed. Threefold objects of life (virtue, worldly profit, and pleasure) multiply there where the husband and wife¹ help each other (74)

• [The woman] who does not see any other man, whether her husband is alive or dead reaps great fame in this world and sports with Umā² in the next (75)

[If a husband renounces] a wife, who carries out his command, is skilful in work, who has given birth to heroic sons, (and) is sweet speeched she should be given one third of [her husband's] property and maintenance [if he is poor] (76)

1 She will be allowed only that quantity of food which will keep her body and soul together

2 The consort of Śiva one of the three deities of Hindu Triad

A wife should carry into practice her husband's words,—for this is the highest duty of a wife; but [she] should await the period of purification [if her husband] is sullied by any great iniquity. (77)

By sons, grandsons and great-grandsons, is acquired an unending family [in this world] and the celestial region hereafter; for these purposes a wife should be served and well-maintained and protected¹ (78)

Sixteen days or nights [commencing with the day of the menses] are the menstrual period of the womankind; of them one should know his wife on the night of an even day [such as, the fourth, the sixth, or the eighth, night]. This is *Brahmacharyyam*². On the other hand, one should avoid parva³ days and the first four days [of the menses] (79)

[One] should [always] avoid *Maghā*⁴ and *Mulā*⁵, and thus knowing his wife, emaciated (by restricted diet and the observance of menstrual regulations) when the moon sets, a man should procreate an excellent son endued with auspicious marks. (80)

1 These two are the fruits of marriage, namely, the Family is multiplied in this world and the celestial region is attained hereafter, one's progeny being entitled to perform the *Agniksha* rites

2 A husband should know his wife for the purpose of procreating sons and maintain her for religious purposes

3 If one knows his wife under these regulations he does not lose the vow of a religious student

4 One should not know his wife on chaturdasi (fourteenth day of the moon), ashtami (eighth day) and dvadashi (the last day of the dark half month), and the last day of the month,

5 The tenth lunar mansion containing five stars—the thirteenth day of the dark half of Bhādrapada

6 The Asterism Mula

Remembering the vow of women, being faithfully devoted to one's own wife, and being influenced by desire proportionate to (hers), one can know [his wife], (even at any other time except the menstrual period), for it is laid down in the Smṛitis that women should be protected (by every means) (81)

Women should [always] be adored by the husband, brother, father, kinsman, mother in law, father in-law, husband's younger brother and the other relatives with ornaments, clothes and food (82)

Women should keep the household articles in order, be expert [in domestic works], contented economical in expenditure, salute the feet of their mothers in law and fathers in-law and be devoted to their husbands (83)

A woman, whose husband is absent from home, should renounce sports, personal decorations, the witnessing of social festivities, laughing, and visiting other people's houses (84)

A father should protect [a woman when she is] a maiden, a husband after she is married, and a son, in her old age, in the absence [of a legitimate protector] the kinsmen [should protect her], independence is not for womankind (85)

A woman having no husband should be taken care of by the father mother son brother, mother in law, father in law, or maternal uncle, otherwise she will be an object of censure (86)

[The woman who is] devoted to the well being of her husband is observant of good conduct and has [her]

1 According to the Smṛitis one commits a great sin if he does not satisfy the sexual desire of his wife

senses under restraint, reaps glory in this world and incomparable bliss in the next (87)

[A wife of] the same caste existing, [a husband having many wives] should not make [a wife of] another caste perform the religious rites; in case of many wives of one's own caste (existing), the first-married one is [entitled to the performance of] the religious rites, and not the other. (88)

Having burnt a wife of good conduct with *Agni-hotra*,¹ a husband should, duly and without delay, marry her again and bring fire. (89)

Sons of the same caste are begotten by [persons of the] same caste upon [wives of the] same caste. Sons [begotten] in unblamable marriages (such as Brāhma, etc.,) multiply the race. (90)

The son begotten on a Kshatriya wife by a Brāhmaṇa, [is called] *Mūrdhābhishikta*; that on a Vais'ya wife, *Amvashtha*, that on a S'ūdra wife, *Nishāda* or *Pāras'ava*. (91)

Sons [begotten] on Vais'ya and S'ūdra [women] by a Kshatriya, [are respectively known] in the Smṛitis [as] *Māliśya* and *Ugra*. [The son begotten on a S'ūdra [woman] by a Vais'ya, [is called] *Karana*. The rule applies, according to the Smṛitis, to married wives (92)

[The son begotten by a] Kshatriya on a Brāhmaṇa [woman, is called] *Sūta*; [that begotten by a] Vais'ya, [is called] *Vaidēhaka*, [that begotten by a] S'ūdra,

¹ Maintenance of and offering oblations to the Sacred Fire. The meaning is that a husband should purify her by offering oblation to the Sacred Fire. This rule holds good in the case of those women who have not given birth to a son, or for whom no sacrifice has been celebrated, or who are not entitled to follow any other *dharma* or mode of life.

is *Chandālaka* driven out of the pale of all religious rites (93)

[A son born of a] Kshatriya [mother] by a Vais'ya [father] [is called] *Māgadha* [that begotten by a] Sudra [is called] *Kāśī*, a Sudra begets on a Vais'ya woman a son [called] *Āgava* (94)

A *Mahishya* begets on a *Karana* woman [a son called] *Rathakara*. Thus *Pratiloma* (begotten by a father of an inferior caste upon a mother of superior caste) and *Anuloma* (begotten by a father of superior caste upon a mother of inferior caste) offspring are known as *Asat* (bad) and *Sat* (good) (95)

[The attainment of an] excellent (higher) caste is known to take place in the seventh, or the fifth, *Yuga* (cycle or birth) [in case of the existence of] a degraded livelihood equality [of lower caste takes place in the seventh, sixth, or the fifth, birth], [the superior or inferior position and the attainment of an excellent caste of] *Uttara* (son begotten by a Kshatriya on a *Mūrdhābhishikṣa* woman) and *Adhara* (son begotten on her by a Brāhmaṇa) [should be determined] as before * (96)

A person, leading the domestic mode of life, should daily perform the *Smṛta* (prescribed in the Code of Laws) actions in the *Vīśvā* fire or that brought according to the division of time and *Śrouta* (prescribed in the *Śruti*) actions in *Vastānaka* Fire (97)

* The purport of the *Śloka* is —If a Brahmanā continues to marry a girl begotten on a *Viśvā* woman by a Brahmanā for five generations the son begotten thus in the sixth generation attains to the status of a Brāhmaṇa. Thus the attainment of a higher caste takes place in the seventh generation.

a A fire that is kept in the house for domestic rites

3 A *śrāddha* fire

Having passed urine and excreta (*Sarīrachintā*) and duly performed the purificatory actions and cleansed his teeth & twice born one should recite his morning prayers (98)

[Then] having offered oblations to Fire, [he] being self controlled should recite the *Suryadātātā* Mantra, mīs and study the Vedās and various other scriptural works (99)

[Then] for getting what has not been gained and for protecting what has been acquired, he should approach the king & then after bathing he should offer oblations of water to the celestials and the departed manes (*Pitṛis*) (100)

For attaining consummate result in recitation and sacrifice he should study the Vedās (the Rik Yajus Sāman and the Atharvan), the Purāṇas the Itihāsas (and the entire body of spiritual sciences) according to his might (101)

Sacrifice of animals (*Vali*) oblation or food offered to the manes (*Siddhā*) oblation to Fire (*Homa*) study and teaching of the Vedās (*Swādhyāya*) and the reception of guests are the great sacrifices of the *Bhūtds* (evil spirits) *Pitṛis* (departed manes) *Devas* (celestials) *Brahma* and *Manushya* (man and) (102)

From amongst the remnant of food offered in Fire to the celestials [one] should procure food for the evil spirits and then throw a portion on earth for the dogs the *Chandalis* (degraded caste) the crows etc (103)

One should daily offer food and water to the departed manes and human beings one should daily study and teach the Vedās [but] one should never cook food for oneself (104)

After* having fed the child the woman who lives 10

An aged burden carrier, a king, a Snātaka, a woman, a diseased person, a bridegroom, and a cart-man, should [always] be given road, a king is adorable unto them all, but a Snātaka, [even] to the king (117)

The celebration of sacrifices, study and the making of gifts, [are the general duties of] the Vais'yās and Kshatriyās, the Brāhmanās have in addition to these, the acceptance of gifts the performance of religious rites for others and teaching (118)

The highest duty of a Kshatriyāḥ is the protection of subjects money lending agriculture, trade and the tending of cattle are sanctioned for the Vais'yās (119)

The service of the twice born, is [the duty of a] Sudrah if he cannot maintain himself by that, he may become a tradesman or he may maintain himself with various works of art, but he should always do good unto the twice born (120)

[He should be] devotedly attached to his wife, be of pure conduct, a protector of servants and given to the performance of Śriddha With the recitation of the Mantram-Namas, he should perform the five Yajñas (121)

Abstention from cruelty, truthfulness not stealing, purity, control of the senses charity, mercy, self restraint, and forgiveness, are the religious practices for all (122)

* [One should] perform actions shorn of crookedness, and dishonesty, according to [the nature of] age, intellect, wealth, words dress learning, family, and deeds (123)

The twice born one who has in store food for three years to last can drink Soma juice, [and] one, who has food in store for 1 year before the drinking of Soma,

should perform the rites which ought to be performed, (i.e. the Agnihotra) (124)

One should perform every year the Soma Yajña, at every *Ayana* (the period of duration of the sun's passage north and south of the equator), the Pas'u Yajña [at the time of the growth of corns] the Agrayana Yajña [and at every year] the Chaturmāsya (125)

[The celebration of] all these becoming impossible, a twice born one should celebrate the Vaisvānari (Fire) Sacrifice, but he should never do an inferior one, or perform on an inferior scale even a sacrifice that is undertaken with some definite object (126)

If a sacrifice is performed with articles begged from a Sudra one is born as a *Chandāla*, [if one does not give away] every article obtained for a sacrifice he becomes a crow (127)

By [means of] *Silāḥ* (gathering of corns dropped or thrown by others) and *Unchchhah* (taking of a parcel of corn thrown by others) [or] by being *Kusūlāḥ* (having foodstuff capable of maintaining his relatives for twelve days) [or] *Kumbhik* (having the same for six days) [or] having foodstuff for three days [or] being *Asastēnah* (one who has no food for the morrow) [a householder] should carry on his livelihood of these [modes] each succeeding one is superior to the former (128)

[One should] never accept an adverse interpretation of the Védic gifts from unknown persons, [gain livelihood] by officiating as a priest to an unworthy person, nor by singing and dancing, and [should] always be contented (129)

When stricken with hunger (i.e. when one cannot maintain one's relatives with the ordinary revenue), a king may collect money from persons living on the boundary

and those who are worthy of receiving services from priests. One should avoid persons who perform religious rites for vanity, who make false reasonings follow orders of life not sanctioned in the scriptures, and who follow the conduct of cranes (cheats) (130)

[One should] put on a white raiment, should dress beards and hairs and pare nails and be purified, one should not take food before one's wife, with one piece of cloth on or while standing (131)

[One] should not go to a place [where there is] danger [of life], nor should one all on a sudden give utterance to unpleasant words or do what is not conducive to [one's] well being one should not speak untruthful words, steal, or maintain oneself with forbidden means (132)

[One should] wear* golden Kundilās (ear ornaments) and the sacred thread and hold the bamboo stick and the Kamandalu (water pitcher), [one] should go round the image of a deity, raised earth, a cow, a Brāhmanah and a tree (133)

One should not pass urine and excreta in a river, in a shady place on a public way, in a pasturage, in water and ashes nor before fire the sun, the moon, a woman or a Brāhmanah and at the period of conjunction (134)

[One should] not eye the sun a woman naked or engaged in sexual intercourse, should not look at urine and excreta, and being impure, at R̥ihus and stars (135)

One should not go uncovered, while raining, reciting all the *Mantram*s such as 'This is my thunderbolt' One should not go to bed naked with one's head towards the west (136)

[One should not] throw into water, saliva, blood,

excreta, urine, and semen; one should neither warn one's feet on fire nor cross it over (137)

[One should] not drink water with one's folded palms nor rouse any person while asleep, should not play dice [or indulge in games] destructive of virtue, [and should] not lie on the same bed with a diseased person. (138)

[One should] avoid forbidden deeds, the smoke of funeral pyre, crossing the river [by swimming], and standing on hairs, ashes, chaffs, embers and skull-bones. (139)

[One] should not look at a calf drinking its mother's milk, should not enter (a city, village, or temple) by a bad road, receive gifts from a king who is miserly, and a transgressor of scriptural injunctions (140)

Of butcher, oilman, wine-seller, prostitute, and a king (as described before in the matter of receiving gifts), every succeeding one is ten times more culpable than the preceding one (141)

When medicinal herbs grow, on the full-moon day of *S'rāvana*¹ (month), or on a day, under the *S'ravanā asterism*, or on the fifth day under *Hastā*² *asterism*, one should begin the study of the Védās (142)

On a day under the *Rohinī*³ *asterism* in the month of *Poush*, or on an *Asthakā*⁴ *Tithi*, one should, near water, at the outskirt of a village, duly consecrate one's Védic studies (143)

1 A lunar month corresponding to July and August

2 Name of the thirteenth lunar mansion consisting of five stars.

3 Name of the fourth lunar mansion consisting of five stars figured by a cart

4 A collection of three days (7th, 8th, 9th) beginning from the seventh day after the full moon

At the death of a disciple, a *Ritwik*, a preceptor, a friend, or a *Srotriya* studying the same branch of the Veda, at *Upakarman* (a ceremony performed before commencing to read the Veda), and at *Utsarga* (dedication), the Vedās should not be studied for three days (144)

If there is roaring of clouds in the morning and evening an ominous sound in the sky, earthquake and dropping of fire-brands the finishing of the Vedās and the study of the Aranyakas should be stopped for one day and night (145)

[Similarly, i.e., the study should be stopped for one whole day and night] on Amāvasyā (the fifteenth day of the dark half month) on the fullmoon day, fourteenth day, eighth day, on the day of solar or lunar eclipse, on the junction days of the seasons,* on the day when one partakes of food and accepts presents, on the occasion of a Srāddha (146)

If any *pashu* (animals which are fourteen in number, viz., cow, sheep goat, horse mule ass and man—these domestic and buffalo monkey, bear, reptile, *ruru* deer, spotted antelope and deer—these wild ones), or a frog mongoose, cat, horse and mouse, [happens] to pass between [a student and preceptor] or [on the day of] the hoisting and throwing down of the enemy's standard, [Vedic studies should be stopped] for one day and night (147)

[Similarly it should not be studied] when a degraded jackal ass, or an owl emits a noise, [when] the

* Here the word *Rita* refers to the summer season (especially the season i.e. on the Pratipad day of Chaitra Śravana the Veda should not be studied) a vain man

(i.e., who performs religious works for name), one who partakes of eaten food, a woman having no husband or son, a goldsmith, one under the sole influence of a woman, one who works as a priest for the [entire] village, the seller of weapons, a blacksmith, a weaver, the seller of dogs, a cruel king, a washerman (or dyer of cloth), an ungrateful person, one who lives on killing animals, one who removes the dirt of clothes, the seller of wine, one whose house is visited by a paramour, one who points out others' faults, a liar, an oilman, a panegyrist, a seller of Soma-juice,—the food of all these persons should not be partaken of. (161—165)*

One should avoid food which has not been reverentially offered to an adorable person, useless meat (i.e., of an animal which has not been sacrificed before a deity), which is full of hairs and worms, which though sweet by nature becomes acid when mixed with mud, which has been cooked a night before, which has been partaken of by another, which has been touched by a dog, which has been looked at by a degraded person, which has been touched by a woman in menses, which is offered with an announcement (who will eat this?), which, though belonging to one, is offered in another's name, which is smelt by a cow, eaten by a bird and has been knowingly touched by foot. (166—167)

* By the regulation "the boiled rice of a person who is not entitled to maintain fire should not be taken," it has been laid down that the food of the Sūdras is not to be taken. But there were exceptions to this rule, and one could partake of the food of a servant, a cowherd of one with whose family hereditary friendship had been maintained, of one who acted as a partner in the cultivation of lands, of a barber and of one who entirely surrendered himself. But this law no longer holds good

Of S'udrās the food of a servant, of a cowherd, of one with whose family hereditary friendship has been maintained, of one with whom one cultivates land in half shares, of a barber, and of one who entirely surrenders himself, could be taken (168)

An edible, which has been prepared a night before, and one, prepared with clarified butter or oil, and kept for some time, may be taken. Cakes of wheat and barley and that made of milk (dried up) [even] if not made with clarified butter or oil, [may be taken,] if they are not sour to the taste (169)

[One should] avoid the milk of a *Sandhinī* (a cow in heat, i.e., united with a bull or impregnated by him, or a cow milked unseasonably), of an *Anirdāś'ahā* (within the ten days of impurity caused by the birth of a calf), or of one which has no calf, [as well as] that of a camel, a mīre, an animal having two udders (excepting a she-goat), of wild animals (excepting a she buffalo) and of an ewe (170)

[One should avoid] *havi* (clarified butter) made for the worship of a deity, [before the adoration is finished,] the juice of a pot herb that of a red-coloured tree, that of trees born of cuttings, meat of animals not offered in sacrifices, those born in a place where excreta is passed, mushrooms, meat of animals living on flesh, of *chātaka*, (a bird which lives on rain-drops), parrot *pratuda* (such as hawks, parrots, crows, etc.), *tittibha* (a kind of bird) crane, horse, swan, domesticated animals, heron, water fowl, *chakravāka*, *raśikā*, *vāka*, *viskīra* useless (i.e., not made for a deity) *kṛisara* (a kind of food made of boiled sesame seeds), *samyāna* (made of milk molasses and clarified butter),

pāyasa (made of milk, rice and sugar), *saskulī* (wheat boiled in clarified butter); (171—173)

[the meat of the birds] *sparrow*, *dronakāka*, osprey, fowls living on trees, geese, wag-tail, *Afriga*-birds whose species are not known; (174)

[the meat of] *chāsha* (bird) and of birds having red-
feet, that of an animal killed at a slaughter-house and
dried meat or fish. If one knowingly eats the same, one
should fast for three days (175)

Having knowingly eaten onion, [the meat of] domes-
ticated hog, mushroom, village fowls, garlic and turnip
one should perform *Chandrāyanam*.* (176).

Sédhas (porcupine), crocodiles, tortoises, porcupines
and rhinoceros—these five-nailed animals, and of fish,
Simhāsya, *Rohita*, *Pāthina*, *Rājīva* and lobsters are
allowed to be eaten by the twice-born. Listen now
to the regulations regarding what meat should be taken
and what not (177—178)

[Taking meat] when life is in danger, at a *S'rāddha*,
[as well as] *prokṣita* (meat of an animal offered in
fire for a sacrifice) and taking [the residue of] meat after
having offered it to the twice-born, the celestial and the
departed manes, does not lead to the commitment of
any sin (179)

That person of wicked deeds who slays animals im-
properly (i.e., not according to proper rites), lives in a

* A religious observance or expiatory penance regulated by the
moon's age (the period of its waning and waxing). In the daily
quantity of food which consists of fifteen mouthfuls at the full moon
is diminished by one mouthful every day during the dark fortnight till
it is reduced to zero at the new moon and is similarly increased during
the light fortnight.

dreadful hell for days equal in number to the down (standing on) the animal's (body) (180)

From the renouncement of meat a Vipra attains to all the desired-for objects, the fruits of a horse-sacrifice, [and is respected like an] ascetic, although living like a householder (181)

The purification of gold and silver [vessels], of pearl-oysters, sacrificial vessels, *graha*, stones, vegetables, cords, roots, fruits, clothes, *Vidala* skin and others, of [*Prokṣhaṇi*] vessels, and *Chamasa* (milking vessels) is, obtained by [mere] water, and that of *Charu*,* *Sruk*,† *Sruva*,‡ and of other§ vessels covered with clarified butter, with hot water (182—183)

[The purification of] *Sphyr* (a kind of sacrificial vessel called *Vajra*), winnowing basket, sacrificial antelope skin, paddy, pestle, mortar and car, [is also made by hot water] The sprinkling of water [also purifies] beddings and a collection of raiments (184)

Paring or cutting purifies vessels made of wood, horns and bones, vessels containing fruits are purified [when] rubbed with the hairs of a cow's tail, sacrificial vessels [should be purified with] palms [and be used in sacrifices] (185)

Woolen and silken raiments [are purified with] the ashes of plantain leaves earth, cow's urine and water, *amsapatta* (a kind of silk cloth), with *Bael* fruits and blankets with cow's urine and water (186)

* An oblation of rice barley and pulse boiled for presentation to the celestials and the manes

† A sort of wooden ladle used for pouring clarified butter to Sacred Fire (usually made of trees like *Palāśa* or *Aśhadira*)

‡ A sacrificial ladle

§ A kind of sacrificial vessel

Silken raiments [are purified] with *gaurasarshapa* (cow's urine and water) and earthen vessels [if not particularly impure] with being burnt again. The hand of an artisan articles for sale, articles obtained by begging and the face of a woman are [always] pure (187)

The purification of earth [is encompassed by] rubbing burning or in time (i.e., till the sign of the impure object is entirely destroyed), or by the sprinkling of cow dung and water or by rain, or by digging or by rubbing with cow dung. A house [is purified] by rubbing and pasting [with cow dung] * (188)

Any edible being made impure by the smell of a cow, or by hairs insects and flies water ashes or earth should be thrown into it for its purification (189)

Tin lead copper and brass [are purified by] water mixed with ashes that mixed with acid or [simple water bell metal and iron by water [mixed with] ashes, and clarified butter [and similar] other substances [by mixing them with a profusion of them] (190)

[The purification of] impure gold and silver [is encompassed by] the removal of smell by [the application of] earth and water *Vaksasta* (i.e. any article that is always spoken of as being pure) any article washed by water and any that is not known, are [always] pure (191)

Water that gives satisfaction to the cow that is in its natural state and is on earth (i.e., even when placed in an impure ground) is always pure (192)

* The purport of the s loka is that a house should be daily cleansed and rubbed with cow-dung the latter being regarded by the Hindus as a great disinfectant

The meat of an animal killed by a dog [or by a] Chandāla, and of animals which live on flesh [are, also, pure] (192)*

The rays of the sun, fire, dust, shade cow, horse, earth, air, frost and fly, even when touched [by a Chandāla], are [always] pure, [and so] is a young one while sucking milk (193)

The face of a goat and horse is pure, but that of a cow, or the impurities of a person's body are not so. The roads are purified by the rays of the sun, moon, and the wind (194)

Drops of water begotten in the mouth, drops [of water left after] rinsing, [and] beards inside the mouth are pure, [things] fixed on the teeth and not dropped, are [also] pure (195)

After bathing drinking water, yawning, sleeping, eating, walking putting on cloth, weeping, [as also after] reading, [one should] rinse his mouth again even if he has done it once [before] (196)

Mud and water lying on a roadside and buildings made of burnt bricks, when touched by Chandālās or by other degraded castes, and by dogs and crows, are purified by air (197)

Having practised penances, Brahmā created the Brāhmanās for protecting the Vedās, pleasing the celestials and the departed manes, and for upholding religion (198)

Brāhmanās, endued with Vedic studies, are superior to all [the other castes] of them those, given to the performance of religious acts, are superior, of them those, gifted with the knowledge of self [are superior] (199)

* This is the last half of the śloka so numbered

The worthiness of a person is not [determined by] mere learning or asceticism; but he is known as a worthy person in whom both these exist. (200)

A cow, earth, sesame (seed), gold and other [similar articles], after being duly adored, should be given to [a qualified] person; nothing should be given by a learned person, seeking his own well-being, to an unworthy person. (201)

Nothing should be accepted by a person devoid of learning or of ascetic observances; having accepted [a present], [such a person] takes the giver and his own self downwards. (202)

[Presents] should be daily given to a worthy person, specially on [particular] occasions (such as solar and lunar eclipses, etc.); [even when] solicited, [presents] should be made with reverence and according to one's own might. (203)

Good-tempered kine, giving milk, having golden horns and silvery hoops, and covered with cloth should be given away with vessels made of bellmetal and with *dakshinā** (204)

The giver of such kine enjoys the celestial region for years corresponding to the number of down standing on their body. If any of them happen to be of the *Kapila*† kind, [the gift], again, rescues his family up to the seventh generation ‡ (205)

* A money present that is given to a recipient along with other presents on the occasion of a religious ceremony (for a Hindu believes that no gift is made perfect unless it is accompanied with a little money gift proportionate to one's own power)

† A brown coloured cow is considered very auspicious.

‡ i.e., liberates from the fetters of worldly existence not only his own self but six generations upwards

[If one], according to the full complement of ordinances, gives away an *Ubhayaṭomukhi** cow, the giver of such [a cow] enjoys the celestial region for years equalling the number of the down [standing] on her body [as well as that of her] calf. (206)

From the time [when] the two forelegs and the face of the calf, coming out of the womb, become visible till the hour she gives birth to it, the cow is to be known as the earth. (207)

Giving away some one (*i.e.*, whether gold-horned or not) either a *dhēnu* (*i.e.*, a cow yielding milk at the time), or an *adhēnu* (*i.e.*, not barren, though not yielding milk at the time), if she is not diseased or weak, the giver wins great glory in the celestial region. (208).

To remove the fatigue of a fatigued person, to attend the sick, to worship the celestials, [to adore the feet [of a worshipful person], and to clear the residue of the food [partaken of by] a twice-born, is tantamount to the gift of a cow. (209)

By making gifts of earth, lamp, horset food, cloth, water, sesame seed, clarified butter, shelter to a foreigner, *navāśhaka* (a maiden), gold, and a beast of burden,¹ one acquires great glory in the celestial region. (210)

By making gifts of houses, corns, cheering words of reassurance, (*i.e.*, of freeing from fear or terror), sandals, umbrellas, garlands, pastes, conveyances, trees, articles liked [by the recipients], and beds, one becomes greatly happy (211)

The Védāt is full of all gifts, & therefore it is the

* The name of a cow the description occurs in the next *s'loka*

† Some Texts read *Nerdlayam*, - e, Temple

† The word in the Text is *Brahma* it means here the Védā.

{ The word in the Text is *Sarvaśāntam* it means here 'that
the of all' }

highest gift; by giving it, one acquires the undecaying region of Brahmā. (212)

Even being qualified, one, who does not accept a present, attains to those regions which belong to those persons who always make profuse gifts. (213)

Kus'a, vegetable, milk, fishes, scents, flowers, curd, earth, meat, bed, seats, and corns should never be refused; nor water. (214)

[Articles], brought unsolicited, may be accepted even from the perpetrators of iniquitous deeds, but not from unchaste women, eunuchs, outcastes and enemies (215).

For the adoration of the celestials and guests, for the maintenance of elders and servants, and for the maintenance of one's own self, [one can] accept presents from all. (216)

Amūlavasyā, Ashtakā,† Vṛiddhi,‡* the dark half-month, the two *Ayanas,§* the time fit for receiving the meat of antelopes, etc., the time when a qualified *Brāhmaṇa* comes,|| the period of the Sun's equinoctial passage, the period of the Sun's passage from one Zodiaccal sign to another, the appearance of a Portent foreboding

of gifts. Some Texts read *Sarvadharmamāyām, i.e.*, which contains all forms of religion, but we prefer the former reading, for the Context above refers principally to Gifts.

* The last day of the dark half month

† A collection of three days (7th, 8th, and 9th), beginning from the 7th day after the Half Moon; the eighth day of three months on which the Manes are to be propitiated

‡ The Impurity caused by childbirth in a family

§ The Sun's passage, north and south of the equator, *dakṣiṇam ayanam*, winter solstice, and *uttaram ayanam* summer solstice

|| This has been explained in the subsequent *śloka*.

great calamity *Gajachhaya*,* the lunar and solar eclipse, the time when one is particularly disposed to perform a *Sraddha* are known as the periods [fit for the performance] of a *Sraddha* (217—218)

A youthful person who has studied the four Védās a *Srotraya* (born in a good family) one endued with the knowledge of *Brahman* one who knows the meaning of the *Vēda* one who is a *Jyēsthasami*† a *Trimadhu*‡ a *Trisuparna*§ a *Ritwik* a sister's son a son in law; one who has the sanction of the *S'astrās* for holding a sacrifice, a father in law a maternal uncle, a *Trinachi kēta*|| a daughter's son a disciple a relation by marriage a friend one who is steadfastly given to the performance of religious rites one who is given to the practice of austerities, an *Agnihotri*, *Brahmacharins*¶ and the *Brāhmanās* who are given to the service of parents —are the treasures of a *Sraddha* § (219—221)

A diseased person (suffering from leprosy or) one of defective limbs one having extra limbs one having

* The thirteenth day of the month when the Moon is in *Magha* i.e. the tenth lunar mans on containing five stars and the Sun is in *Āshlā* i.e. the thirteenth lunar mans on consisting of five stars

† One who duly studies the *Sāman* called *Jyēstha Sāma*

‡ Who studied carefully that portion of the *Rg Vēda*

§ Who studied carefully that portion of the *Rik* and *Yajur*

|| Who has read carefully that portion of the *Yajur Vēda*

¶ The two classes of *Brahmacharins* namely *Upakursanah* and *Naishtika* i.e. one in a state of pupilage and desirous of becoming a householder and one vowing perpetual celibacy

§ i.e. These twenty three classes of persons are qualified in helping the performance of a *Sraddha*. In the Verses 217-218 the Author describes the time fit for the performance of a *Sraddha* and in 219-221 he describes the qualified persons. Some Commentators regard the first seven the fourteenth the twenty first and the twenty second as the leading *Brāhmanās*. Others hold that the first three epithets signify particular classes

one eye; a son of a widow re-married; one who has deviated from his vow of celibacy by doing interdicted acts; a *Kunda* (a son begotten on a married woman by a paramour), a *Golas* (a son begotten on a widow by her paramour); one having bad nails; one having black teeth; one who teaches by taking fees; a eunuch; one who speaks out the defects of a maiden; one suffering under the ban of an imprecation; one who injures a friend; a slanderer, a seller of Soma, a younger brother married before* the elder; one who has renounced his parents and preceptors,† one who has partaken of a Kunda's food; the son of an impious person, the husband of a widow, a thief, the performer of deeds interdicted in the Śāstrās,—are censured (i.e., considered unqualified to perform a Śrāddha). (222—224)

[A person, desirous of performing a *Śrāddha*] should invite such *Brāhmanās* on the day previous remaining himself self-controlled and purified [all the while]; they too (i.e., the *Brāhmanās*), should control their words, minds, body and deeds. (225)

Having invited them in the evening, he should receive them with questions of welcome and make them sit after they had purified their hands‡ and rinsed their mouths. (226)

On a little low ground in the south completely cleansed and purified, [he should], according to his might,

* The term includes also a younger brother who adores the Sacred Fire before his elder brother has done so, a person who gives his daughter in marriage to such a person, and a priest who performs religious rites for such a wight.

† It also includes him who renounces his wife and son without just reasons

‡ i.e., He should take up Kus'a-grass in his hand as also the *Brāhmanās*.

[make] an even number [of *Brāhmaṇs* sit] [on an occasion of a] *Daiva* (i.e., *Ābhyudāyika S'rāddha*), and an uneven number [on the occasion of a] *Pitrye* (i.e., *Pārvana S'rāddha*) (227)

In a *Daiva* [*S'rāddha*], two *Brāhmaṇs* [should be seated with their faces towards] the east, in a *Pitrye* [*S'rāddha*], three towards the north, [if incapable,] one on each occasion [Similarly in the *S'rāddha*] of a maternal grandfather, and others *Vaiśvadevikaṁ* (offering to all the Deities), [may be performed once] (228)

Having offered water for washing hands and *Kuśa* grass for making seat, [one,] ordered [by them], should invoke [the *Vishvadevās*] with the *Rick* (Mantram)—
"Vishvadevās sa '* (229)

Thereupon having scattered wheat around, and sprinkled water in a vessel purified and containing two blades of *Kuśa* grass [with the Mantram]—
"S'annodēvi," [he should scatter] wheat [with the Mantram],—"Yavosi" (230)

With the Mantram,—"*Ya dnyā*," [he should] dedicate the *arghya* into the hands [of the *Brāhmaṇs*], after having given water, scents, garland, incense, cloth and lamps (231)

[Then he should] present coverings and water for purifying fingers, then making the sacred thread hang over the right shoulder, [he should] circumambulate the departed manes, then giving twice as much *Kuśa* grass and invoking the *Pitṛs* (departed manes) with the Mantram —"*Us antaste*,"† he should, ordered [by them],

* May *Vishvadevās* come here

† Means Be seated O ye

recite [their names, *ī*, adore] with the "*Ayanti na*."* (Mantram) All works, done by wheat, should be performed with sesame seeds [He should] perform, as before, the *arghya* and other rites (232—233)

Having dedicated the *arghya* and placed duly in a vessel what comes down [from a *Brāhmaṇa*'s hand] one should turn it upside down [with the Mantram,]—"*Prithivīḥ sthāna masīti*"† (234)

Then having taken up food, soaked in clarified butter, for offering oblation to Fire, he should ask [the *Brāhmaṇa*s, saying,—[I shall offer oblation to Fire], ordered [with the Mantram,]—"Kurushya" (do), and having offered oblation to Fire, as laid down in the case of a *Pitṛyajña* (the sacrifice performed for the departed manes), [he should], being self controlled place the residue of oblation in vessels, available at the time, but preferably in those made of silver (235—236)

Having placed the food, inspired the vessel with the Mantram,—"*Prithivī pātram, ‡ &c*" and recited the Mantram—"Idane Viśhnurvichakrame,"§ he should place on that food the thumb of a twice born (*Brāhmaṇa*) (237)

Having recited thrice the *Gīyatrī* with *Vyahṛti* and [the Mantram,]—"Madhuvātā," [he should] say,—["eat] at your pleasure," [they, too,] having controlled their speech, should eat (238)

Without being angry and hasty, he should give *Haviṣya* (vegetable diet with rice) doing them good till it gives gratification after having recited the sacred Verses recited before (239)

* The Mantram means Come ye

† Means Be thou a seat to my *Pitṛs* (ancestors)¹

‡ *ī* = the earth is the receptacle

§ May Viśhnu come here

[Then saying] — Be ye satisfied with this boiled rice and obtaining permission [to take] the remnant he should scatter the food on the ground and give [them] water once again (240)

Taking up all the boiled rice and mixing it with sesame seeds [one] should with his face directed towards the south, offer prinda (funeral cakes) near the residue of the food [partaken of by the *Brāhmaṇas*] [as in the case in a] sacrifice for the departed manes (241)

Similarly [funeral cakes should also be offered to] the maternal grandfather [and his two generations upwards] then he should offer water [to the *Brāhmaṇas*] for rinsing the mouth Svasti (may it be well with one) should be said he should then perform Akshayyodukam* (242)

Then giving dakṣiṇā according to his might he should recite swadhā † being ordered to say [he should exclaim] — Swadhū (obeisance) unto the pitris (243)

[After the *Brāhmaṇas*] had said — Astu swadhā (here is swadhā) he should sprinkle water on the earth [he should next say] — May Visvadevās be pleased the *Brāhmaṇas* saying — Yes he should recite the following (Mantṛam) — (244)

May [the number of] givers [of the knowledge of the] *Vedas* and children multiply in our family may reverence for *Svadhā* and other rites not disappear and may objects to be given away be in profusion (245)

* A rite in which one should give water into the hands of the *Brāhmaṇas* saying — May the fruits of this rite be unending and they too repeating — So be it

† An exclamation uttered on offering an oblation to the Manes meaning obeisance

"May our food be manifold, may we get *Tithim* (auspicious occasions for performing *S'rāddha*); may we get solicitous persons, and may we never beg"* (246)

Having said these [sweet words and having bowed [unto them, he should] send [them away] with the Mantram,—"*Váje Váje,†*" and being delighted, [he should perform the ceremony of] sending away in the order of precedence from the father upwards ‡ (247)

After having made erect the *pitrī*-vessel, the same *arghya*-vessel in which *Samsravās* (water from the hands of the *Brāhmaṇas*) had been formerly deposited, he should send away the *Viprās* (248)

Having followed [them to the boundary of his house,] with circumambulation from the left to the right,§ he should eat [the residue of] the food partaken of by the departed manes; he should, then, live like a *Brāhma-chārin* (i.e., lead a continent life) for the night together with the *Brāhmaṇas* (249)

Having thus performed the *pradakṣiṇam*||, one should, on the occasion of a *Vṛiddhi-S'rāddha* (i.e., when an offering is made to the manes on prosperous occasions;

* This *śloka* is not given in the body of the Text published from the A'nandās'rama, but is inserted in the Note, as being the reading of Boudhāyana

† A Vedic Prayer, of which Vas'ishtha was the Author, with which the *Brāhmaṇas* and the *divinities* are sent away after the termination of a sacrifice

‡ He should first send away the father and then the grandfather, and so forth

§ The word in the Text is *pradakṣiṇam*, circumambulation from the left to the right, so that the right side is, always, turned towards the person, or object, of circumambulation, a reverential salutation is made by walking in this manner

|| i.e., Circumambulate the Souls of the departed Manes,

such as the birth of a son, etc.) adore the *Nandinukha Pitris*,* [in this,] funeral cakes should be made with barley mixed with curd and jujube (250)

Wearing the sacred thread over the right shoulder (*apasavyavat*), [one should perform] the *Ekoddishtham*, [in which] no oblation is to be offered to a Deity, [in which] there should be one *arghya* and one *pavitrakat* and which should be shorn of invocation and *agnikāra* nam (i.e., the casting of the *pinḍa* into the fire) (251)

One should say,† *upatishthātm,* instead of [the Mantram used in the performance of] "*Akshayyadakam*," and † *abhiramayātm,*‡ while sending away the *Brahmands* [instead of the Mantram '*Vāje Vāje*']; [the latter will say],— '*Abhiratī Sma* "§ (252)

For the purposes of offering *arghya* [to the departed manes, one] should make four vessels containing scented water and sesame seeds, [then the water remaining in the *Pitṛpātra*, vessels known as] the *Prētapātra*|| should be discharged into [the vessels containing oblations for the departed manes] (253)

* The class of Manes or deceased ancestors to whom the *Nandinukha Śrāddha* is offered, i.e., a *Śrāddha* ceremony performed in honour of the Manes preliminary to any festive occasion such as marriage etc.

† A ring of Kus's grass worn on the fourth (ring) finger, it may also mean two blades of Kus's grass used in purifying and sprinkling *ghṛta*.

‡ i.e., "Be ye satisfied"

§ "We are satisfied"

|| A vessel containing oblations for the departed spirit of the father. The word *Prēta* is applied to father here; the meaning of the *śloka* is— Four vessels should be made, then the water in the first vessel called *Prētapātra* i.e., the one intended for the father should be divided into four parts three of which should be placed in the three *Pitṛ* vessels intended severally for the grandfather the great grandfather and the latter's father.

(after death), offspring, profusion of strength, [fertile] lands physical strength, accomplished sons, superiorly over his caste people, good luck, prosperity, leadership, immunity from disease, fame, freedom from grief and sorrow, exalted position, wealth, learning, success in the practice of medicine and the use of base metals, kine, goats, lambs, horses, longevity, and all desired-for objects (265—268)

Having been treated with oblations, [the *Pitri-Dēvatās*,—Vasu, Rudra and A'ditya,] propitiate the departed manes of men.* (269)

Propitiated, the departed manes of men confer on them longevity, children, riches, learning, heaven, emancipation, felicity and kingdom. (270)

Vināyaka† has been stationed by Brahmā and Rudra at the head of the *Ganas*,‡ [both] to obstruct and sustain religious rites. (271)

Listen to the characteristics of the person who is troubled by him. He, in a dream, goes into deep water, sees persons robed in silken raiments and having their hands shaven, rides carnivorous animals, lives in the company of low-caste people, asses and camels. (272—273)

While running, he considers himself followed by enemies. He is absent-minded, has fruitless ventures, and becomes depressed without any reason. (274)

* The first line of the Couplet

वसुवृद्धादितिसुताः पितरः आहूदेवताः ।

though omitted in the Bengal Text occurs in the Bombay Edition.

† Name of Ganes's

‡ A troop of Demi Gods considered as S'iva's attendants and under the special superintendence of Ganes's.

Possessed by him, a king's son does not come by his kingdom, a maiden [does not get] a husband, and a woman on the way of becoming a mother, a child. (275)

A *Śrotriya* [does not get] the dignity of a preceptor; a student, his lessons, a merchant, his profit, and a cultivator, the [fruit of his] tillage (i.e., a good crop) (276)

He should be duly bathed, as on a sacred day. Qualified *Brahmans* [four in number,] should be made to recite "Swasti" (may it be well with you) for him, whose body has been cleansed with the paste of white mustard soaked in clarified butter, whose head has been pasted with *sarvaushadhi* (a number of herbs) and *sarva-gandha* (some fragrant articles), and who has been seated on a *Bhadrās'ana* (277—278)

[One should] throw [a little of the compound] earth, [brought respectively from] the place where a horse is kept, from where an elephant is housed, from an ant-hill, from the confluence of rivers and from a lake; *rochona*,* scented articles, and *guggula*,†—into the waters, brought from a lake in four pitchers of one colour. Then *Bhadrās'anam* should be placed on a red bull skin ‡ (279—280)

"I sprinkle thee with the water brought from a hundred currents, sanctified by the *Rishis*, and the

* A kind of yellow pigment called *Gorachand*

† A particular fragrant gum resin

‡ The passage is elliptical. It explains *Bhadrās'anam* mentioned in the preceding *śloka* as: Four pitchers filled with water bedecked with mango leaves pasted with sandal and covered with garlands and new cloths should be placed on the four sides of the altar. Then five sorts of powders of five colours should be placed on it. Then a red bull skin should be spread over it. And above it an awning of white cloth should be placed."

] Thousand-Eyed King of the Celestials (Indra); may those sanctifying waters purify thee * (281)

" May Varuna, the Lord of the Firmament, Sūryya (Sun-God), Vṛihaspati, Indra, Vāyu (Wind-God), and the Seven Rishis,† grant thee lordly powers (282)

" May the Water always remove the ill-luck [that resides in] thy hairs, the parting line of thy hairs (*seemanta*), head, forehead, the two ears, and the two eyes" ‡ (283)

[Then,] taking up with his left hand *Kuś'a*-blades, [the priest] should offer oblations of mustard oil in a ladle, made of *Udumvara* tree, on the head of the person thus bathed, [reciting the Mantrams],—" *Mita, Samnita, S'ala, Katangkata, Kushmānda, and Rāja-putra*" [all] supplemented by "*Swāhā*" (284—285)

Having spread *Kuś'a*-grass on all sides, he should offer [oblations of food to the Deities,—Indra, etc.,] on the crossing of four roads, [lighted] by the Sun, with the "*Bals*-" Mantrams, [reciting] the names [of the Deities] coupled with "*Namas*" (obeisance) § (286)

Boiled rice, a sweetmeat made of ground sesamum and sugar, boiled fish and raw fish, such like two sorts of meat (*i e*, raw and cooked), variegated flowers,

* With this Mantram, ablution should be performed with the water of the first pitcher

† The word in the Text is *Saptarishi*. The Seven Sages,—Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu and Vasishtha

‡ With these three Mantrams, the presiding priest should pour the contents of the first three pitchers and then should sprinkle the performer with the water of the fourth.

§ The passage requires a little elucidation.—The sacrificer should himself prepare *charu*, food. Then, reciting the Mantrams, such as, "*Oṃ, Indrāya namas*" and so forth, he should offer the food to Indra, Agni, Yama Nirbhiti, Varuna Vayu, Soma, Isana Brahmā, and Ananta

sweet scents, three sorts of wine, radish, *purika*, (a kind of cake), *pupa* (a preparation of wheat fried with clarified butter), similarly garlands made of the fruits of *Ricinus Communis*, boiled rice mixed with curd, thickened milk, treacle, cakes with *Modaka*,*—having collected all these in one vessel, he should offer them], and, afterwards keeping his forehead on the earth he should sit before *Amvika*, the mother of *Vinayaka* [Then,] offering her *arghya* and handful *Durva*-grass blades, sesame seeds and flowers, [he should pray] (287—290)

"O thou endued with lordly powers, give me beauty, fame and good luck grant me sons and riches and confer on me all desired for objects" (291)

Thereupon putting on a white cloth, adorned with white garlands and being rubbed with white scented powders, [he] should feed the *Brāhmanās* and give two pieces of cloth to the preceptor (292)

Having, thus, worshipped *Vināyaka* and the *Grahas* (Planets) duly, one attains to the fruits of his actions and most excellent prosperity (293)

Having, thus, adored, always (i.e., daily), [and] offered gold and silver ornaments to *Aditya*, *Kārtikēya* and the lord of *Mahāganās*, one acquires *Siddhi* (emancipation) (294)

Desirous of riches, peace, rain, longevity and nourishment, one should perform the *Graha-Yajña* (adoration of the Planets), or for exorcising the enemies (295)

The Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, *Rāhu* and *Ketu* are known as the *Grahas* or Planets (296)

* A compound of certain powdered medicinal drugs duly dressed with ghee, saffron and shikarj.

[The images of the] *Grahas* should be made in order, [one, each,] from copper, crystal, red sandal; two, from gold, [and one, each,] from silver, iron, lead and bell-metal*, (297)

They should be painted on ■ canvass in their respective colours, or in a *mandala* (mystic diagram) with scented powders; then clothes and flowers of their respective colours are to be offered. (298).

Scents, armlets, incense and gum resin should be given. Each deity [being adored with a different] Mantram, *charus* (sacrificial food) should be prepared. (299).

The same number (i.e., nine,) of Mantras [such as],—*Akṛishṇānām, devās, Agnimurdhā divas Kakut, Udoudhyashva, Vrihaspatiatyadarhya, Annatparisruta's Shannoderis, Kandat, Ketum Krinam*, should be recited in order.† (300—301)

Arkas, (Sun-plant), *Palās'a*, *Khadira*, *Apāmārga*, *Pippala*, *Udumvara*, *Shami*, *Duruś* (grass), and *Kus'a*, are, in order, the sacrificial fuels [of the Nine Planets. (302)

With each [class of] *Samidh*,—soaked with honey, clarified butter, curd, or thickened milk,—oblations, either one hundred and eight, or twenty-eight [in number], should be offered (303)

A wise man should offer to the *Brāhmaṇas*, for eating [in honour of] the *Grahas*, respectively cakes made of

* The Bombay Edition makes a *s'loka* with one line. The making of the images of the *Grahas*, has been described at length in the *Matya-Purāṇam* and *Devi-Purāṇam*.

† These nine Mantras should be recited in honour of the Nine Planets. Instead of *Kramat* in the Bengali reading, the Bombay Edition reads *api* in the last Couplet.

treacle, *Pāyasam*, *Haviṣyam*, *Shasthika*, cake mixed with thickened milk, that mixed with curd, clarified butter, powdered sesame seeds, meat and various other edibles; or whatever is secured by him, according to his might, [should be offered] duly with reverence (304—305)

A *dhenu* (a cow that yields milk,) conchshell, a bull, gold, cloth, a (white) horse, a black cow, weapons made of iron, and a goat,—are, in order, the sacrificial presents [laid down for the adoration of the Planets] (306)

One should, with care, adore, at that time, the [particular] Planet that is offended with him. This boon was conferred by Brahmā [on the Planets] —“Adored, you will, also, worship them, *i.e.*, the sacrificers)” (307)

The rise and decline of kings and the creation and destruction of the universe are under the influence of the Planets, so they are known as the most adored (308)

A king should be endued with great energy, munificent,* grateful, given to the service of the aged, humble, virtuous,† born in a good family, truthful, pure, up and doing, well read in the *Dharma-Sāstras*,‡ large-minded, devoid of a fault finding spirit, virtuous, shorn of vices, (such as gambling, etc.) learned, heroic, capable

* The word in the Text is *Śtūlalakṣyaḥ*. The Bombay Text has explained it as *vahupradā* *i.e.* munificent. It may also mean ‘learned, wise, competent [to recollect both benefits and injuries]’. Or it may mean “experienced”.

† The Text is *Saṁvāsampanna* literally ‘virtuous,’ particularly it means “who does not deviate from justice even under the pressure of difficulty”.

‡ There is a difference in reading *dhr̥tendā* (intelligent) or *smṛtismān*, *i.e.*, one who has mastered the *Dharma Sāstra*.

of keeping secrets, capable of hiding his own shortcomings well versed in logic polity *Vārtā* (economics), and *Trayī* (three [Vedās]) * (309—311)

He should make his ministers, [of persons who are] wise, born in good families (*i.e.*, of those who are hereditary ministers) grave and pure With them, or with the *Brahmanās* and, afterwards, with himself [he should] deliberate the affairs of the State (312)

He should make his priest, [of a person] who knows how to propitiate the Planets, ■ well-grounded in the *Sāstras*, born in a good family, well versed in the theory of polity and in the rites of peace-making as laid down in the *Atharvan* (313)

He should appoint a few *Brāhmanās* for performing the rites [laid down] in the *Srutis* and *Smritis*, and celebrate various sacrifices with profuse sacrificial presents (314)

He should offer unto the *Viprās* various objects of enjoyments and riches What is given to a *Vipra*, becomes an unending treasure to kings (315)

It is said [that an oblation offered to] a *Vipra* Fire, is [more] purifying than, and superior to those rites [*Rājasūya etc.*] performed near fire for in it there is no defect no destruction of animals, and no penance (316)

[He] should try to acquire by fair means, objects not acquired and keep carefully the acquired ones multiply the protected ones according to the laws of political economy and distribute the surplus wealth amongst worthy persons (317)

When making any gift of land or making any permanent arrangement he should have the terms com

* Th 4 and all the subsequent 4 lot is describe the accomplishments and duties of a king Th 5 section is called *Pāradharmavakāraṇam*

[One] should not kill him who says—"I am yours," a eunuch, one who is disarmed, one who is engaged in an encounter with another, one who has beaten a retreat from the field, nor should one lay his hands upon the visitors and others (*i.e.*, the musicians, etc.). (326)

Having performed the work of protection and risen up early in the morning, he should himself look after the work of collection and disbursement; then, looking after the work of litigation, he should bathe and take his meal at ease. (327)

[He should, then,] deposit in the treasury all the gold brought in by persons engaged in the work, and, then, see the secret emissaries and the envoys (sent by other kings) along with his ministers and dismiss them. (328)

Thereafter he should either enjoy himself [his] leisure, or surrounded by [his] ministers. Then inspecting the army, he should, with the commanders, concert [measures for their improvement.] (329)

Then having finished his evening adoration, he should listen to the secret report of the confidential spies. [He should], then, enjoy singing and dancing, take his meal and study the Védās. (330)

He should go to sleep with the sound of bugles, and arise similarly; and should deliberate mentally about the *S'āstras* (scriptural injunctions) and all his duties. (331)

Then, with respectful welcome, he should despatch emissaries to his tributary chiefs and other kings. Then, showered with blessings by the *Ritwikās*, the priest and the preceptor, he should see the astrologers and physicians, and confer on the *S'rotriyās* kine, gold, lands, maidens, and articles necessary for domestic use and household comforts (332—333)

A king should be forgiving to the *Brāhmaṇas* and simple to the objects of love, wrathful to the enemies and be like a father to the servants and subjects (334)

By protecting [the subjects] righteously, [a king] reaps the sixth part of their virtue—for the protection of subjects is superior to all forms of gift (335)

He should protect subjects oppressed by cheats, thieves, wicked people, robbers and specially the *Kāyasthās* (336)

A king gets a moiety of the sin committed by unprotected subjects, since he receives a revenue from them [for the purposes of protection] (337)

Learning through secret emissaries the movements of those who are in charge of administration, a king should honor the good (officers) and punish the wicked (ones) (338)

Having deprived the bribe-takers of their possessions, he should banish them, and should, always, settle the *S'rotvīds* with honour, gifts and good treatment (339)

A king, who multiplies his treasury by unfair [taxation] from the kingdom, is in no time, shorn of prosperity and meets with destruction along with his own people (340)

The fire, engendered by the grief [consequent on] the oppression of subjects, does not return without consuming the family, prosperity and vital airs of the king (341)

By bringing another's kingdom under his subjection, a king reaps the same virtue which he does by protecting his own kingdom (342)

When [a foreign kingdom] is brought under subjec-

tion he should observe the conduct, law and family practices obtaining in the same kingdom (343)

Secret counsel is the root of a kingdom, therefore, he should keep his counsel close, so that others may not get a scent of an action till its consummation, (i.e., the final result) (344)

Kings in the neighbourhood, those [residing] beyond that, and those [living in the territories] after that, [should be considered severally] as enemies, friends and *Udāsīns* (unconcerned) Ascertaining the movements of these circles [of kings], [he should win them over by adopting,] in order, conciliatory and other [measures] (345)

The expedients,—conciliation, gifts, dissension and punishment,—when duly applied, yield success Punishment [should, always, be adopted] when there is no other means to follow (346)

[A king] should duly apply the [sixfold] *gūṇās* or modes of policy, *viz.*, treaty, hostilities, attack, maintaining a post against an enemy, forming or seeking alliance and double dealing* (347)

He should, then, start [for conquering] a foreign kingdom, when it is prosperous with corns, the enemy is weak, and his own animals and soldiers are in most excellent state (348)

The success of a work lies [both] in *daivam*† (divine grace) and manliness, of them manliness of a pristine birth is manifested in *daṭṭam* (349)

* The word in the Text *drauḍhishḍram* According to some it means double-dealing or duplicity* keeping apparently friendly relations with the enemy According to others, it means dividing one's army and encountering a superior enemy in detachments harassing the enemy by attacking them in small bands

† It is sometimes translated as *Destiny*

Some [say that success originates] from divine grace, some, from nature some, from time : and some, from manliness [But those, who are of clever understanding, desire fruits in the union of all these (350)]

As there can be no movement of a car with [only] one wheel [even] so *daivam* does not succeed without manliness (351)

Since the acquisition of friends is superior to that of gold and land therefore one should endeavour to secure a compact and steadfastly observe it (352)

A [qualified] king minister, subjects fort treasury, sceptre* and friends are mentioned as the seven limbs [component parts] of a kingdom (353)

Having obtained such [a kingdom], the king should hold out the rod of justice to the wicked Formerly virtue was made by *Brahmā* in the shape of punishment (354)

It is incapable of being righteously administered by an avaricious person of weak understanding, [but it can be so administered] by a truthful pure and intelligent [person], who has good helpmates (355)

When duly† administered it delights all the universe consisting of the celestials *asurāt* and the human race, otherwise it fills them with compunction (356)

Improper administration of punishment leads to the destruction of [the attainment of] the celestial and other regions and of fame Whereas proper ad

* The word in the Text *danda* Some explain it as the fourfold division of an army *v* *s* the elephant the horse the car and the foot solders

† The word in the Text is *ṭṣa* *S'asra* *v* *e* according to scriptural injunctions

ministration of punishment secures [the acquisition of] the celestial region, fame and victory (357)

Whether a brother, a son a preceptor, a father in law, or a maternal uncle,—none, can escape from the punishment of the king, if he deviates from [the performance of] his own duties (358)

The king, who punishes those who deserve punishment and kills those who deserve death, reaps the fruits of sacrifices well performed with a thousand sacrificial presents (359)

Having thus meditated upon [the courses of [law] like the fruits of a sacrifice, the king should, [himself,] daily look after the separate administration of justice, encircled by the members [of his court] (360)

Having duly punished [men of his own] family, caste, division and class, and the subjects,* the king should place them in the [right] path (361)

An atom of dust which is [seen moving] in a sun-beam through the lattice, is called *trasarēnu*. Eight *trasarēnus* make one *likshī*, three *likshas* one *rajasarshapa*, three *rajasarshapas*, one *gouṣa* six of these one *madhya*, three of these, one *kṛishmalā*, five of these, one *mashā* and sixteen of these, one *suzarna*. A *palam* is said to consist of four or five *suzarnās*. [The above is the standard of gold]

Two *kṛishnālas* make one *supyamāsha* and sixteen, one *dharanan* (362—364)

With ten *dharanās* one *shatamana* or *palam* [is formed]. Four *suzarnas* make one *nishka*. [This is the standard of silver]

* The word literally means— people of the country but here it refers to the people in general

Copper, weighing a *karṣa* (a weight of gold or silver equal to sixteen *māśās*), [makes] a *panas* (365)

Eighty thousand *panas* is the penalty of *uttam-sāhasas*,* half of it, *madhyama* (i.e., second class), and half of the latter, *adhama* (i.e., third class or the lowest form) (366)

[There are various forms of] punishment, such as, saying "fie," using harsh words imposing fine, and corporal punishment or death : One, or all, of these, should be dealt out to a culprit (367)

Knowing [the nature of the] crime, country, time, strength, deed and wealth, [the king] should mete out punishment unto a culprit (368)

Thus ends the First Chapter treating of A'chāra in the Dharma S'āstra of Yājñawalkya

* The highest of the pecuniary punishments—a fine of 1,000, or, according to some, 80,000 *panas*

CHAPTER II.

[LAWS AND REGULATIONS IN GENERAL]

ALONG with the learned *Bráhmans*, the king, shorn of anger and avarice, should look after law-suits according to the Codes of Law (1)

✓ The king should appoint, as his courtiers, [persons] possessed of Vedic knowledge, conversant with the laws of morality, truthful and impartial towards friends and foes (2)

A *Bráhmaṇa*, knowing all forms of religious duties, should be appointed [as an administrator of justice] along with those members, if the king is unable, for some [pressing] cause, to look after the law-suits [himself] (3)

The members,—if they, out of resentment, lust, or dread transgress the laws,—should be punished severally with double the penalty of the [person defeated in the] law-suit (4)

If oppressed by enemies with means transgressing the law and the established usage, [a person] applies to the king,* it will form the subject-matter of a law-suit, (5)

What is said by the complainant should be written before the defendant and be marked with [the name of] the year, month, fortnight, day, name and caste [of the parties] † (6)

* The word in the Text is *Rajase*, literally, 'to a king,' but it, also, implies here 'to any officer in charge of the administration of justice'

† The following should never constitute the subject matter of a law suit, (1) *vis*, *aprasiddha*, *vis*, something uncommon, as, he has taken my flower formed in the sky and does not return it (2) *nirdvada*, *vis*, frivolously vexatious such as, such a person works in the light of my lamp. (3) *nirarthe*, &c, some thing incomprehensible. (4)

Before the complainant, should be written the reply [of the defendant, after he has] heard the purport [of the complaint]; then the complainant should immediately write down the evidence in favour of his petition]. (7)

If [the evidence] is conclusive, he gains the case; otherwise the result is adverse. In cases [about money-lending, etc.], the legal procedure is pointed out* as having four feet (*i.e.*, four stages).* (8)

[EXCEPTIONAL REGULATIONS]

Without having acquitted himself of the charge, [a defendant] should not bring a counter charge against him (*i.e.*, the complainant), even when a charge is brought against him by another,† [nor should he] contradict his statement. (9)

nishprayajana, viz, useless, as, such a person reads in our quarter. (5)
asādhyā, viz, impossible, such as, I laughed at me. (6) *viruddha*;
 as, such person has abused me.

* The four *pādas* or procedures are—The first is *bhāṣāpāda*, viz, the petition of the complainant should be written down, as it is, before the defendant, the second is *uttarapāda*, viz, the reply of the defendant should be written down before the complainant, the third is *kṛtyapāda*, viz, the complainant should have the statement of his evidence written down, the fourth is *sādhyasiddhipāda*, viz, success, if the evidence is proved, otherwise the result is adverse.

† *i.e.*, A defendant should not bring a counter charge against the complainant till the charge, brought against him by the latter, is answered or that by any other person is properly defended.

The following interpretation of this *śloka* is given in *Mitākṣarā* :—
 "Another complainant cannot bring a charge against the same defendant till the case, instituted against him by the first plaintiff, is over, and the complainant should never contradict his statement both at the time of making his petition and of writing it down before the defendant."

In *lalaka* (i.e., cases relating to the use of abusive language, *vākparushya*, and those about beating, *dāṇḍaparushya*) and *sāhasa* (i.e., destruction with poisoned weapons), [one] can bring a counter charge : bails capable [of paying the fine or the decreed amount] when the case is decided, should be taken from both the parties (10)

In [the case of] denial [by the defendant, if the claim] is established [by the plaintiff by evidence, the defendant] must pay [to him] the amount [sued for] and to the king an equal amount [as a penalty], one bringing a false charge must pay double the amount sued for [as a penalty, to the king] (11)

In offences about destruction by poisoned weapons, theft, the use of abusive language, livelihood and imprecation [where delay in the administration of justice may lead to the destruction of life and wealth], and in those about women (i.e., about vilifying a respectable lady or the right of a servant woman),—the defendant must answer the charge immediately, elsewhere [the granting of time depends upon the will [of the judges], so it is laid down in the *Smṛitis* (12)

He—who goes about from one country to another, who licks the corner of his mouth whose forehead perspires, whose face becomes discoloured, whose mouth is dried up, whose words falter who gives vent to many contradictory words, whose words and looks do not please others, who bends his lips and naturally comes by disfigurement in word deed, body and mind,—is described as a wicked person [both in the matter] of complaint and that of giving evidence. (13—15)

He,—who, resorting to a grandiloquent speech,* tries to secure the questioned wealth,† who flies away,‡ who does not speak anything on being summoned§ [by a judge],—is described in the *Smṛiti* as being the weak party and is punishable (16)

If witnesses of both the parties are present, those of the plaintiff [should be examined first; [but] if the plaintiff's party be weak, those of the other side|| [should get the precedence]. (17)

If any complaint with a wager (*i e*, if I am defeated, I shall pay such a sum), is laid, the king should punish the defeated person with a penalty of fine, [to be paid] to the king, and the amount [of the wager], [to the successful] party. (18)

Having refuted the fraud,¶ the king should unite his judgment with the true fact Even a true fact when not'

* The word in the Text is *Śentantri*, literally, depending on one's own self, but, here, it means 'one who without giving any evidence, in support of his contention, tries to gain it by a grandiloquent speech'

† The property belonging to a person of an inferior caste not acknowledged by him as his own

‡ Literally, 'going away quickly' but here it means 'who flies away when any charge is brought against him in a Law Court'

§ *i e*, When summoned by a Judge he appears before him to answer a charge

|| The procedure is, that after hearing of the substance of the plaint the deposition of the defendant should be taken down before the plaintiff Then the plaintiff should produce his witnesses But a doubt may arise whether the plaintiff should produce witnesses in support of his complaint after the defendant has given his reply supported by evidence or only after he has merely filed his statement To remove this doubt the author of the *Smṛiti* has introduced this verse

¶ *i e*, Having determined the true fact from the deposition and evidence of the defendant We have given the literal translation in the body

supported by evidence, becomes vitiated in a legal procedure (19)

[If a defendant] denies [the possession of all the articles] mentioned [in the plaint], and if one is proved to be in [his] possession, he must be compelled by the king to surrender [all the rest], but what is not mentioned in the [original] plaint should never be admitted* (20)

If there is a conflict between two legal points, equity should supersede law. The rule is that a Religious Code is superior to a Legal Code (21)

Written document, lawful possession and witnesses are described as the evidences [of a case]; in the absence of even one of those, a *dīnya* (divine test or ordeal) is spoken of [as an evidence] (22)

In all law-suits [about monetary transactions where the cases of both the parties have been proved], the defendant must be made to gain the case,† in [cases of] mortgage, acquisition by gift or purchase, the first party must gain the case ‡ (23)

* The *sloka* is elliptical. The purport is —Supposing a man makes a complaint that such and such a person has taken from him fifteen gold coins, fifty silver coins and two pieces of cloth, and the defendant in reply denies the charge absolutely. If it is proved that the defendant has in his possession even a single article amongst those mentioned in the plaint, he will be compelled to surrender all the rest, or what is equivalent to the same thing or pay their full value in cash. But if after the case is proved the complainant mentions any more articles besides those mentioned in the original plaint, his petition must not be entertained.

† Supposing a case comes up where the plaint says,—"A has borrowed the 1 from me." The defendant A in reply says—"Yes, I borrowed the amount, but I have paid it back." In such a case, where the statements of both the parties are proved, the defendant must gain the case.

‡ A mortgaged his house first to B and then to C, he is unable to release it, but B and C see A try get possession of the house. The

The right [of a person] to a land (immovable property), when he [the owner], seeing his property encroached by another, does not question,* extends over twenty years; [the right in such a case] for movable property [is limited to] ten years. (24)

[But these limitations, of twenty and ten years [respectively], do not hold good in cases of] mortgaged articles or properties, boundaries, *upanīśhepa* (articles deposited in trust with the names and numbers specified), properties of the invalid and minor, *upanidhi* (a sealed box, kept in trust without mentioning its contents), land-revenue, and the properties of women and *S'rotriya Brāhmaṇis* (25)

[An administrator of justice] should make the person, who uses the mortgaged property, etc. (*i.e.*, those mentioned above, against the knowledge of the owner), return the same to its [rightful] owner and pay, as penalty, to the king the same amount or what is consonant to his position. (26)

A'gama (acquisition by purchase or gift) [is a claim] superior to [that of] possession, but not to [that of] hereditary possession; but even a lawful acquisition by purchase or gift is not a strong claim if there is no [proof of] possession † (27)

mortgage, first to B and then to C, is proved. B must be given possession of the house. Similarly in matters of gift and purchase.

* *ve*, Does not take any legal steps to recover it.

† The law is this — In the case of the first owner the proof of purchase or acquisition as gift is the strongest evidence for establishing his claim; in the case of a hereditary owner of the fourth degree, the proof of possession is the strongest evidence. But in the case of one, who inherits it from his father or grandfather, the acquisition by purchase or gift must be supported by possession.

If any suit is brought against a person who has acquired [a property] by purchase or by receiving it as a gift, he must recover it [by proving his *dgama* or acquisition], but not so in the case of his son or grandson; in the [latter] case [the proof of] possession is stronger. (28)

[If the first owner], being sued for, dies, his successor must recover it [by proving the lawful acquisition by purchase or gift]; there lawful possession is no instrument (or evidence of his right) unless it is supported by *dgama*. (29)

If *dgama* or lawful acquisition is [proved] valid, lawful possession becomes an evidence; but if *dgama* is not [proved] valid, possession does not form an evidence. (30)

In legal procedure for men *Puṅds* (unions or corporations of citizens or villagers) appointed by the king, *Sṛēnayds* (corporate bodies), and, friends and relatives (*Kulāni*), are considered superior or competent in order (of precedence).* (31)

[But the king] can reverse the judgments, delivered through force or fear,—those [in cases, instituted by] women, conducted in the night, in close doors and outside the village,—and those decided by enemies (32).

A law-suit, [instituted] by a drunkard, an insane person, a diseased person, one addicted to gambling, a

* For an appeal of a law suit, decided by a Union of one's own people, the appellant should approach the Union of the Citizens or Villagers; for a second appeal, he should approach the Union of the Citizens or Villagers appointed by the King. These Unions are something like Law Courts. A man should approach, in order, the Higher Court for the decision of his law suit and the judgment of the Highest Court is final. But even the judgment of the Highest Court can be quashed by the King in cases mentioned in the subsequent Cosplet.

boy, one under the influence of fear, etc,* and one instituted by a person having no personal connection, is not maintainable. (33)

When any lost valuable article is obtained [in a brothel, etc.,] it should be given by the king to its owner [if he can, by pointing out distinctive marks, establish his claim]; but he, who presses his claim without [pointing out any] distinctive marks, deserves punishment equal [to the value of] the article [in question]. (34)

If the king comes by any [hidden] treasure, he must give half of it to a *Brāhmaṇa*. But, then, again, [when] a learned *Brāhmaṇa* [happens to find out any,] the whole [treasure] should go to him, for he is the lord of all (35)

If any other inferior caste comes by a [hidden treasure], the king takes one sixth of it; [if, however,] without informing [the king of its acquisition, he attempts to appropriate himself [the whole], he should be punished and [the treasure] confiscated (36)

When an article, stolen by a thief, [is recovered], it should be given by the king to the person [to whom it belongs], if he does not give it, he is visited by the sin of [committing thefts] (37)

[LAWS RELATING TO LOANS]

IN a loan on mortgage the interest, every month, is one eightieth part [of the capital], on other loans the interest is to run at two, three, four and five per cent, in order of the castes [taking such loans] † (38)

[Persons,] going to a dreary forest, [for carrying on trade, must pay] ten per cent, [as interest]; persons

* Such as, one instituted by a person who has rebelled against the city

† i.e., If a *Brāhmaṇa* takes One Hundred Rupees as loan he shall have to pay interest at two per cent, and so on

going to the sea shall pay twenty per cent but all castes should pay to all castes interest at the ratio of [their] respective [castes] (39)

A young one [should be given as interest, in case of a loan] of female animals (is cow) [the interest on loans] of liquid substances (such as clarified butter, oil etc.) should be eight times [on loans of] cloth grains and gold [the interest should be] four three and two times according to the *Smṛitis* * (40)

One must try to realize [by any means] the money obtained [by another from him either as a loan or by any unfair means] he must not be remonstrated with by the king if [the debtor] being pressed [to pay back the money] goes to the king [for a remedy], he must be punished and made to return the money (41)

A debtor [when sued for by a number of creditors of the same caste] must be made to repay the money to the creditors in order [of the date of taking such loans] [but when the creditors are of different castes] the king after having [first] paid the *Brāhmana* [is to return the balance] to the other castes (42)

A debtor is to be punished by the king [with a fine of] ten per cent [of the amount] realized. The creditor, for having obtained [his money] should pay the king five per cent [of the amount received] † (43)

* In this Compleat law is laid down about the highest amount of interest that can be taken on loans standing unpaid with interest for a long time. For example- A takes a five years old cow from B as loan on condition that he is to return such a cow. A cannot repay the loan and B out of courtesy does not demand the interest. When A returns the loan he must give a calf or its value as interest and not more.

† Some explain it as the tenth and twentieth part of the amount realized.

For [the satisfaction of his] debt, one, of an inferior caste, when his resources are exhausted, should be made to work [for his creditor]; if a *Brāhmaṇa* grows poor, he should be made to repay [his debt] gradually as his means permit. (44)

If a creditor, for the multiplication of his own money, does not take it when offered [back, by the debtor; and if the latter] deposits it with an umpire, interest ceases from that date. (45)

Any debt, contracted in a joint-family for the maintenance of the members [thereof, should be repaid by the head of the family]; on his death or on his departure to a foreign country, the members who inherit the property must repay it. (46)

A woman [is not bound to repay the debt] contracted by her husband or her sons; a father [is not to pay the debt] contracted by the son, nor a husband that contracted by the wife except when it is made for the maintenance of the family. (47)

A son is not to pay the debt, even though hereditary, if it is contracted for the purpose of drinking, debauchery or gambling, or if it is the residue of a fine or duty unrequited, or any thing idly promised. (48)

The debt, [contracted] by the wives of milkmen, wine-sellers, actors, washermen and hunters, should be liquidated by their husbands, for their livelihood depends upon them (*i e*, upon the earnings of their wives). (49).

A debt which she has promised to repay, that which she has contracted along with her husband, and what she has done herself, must be repaid by a woman; nothing else a woman is bound to repay. (50).

If the father or the grandfather be long absent in a distant country, be dead, or is suffering from an in-

curable disease, the debt [contracted by either] must be repaid by the son or the grandson, in case of denial, [the claim must be established] by evidence (51)

One who inherits the property must repay the debt,* similarly (i.e., in the absence of the former), the taker of the [debtor's] wife (*Yashatgraha*),† then the son, who, although qualified to inherit his father's property, does not do so, and, in the case of one who has no son, the person who inherits his property, [must pay his debt]‡ (52)

Of brothers, the husband and wife, the father and son,—none, can become a surety, give or take loans, or appear as a witness, according to the law, [without the consent of others, so long] the property is undivided (53)

Surety is sanctioned in *darsana* (presentation)§

* Here it refers to a son, who by his father's will inherits the property, even when other sons exist.

Colebrooke has translated this portion of the Text as, 'But not the son whose (father's) assets are held by another.' The Text would, then, be *putrānānyāśritadṛṣṭas*

† There are three classes of *Yashatgraha*—(1) One who marries a virgin widow, (2) the person to whom one's married and youthful wife surrenders herself under pressure, (3) the person in whom a woman, rich and mother of children goes. Such a person, in the absence of a son inheriting the property, must repay the debt, contracted by the woman's former husband.

‡ Regulation is, also, laid down about the repayment of debt. It must be paid by the creditor himself, in his absence by his son or grandson. If the creditor has no issue the debt must be repaid to the person who inherits his property.

§ The first form of surety is when a person engages as answer for another's appearance in the Court.

pratyaya (creating confidence),* and '*dāna*' (giving) †
 The first two sureties, if their statements prove false, must be compelled to repay the money, [but not their sons (or their heirs), in case of their demise]; as regards the other (*i.e.*, one who undertakes to repay the money himself), if it is not realized from the party, even his sons [are to repay the money] after his demise. (54)

If after the death of the surety, who promises to present the party when required, or if after that of the surety who creates confidence by a statement, their sons do not repay the money [advanced to the party on the assurance of their father], the latter will not be visited by any sin (55)

If many persons [after having determined their respective shares], stand as sureties, they shall have to repay the money according to the extent of their respective shares. In the case of joint sureties, the will of the capitalist prevails (*i.e.*, he may realize whatever money he likes from any party.) (56)

A debtor must return double the amount that the surety publicly pays to the capitalist [on debtor's behalf] (57)

In [the case of] female animals, [a female animal with] a calf, threefold grain, fourfold cloth, eightfold liquid substances, are said [to be given to the surety] ‡ (58)

* The second form of surety is when a person creates confidence, in the party giving the loan, by saying,— 'He is a very trustworthy person, you may accommodate him with the loan'

† The third form of surety is when a person undertakes to repay the money himself if the party, for whom he stands surety, fails to do so.

‡ The Text is elliptical and requires elucidation. To a person, standing surety for another who takes the loan of a cow, the debtor must give

If the money, [advanced on the mortgage of an article,] becomes double, [with the interest accrued,] and the mortgaged article is not released, it is lost (*i.e.*, the right of the original owner is forfeited) time (*i.e.*, the expiration of the period of contract) vitiates (*i.e.*, deprives the owner of) [his right] [over the article mortgaged on the condition of being released at] a fixed time That of which the fruit is enjoyed, (such as land, etc.) is never forfeited (59)

No interest [is to be charged] on a mortgaged article, that should not be made known of, being used, or [on a mortgaged article rendered useless by continued use], or else it must be returned intact,* if it is destroyed, (its value) must be made good, excepting [only] when it so happens by accident or when it is destroyed by the powers that be (60)

Taking establishes [the acceptance of a] mortgaged article, even if kept [with proper care, a mortgaged article] suffers depreciation† other articles must be mortgaged or the capitalist must be paid a portion of his due (61)

If any mortgage is executed, [confiding in the] character [of the mortgagee] the capital must be paid with interest. [The mortgagee] should pay double the

§ The surety a cow with a calf a malarly in the case of grain loans twice the quantity should be given in the case of cloth four times the quantity and in the case of clarified butter eight times the quantity, should be given to the surety

* Some interpret this portion from another standpoint, and their version of the reading runs thus—No interest is to be charged on a useful article kept in mortgage when it is made useless by the mortgagee

† *i.e.* If the value of the articles does not cover the capital and the interest

amount, if any article is mortgaged under an agreement * (62)

[If the debtor] comes [with capital and interest], the mortgaged article must be released [by the creditor], or else [his conduct] will be [one of] theft, (i.e., he will be punished like a thief) If the money-lender is [himself] absent, [the debtor] is to pay the money to his trusted agent and bring the mortgaged article (63)

The then value of the article being settled, it must remain there, [in the possession of the creditor,] without any further accumulation of interest. In the absence of a debtor, [the creditor] can sell the article keeping a witness † (64)

When the amount of loan, [given without any mortgage,] is doubled [with the interest due], and at that time [a plot of land under cultivation] is mortgaged again [in satisfaction of the loan], the mortgaged

* The Text requires elucidation. If a debtor, knowing a creditor to be of good character mortgages with him a valuable article for a far lesser amount than its proper value he is entitled to release the article by paying the capital and interest, and it shall never be forfeited. If at the time of the mortgage there is any contract between the parties, the mortgagor shall release the article by paying double the interest.

† A full elucidation of the Text is this—The first line explains what a debtor should do if the creditor or his duly constituted agent is not present to receive money from the former or if he wishes to liquidate his debt by selling the mortgaged article. Under these circumstances the value of the article at that time should be determined and it must remain in the possession of the creditor but no further accumulation of interest from that time will be allowed. The second line describes the duty of the creditor when the capital given as a loan on the mortgage of an article, is doubled with the interest accumulated thereon but the debtor is absent. The creditor under these circumstances is empowered to sell the article before a proper witness, who will afterwards when the debtor demands the article attest to the amount received by the creditor from the sale of the article.

property may be released if double the amount comes [to the mortgagee] from the produce * (65)

[LAWS RELATING TO DEPOSITS]

WHATEVER article, contained in a box, is made over, without giving any description [of its nature], to another's hands that article is called *Upamādhikam* (deposit), [and] it must be returned as such (66)

But it must not be returned if it is carried away by the king, [lost] by an accident, or [stolen by] a thief. But if there is loss [of the deposited article] after it is being asked for by the depositor and not returned [by the person with whom it is deposited], the latter must be compelled to make good [the value of the article] and pay a fine equal to that amount (67)

By wilfully converting [the deposit] into his means of livelihood (i.e., if he uses it of his own accord or makes money by trading on it) [the person with whom the deposit is made] must be punished and compelled to return it with the increase [made on it],† the same law holds good in the case of *yāchita* (i.e., raiments, ornaments, etc., brought from another for use on the occasions of wedding etc.) *dhita* (i.e., a deposit,

* If any loan is given without any mortgage and the capital with the interest thereon doubles itself and the debtor mortgages to the creditor any land under cultivation the former can release the property when his debt is paid off from the produce thereof. If there is no such contract between the parties as: If there is greater produce the creditor is to reap the benefit and if less he is to suffer loss then the mortgaged property will be released when double the amount is realized from the produce and not otherwise.

† If the person with whom a deposit is made wilfully converts it to his personal use he must pay a monthly interest of five per cent. If he uses it for trading purpose he must return it with the additional profit made by its use.

deposited again with another); *nyāsa* (i.e., an article which after being shown to the head of the family, is deposited with a member thereof); and *nikshepa* (i.e., a deposit made directly with another). (68)

[THE LAW OF EVIDENCE]

THREE persons, at the lowest, must be cited as witnesses,—persons given to the practice of austerities, charitable, born in respectable families, truthful, preferring religion, simple, having children, possessed of wealth, [and, if possible,] of the same lineage (*jāti*) and caste (*Varna*). Law sanctions (also) [the production, as witnesses, of persons belonging to] all [the orders] in [the cases of] all [the castes when those of the same caste are not available.] (69—70)

Elderly *S'rotriya*s, (persons well-read in the Védās), aged ascetics, religious recluses, and others (i.e., those of similar nature), are not to be cited as witnesses by virtue of a [Scriptural] Text; but no reason [thereof] is given. (71)

Women, old men, boys, gamblers, drunkards, mad men, persons defamed, actors or heretics, forgerers, deformed persons, outcastes, friends, persons having some connection with the subject matter of the suit, persons who are helping in the case, enemies, thieves, reckless individuals, vicious persons, those forsaken by friends, and [such others] are not to be [produced as] witnesses. (72—73)

Even one virtuous man may be [produced as] a witness, if he is approved of by both the parties.* (74)

* Cases are cited in the Commentary where every body, even those who have been declared unfit in the preceding Couplet, may be cited as a witness, such as, abduction, use of abusive language, beating, theft, and administration of poison.

The plaintiff should make the witnesses, collected near the defendant, hear.—“The witness, who speaks an untruth, goes to all the regions [reserved] for perpetrators of heinous crimes, as well as those for the incendiaries and the murderers of women and children. (75—76)

“Know, all that little virtue, which you acquired in a hundred births, to be his, whom you falsely attempt to defeat” (77)

If any person does not give evidence about a loan, he must be compelled, by the king, to pay all, [both the capital and interest,] on the forty-sixth day; [and the king shall take] the tenth part of the money [realized]. (78)

That wretch of a man, who, knowing all, does not give evidence, is visited by the sin and punishment of a false witness (79)

[If witnesses are produced by] both the parties, the statement leaning on the majority [is admitted as evidence]; if equal number [of witnesses are produced, the statement] of accomplished persons [is accepted]; if [witnesses of] both the parties are equally accomplished, [the statement of] those superior in accomplishments [is held supreme] (80)

He, whose [written] statement the witnesses speak of as true, becomes successful (*i.e.*, wins the case). If they speak otherwise, his defeat is certain. (81)

If [a few] witnesses give [the same] evidence, and other more accomplished persons (*i.e.*, witnesses) belonging to one's own party or the against party), or twice the number [of former witnesses, *i.e.*, many more witnesses], make a contradictory statement, the former witnesses will be regarded as false ones. (82)

Every such false witness must be punished separately with double the penalty of the person defeated in the suit. Law lays down banishment [as the penalty] for a *Brāhmaṇa* (giving false evidence) (83).

He,—who, having been made to hear [the vow for giving] evidence, influenced by fear or by avarice, denies it to others,—shall be punished with a penalty eight times more than that [of the accused]. A *Brāhmaṇa* is to be banished (84)

A witness may prevaricate in the instance of a religious student, if he is to be sentenced to death; for purifying himself [for the sin committed for this prevarication], a *Brāhmaṇa* should offer *Sārasvata-Charu* (an oblation of rice, barley and pulse boiled) (85)

[LAWS RELATING TO WRITTEN DOCUMENT]

WHATEVER arrangement [about interest and time] is completed, [between the debtor and the creditor,] with their 'mutual consent, it should be committed to writing, [lest the parties might forget, in future, the terms of contract], with the names of witnesses. In that [document the name of] the capitalist (creditor) [must be written] first. (86)

[It must be marked with (i.e., in the document should be written,) the year, month, fortnight, day, caste, *gotra* (family), [name of] the fellow-student,* the name of the (contracting) party, and of his father, etc. (87)

[The writing of] the terms of loan being 'finished, the debtor must write [on the deed] his own name in his own handwriting, and [the words] "what is written

* The word in the Text is *Sābrahmachārika*, i.e., a fellow student studying a particular branch of the Vēda under the same teacher

here (*i.e.*, in this deed), is approved of by me who am the son of such and such person." (88)

The witnesses, of whom there should be an equal number, must write, in their own hands, mentioning first the names of their respective fathers, "I am such and such person, a witness in this (document)" (89)

The writer of the deed should then write "this (document) is written by me, such and such person, the son of such and such person, being requested by both the parties (*i.e.*, the debtor and the creditor)." (90)

A document, written by one's own hand, even if it is not attested by a witness, is regarded as an evidence in *Smṛiti* (Law), but not when it is executed by force or threat. (91)

A loan, contracted by a written document, is payable by three generations. [The creditor] may enjoy the mortgaged article so long the debt is not paid off (92)

If a document is kept in another country, illegibly written, destroyed, becomes indistinct (*i.e.*, the letters getting obscure or faded), lost, detached, burnt, or torn, one must have another written out. (93)

A doubtful document is to be considered valid by respective handwritings, etc., and by proofs; such as the specification of circumstances, as to time, place, etc.; production of witnesses, attesting to those facts, [any peculiarity of] mark, connection (*i.e.*, longstanding connection between the parties as debtor and creditor), and acquisition [of the money] (94)

A debtor must enter, on the back of the deed, the payments he makes, or the creditor should grant receipt, in his own handwriting, for the money received (95)

After the discharge of the debt, the deed should be destroyed; or, for the validity [of the transaction],

another i.e., deed of release), executed. What is paid before a witness, must be re-paid before [another] witness (96)

[DAIṬI, OR DIVINE TESTS]

Tulā (weighing in the Balance), *Agni* (Fire), *Jala* (Water), *Viṣa* (Poison), and *Kośa*, are the ordeals [laid down for establishing the innocence of an accused]; but these [are applied] in [cases of] serious crimes, when the accused agrees to accept himself the punishment [if his complaint is not proved] (97)

Of his own accord, or if he is under a special compact with the complaint, the accused must go through the ordeal or submit himself to the punishment of a defeat. In cases of treason or heinous crimes [like Brahmanicide, etc.,] even when the complainant does not agree to take upon himself the punishment, [if he fails to prove the case,] the accused must have to go through the ordeal] (98)

Before sunrise, [one should] summon [the person prepared to go through the ordeal], fasting from the day previous, bathed and clad in a wet cloth and make him go through the ordeal before the [Court presided by the King and the *Brāhmanās*. (99)

The *Tulā*, [ordeal of the Balance, is intended] for women, children, old men, blind and lame persons, the *Brāhmanās* and the diseased, Fire and Water [ordeals are for] the *Sūdra* as also Poison of the quantity of seven barley drops * (100)

* Some Commentators explain that the Fire is for the Kshatriya, Water for the Vaishya, and Poison for the Sūdra. *Nārada* says—"A pitcher should be given to a Brāhmana, Fire, to a Kshatriya, Water, to a Vaishya, and Poison, to a Sūdra."

In transactions of less than a thousand *panas*, there must be no Ordeal of Fire, Poison, or of Weighing. But persons, who wish to prove their innocence, may, always, go through the ordeals in charges of treason or [other] heinous crimes [like Brahmanicide, etc.] (101)

[TULA OR THE ORDEAL OF BALANCE]

THE accused, after sitting on the scale [of a Balance], should have himself weighed by an expert in weighing, [such as, a goldsmith, etc.,] [with clods of earth or stones,] equalling in weight, then marking [the measured weight], he should get down [from the scale] (102)

[He should then declare] 'O Balance' thou art the abode of Truth, formerly thou hadst been made by the 'Celestials O thou of auspiciousness, do thou speak the Truth and free me from suspicion' (103)

'If I have perpetrated the crime, O mother, do thou bring me down, [making me heavier than the weight], if I am pure, do thou take me up (i.e., make me lighter)' [The accused should] inspire the Balance with the above *Mantram* (104)

[AGNI OR THE ORDEAL OF FIRE]

HAVING marked [with any dye, the wounded parts etc., of] the palms that had ground rice, one should place there seven fig leaves and encircle them with an equal number of threads (105)

'O Fire, O purifier, thou dost range in the hearts of all creatures. Thou art, O Kavi,* the witness of virtue and sin, do thou speak out the Truth relating to me' (106)

[After the accused] had recited [this *Mantram*, the Judge] should place, on both the palms [of the accused,

* Meaning Sage Intelligent

two] redhot even [iron] balls, of the size of fifty *pals* [each]* (107)

Having taken them, he (*īc*, the accused) should gradually pass through seven *Mandalas* (circles), each circle is to consist of sixteen fingers in extent and is to be severally placed at an equal distance (*īc*, of sixteen fingers each) (108)

If after having thrown off the burning iron balls and ground rice, [it is seen that, the palms] are not burnt, [the accused] establishes his innocence. If the balls are thrown within the limit or any suspicion arises, [the accused] must, again, have to undergo the ordeal. (109)

[THE ORDEAL OF WATER.]

HAVING inspired the water with the *Mantram*, 'O Varuna, protect me with Truth,' and held a person, standing navel deep in the water, [the accused] should drown himself in it. Simultaneously an arrow should be discharged [from that place] and a strong man should be despatched [where it falls and be made to return with the shaft] [If, after his return, he sees the accused] underneath the water, it establishes his innocence. (110—111)

[THE ORDEAL OF POISON.]

"O POISON! thou art the son of Brahmā, established in the practice of Truth. Save me from this accusation, displaying the Truth, be like ambrosia unto me" (112)

Having recited [this *Mantram*, the accused] should drink the Poison formed on the summit of the Himālayā. His innocence is established who survives [the ordeal] without undergoing the least physical change (123)

* A particular weight equal to four *Aśwas*

[THE ORDEAL OF KOSHA]

HAVING adored the dreadful Divinities [the Judge] should bring water for their bathing, and inspiring it with *Mantram*, [he should make the accused] drink, out of it, three handfuls (114)

If within fourteen days, [the accused] is not visited with a dreadful calamity, divine or regal, he will be, forsooth, declared innocent (115)

[DA YATHA GA OR DIVISIONS OF PROPERTY AMONG HEIRS]

If a father takes upon himself the division of [his property], he can do so [and] at his free will [divide his self acquired property] amongst his sons, either giving a larger share to the eldest born, or making all the shares equal (116)

If he makes the allotments equal, his wives, to whom no *Stridhan* has been given by their husband or their father-in-law, must be rendered partakers of like portions (117)

[The son], who is capable and reluctant to take his father's property, may be separated on being given a moiety. A lawful distribution made by the father amongst his sons separated with greater or lesser allotments, is pronounced valid (118)

After the demise of both the parents, the sons should, equally, divide the properties and the debts [amongst themselves]. After paying off their mother's debts, the daughters should [equally, divide] their mother's [*Stridhan* property], in their absence, the sons (119)

Without impairing the ancestral property, whatever else is acquired by one by one's exertions, whatever is got by one from one's friend or by one's marriage, must not be partitioned [amongst the co-sharers] (120)

No share, of the ancestral property, seized by others, which one rescues, is to be given to others; nor that of what is acquired by one by one's learning.* (121)

The younger brothers, receiving education, are entitled to a share of what the eldest brother multiplies [on the ancestral property], after the death of their father.† (122)

Whatever accumulation is made, [on the joint property] by joint labours, must be, equally, divided. To grandsons by different fathers shall be allotted the portions of their respective fathers ‡ (123)

The ownership of father and son is the same in land which was acquired by father's father, or in corody,§ or in effects. (124)

When the sons have been separated, a posthumous son, born of a woman equal in class, shares in the distribution His allotment must positively be made

* All those properties are not to be partitioned, if they are acquired without taking any advantage of, or without impairing, the ancestral property, otherwise not. But if one multiplies the joint property by resorting to agriculture or merchandise the additional property must be divided amongst the co sharers

† This *Śloka* does not occur in the body of the Bombay Text But it is quoted in the Commentary as being a part of *Nārada's* Text

‡ To grandsons of whom the fathers are different, shall be allotted portions, in right of their several fathers all the grandsons succeed to the proper shares of their respective fathers consequently, so many shares should be formed as there are sons of the original proprietor, and each shall be given to their respective sons, and let them take these shares, whether they be uterine brothers or born of different mothers and whether they live together or sub-divide the shares according to the number of their own brothers respectively such is the meaning of the Text

§ What is fixed by a promise or assignment.

out of the visible estate corrected for income and expenditure * (125)

Whatever articles are given by parents to a son, are his. If a partition is made after the demise of the father, the mother takes a share equal [to her son's]. (126)

Uninitiated brothers should be initiated by those for whom the ceremonies have been already performed, but sisters should be disposed of in marriage, giving them as an allotment a fourth part of a brother's own share (127)

The sons of a *Brāhmaṇa*, in order of the caste, are entitled to four, three, two and one, shares of the property, the sons of a *Kṣatriya*, to three, two and one, shares, those of a *Vaiśya*, to two and one, shares (128)

If any portion of the property, which has been [previously] stolen by one, is found out after partition, it must be, equally, divided amongst all the co-sharers; for such is the Law (129)

A son, begotten on his own wife by a sonless person, through another with the permission of his preceptor, is morally entitled to inherit the properties of, and offer funeral cakes for, the both (*i.e.*, the person who procreates and the person on whose wife he does so) (130)

The legitimate son of the body, is one who is produced by a lawful wife, the son of an appointed daughter, is equal to him, the son of the (soil or) wife, is one begotten on her by an appointed kinsman sprung from the same original stock (with her husband), or by another person duly authorised, a male child, secretly brought forth (by a married woman) in the mansion

* In some Texts there is the word *parichīdā* instead of *dris'yatva*; the former means,— 'after the death of the father,' *i.e.*, a son, so born, is, also, entitled to a share

No share, of the ancestral property, seized by others, which one rescues, is to be given to others; nor that of what is acquired by one by one's learning.* (121)

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* In some Texts there is the word *pas chdta* instead of *dr syāta*; the former means — after the death of the father as a son so born, is also entitled to a share.

(of her lord), is considered as a son of concealed birth; *the Kāntna* or a son born of a young woman unmarried, is considered as the son of his maternal grandfather; *a son of the twice-married*, is one born of a woman (by a second marriage), whether she be at the time of marriage deflowered (virgin) or not; *a son given*, is one received, as a gift, from one's natural father or mother; *a son bought*, is one sold by one's parents, *a son made*, is one (born of other parents and) adopted by a man for himself, *a son self-given*, is he who [voluntarily] gives himself to another; *a son of a pregnant bride*, is one accepted while yet in the womb of the bride, *a deserted son*, when taken [by another], becomes his *apaviddha* son. In the absence of the preceding one, the succeeding one is entitled to offer* *pinda* and inherit the property. (131—135)

* These are the twelve classes of sons, according to Yājñavalkya. According to the calculation of some authorities, the number, of sons, including the *Ouras'a*, is extended even to fifteen, as in the following Text of Law quoted in the *Dattaka Smṛti* — 1 The legitimate son, 2 the appointed daughter, 3 the son begotten on another's wife, 4 the son of the wife, 5 the son of an appointed daughter, 6 the son of a twice married woman, 7 the damsel's son, 8 the son received with (in the womb of) a pregnant bride, 9 the son of hidden origin, 10 the son given, 11 the son purchased, 12 the son self given, 13 the son made, 14 deserted son, 15 one born of a woman of unknown caste.

Of these, however, in the present age, all are not recognized. Of the several sons, only the *Dattaka* (the son given) can, at present, be made a substitute for the *Ouras'a* son. The observations of Sir Thomas Strange and Sir William Macnaghten will explain the point more clearly:—"And now, these two, the son by birth emphatically so called (*Ouras'a*), and (*Dattaka*) meaning always the son given, are, generally speaking, the only subsisting ones allowed to be capable of answering the purpose of son, the rest and all concerning them being parts of Ancient Law, understood to have been abrogated as the causes arose at the beginning of the Kali Age — Strange, *Hindu Law*, Vol. I, p. 63.

This law holds good in [the cases of] sons of the same caste. [A son,] even if begotten on a *S'ūdra* maid-servant, is entitled to a share [of the property], [if the father] so desires it (136)

After the demise of the father, the [other] brothers are to give him (i.e., the son of the *S'ūdra*-wife) half [of each of their respective shares] In the absence of other brothers, or of the sons of daughters, he (the son of the *S'ūdra* wife) is [solely] entitled to the entire property (137)

If a person dies without a male issue, his wife, daughters, father, mother, brothers their sons, or one born in the same family, a friend, a disciple, or a fellow-student, would inherit his property by gradation,—the next party succeeding in the absence of the previous one This law is applicable to persons of the same caste* (138—139)

The preceptor, a qualified disciple, a brother of the same religious persuasion and an associate in holiness (one living in the same hermitage and belonging to the same order), shall, in order, inherit (i.e., the next succeeding in the absence of the previous person) the properties (books, clothes, etc.,) of a *Vānaprastha*,† *Yati*,‡ and a *Brāhmachārin* (religious student) (140)

A re-united parcener § [and in the case of a brother of whole blood being included in the party,] or [the

* In the absence of a son the wife inherits, in her absence, the daughter and so forth

† A *Brāhmana* in the third stage of his religious life, a hermit

‡ An ascetic who has renounced the world

§ The word in the Text is *Samsamīkṣita* i.e. re-united The term reunion is thus explained by *Īśākhya*—"He who being once separated, dwelt again through asceticism, with his father's brother, or paternal uncle, is termed re-united"

fictitious wives must be banished from the habitation (145)

What has been given to a woman by the father, the mother, the husband, or a brother, or received by her at the nuptial fire, or presented to her on her husband's marriage with another wife,* is denominated *Strīdhan* or a woman's property (146)

What has been given to her by her kindred (i.e., persons who are related through the father, or the mother), as well as her fee or gratuity, or what has been presented to her, after marriage, by her husband's, or her father's, family,† [is also known as *Strīdhan*]. If she dies without any son or daughter, her kinsmen must inherit [her *Strīdhan* (147)

The separate property of a childless woman, married according to the four forms denominated *Brāhma*, etc., (*Daiva*, *A'rshya* and *Prajāpatya*), goes to her husband [In other three forms, viz., *Asura*, *Rākshasa* and *Paishācha*], the mother [inherits the *Strīdhan*] of the daughter, failing her the father (148)

If after having promised a maiden [to be given away in marriage to one man, her father] does not do so [in the interest of a better bridegroom], he must be punished and be compelled to return, to the bridegroom elect, whatever he has spent, with interest. On the demise [of such a maiden, the bridegroom] should take back all,‡ after having re-paid what [the bride's father] had spent (149)

* That wealth, which is given to gratify a first wife by a man desirous of marrying a second, is called *ādhyvedastika*.

† The word in the Text is *anmadhaya* i.e., gift subsequent

‡ Some Texts read *dattam* for *survam*, meaning "the whole." "He should take back what he had presented to the bride"

A husband is not liable to make good the property of his wife, taken by him in a famine, or for the performance of a duty, or during illness, or under restraint [which a creditor or other person imposes on him for the purpose of recovering his right] (150)

To a woman whose husband marries a second wife, let him give an equal sum, as a compensation for the supersession, provided no *Strīdhan*, has been bestowed on her, but, if any has been assigned, let him allot half (151)

If partition is denied, it must be determined by kinsmen, friends, witnesses, written documents, and separated dwelling-house, lands, etc (152)

[LAWS RELATING TO DISPUTES ABOUT BOUNDARIES]

In disputes relating to boundaries of land under cultivation, persons residing in surrounding villages, aged men and other [competent persons], cow herds persons cultivating boundary lands and all persons living on forest produce, should determine those boundary [disputes] It (*i.e.*, the boundary) should be determined by elevated lands, charcoal chaff, huge trees bridges, and hills, ditches, bones and piles of stones (153—154)

Or persons from neighbouring villages, equal in number (*i.e.*, two or four villagers)—four, eight or ten,—wearing red garlands and red raiments, and carrying earth, should settle the boundary lines (155)

If [this settlement of the boundary be proved] false, each [implicated] person should be punished by the king with the second of the three penalties (*i.e.*, with a fine of five hundred and forty coins) In the absence of persons knowing the facts or landmarks [noted above], the king should [himself] determine the boundaries (156)

This should, also, be known as the Law in disputes relating to fruit, gardens, temples villages tanks, pleasure gardens dwelling houses and drains (157)

[In cases relating to] the destruction of landmarks, transgression of the boundary lines and misappropriation of field, one should be punished with the lowest middling and highest penalty (158)

[If a person] encroaches upon another's land [for the construction of a bridge] he must not be prevented, for [though] a bridge affects [one's land] to a slight extent, yet it serves a great many useful purpose, [similarly, in the case of sinking a well], for a well occupying a small space contains profuse water (159)

If a person constructs a bridge upon another's land, without informing the owner thereof, the latter, and, in his absence, the king is entitled to all the benefits accruing therefrom (160)

He, who, having ploughed a plot of land, does not [himself] sow seeds [thereon] or make [another] sow them must pay [the owner] that quantity of corns which it would have yielded [and the owner] shall make over the land to another (161)

[LAWS RELATING TO DISPUTES AMONGST THE KEEPERS]

If a buffalo destroys another's corn, [its owner] must be fined] eight *Mashas* if a cow with half of it (*i e*, four *māshas*) and a if goat or a lamb, with half of the half (*i e*, two *māshās*) (162)

Animals sitting [in the field] after having eaten up the crops, are to be punished with double the fine The same amount [of fine is to be levied] when destroying a plot of land covered with grass etc. [The

penalty] for an ass or a camel is what is for a she-buffalo. (163)

The quantity of corns destroyed must be made good to the owner. The keeper of the cattle must be chastised, but the owner must pay the penalty mentioned before. (164)

[If a keeper or a owner of cattle allows them [to graze] unwillingly on fields situated at the outskirts of a highway, or a village, or a plot of land covered with grass, he commits no offence. But if he does it willingly, he is to be punished like a thief (165)

Huge bulls; animals discharged [by their owner for religious purposes]; kine that have, recently, given birth to young ones; those coming from other villages; and those that have keepers but have been distressed by a king, or afflicted with diseases;—are to be released. (166)

A keeper should, in the evening, return his cattle [to the owner] as they had been committed to his charge. If any is lost or killed, [the keeper], who is paid, must re-place it. (167)

In case of destruction, owing to the negligence of a keeper, [a fine of] half of thirteen *panas* is the punishment to be inflicted upon him; and he must make good the loss to the owner. (168)

According to the desire of the villagers and with the permission of the king, a pasturage should be set apart for the kine. A twice-born person is allowed to collect grass, sacrificial fuel and flowers from every where, as if they are his own. (169)

A distance of a hundred *dhanus* (a measure of length, equal to four cubits) should be kept on all sides between a village and fields, [that of] two hundred

between a village covered with thorns [and fields], [and that of] four hundred [*dhanus*] between a city [and fields] (170)

[LAWS RELATING TO SALE OF ARTICLES BY ONE WHO IS NOT ITS LAWFUL OWNER.]

ONE should [at once] take possession of his own article [from the purchaser] that has been sold by one who was not its owner. The purchaser commits an offence in a secret [purchase] [If a person purchases an article], from a person who has acquired it by unfair means, secretly at a reduced price and untimely, [he is to be treated] as a thief (171)

Having obtained a lost or stolen article, one, (i.e., the purchaser) should have the thief arrested. If he is dead or gone to an unknown country, the purchaser should himself make it over [to the owner] (172)

By pointing out the seller, [the purchaser is declared] innocent. And from the seller the [rightful] owner shall obtain the article, and the purchaser his money, and the king must punish him (173)

[The owner] must establish his claim, on the lost article, by producing evidence of its acquisition and possession, or else (i.e. if one lays a false claim), the king must punish him with a fine to the extent of one-fifth of the value (174)

One, who takes a lost or stolen article, from another's hands, without giving information to the king shall be punished with a fine of ninety six *panas* (175)

The owner can lay his claim within one year from the date when a lost or stolen article is brought by custom officers or guards. After that it goes to the king (176)

[The owner should give, as duty to the king,] four *panas* for an animal whose hoof is not cloven (such as, a horse, an ass, etc.), five, for men, two each, for a buffalo, camel and a cow; and one, for a goat or a lamb (177)

[LAWS RELATING TO GIFT AND ITS ACCEPTANCE]

ONE can give away his own property, if [such gift] does not interfere with the maintenance of his kinsmen, besides his wife and son; but not all, if son and grand son exist, nor what has been promised to another (178)

Let the acceptance be public, specially of immovable property and delivering what may be given and has been promised let not a man resume it (179)

[LAWS RELATING TO RECISSION OR RETURNING A THING PURCHASED TO THE SELLER]

TEN days, one day five days, one week, one month, three days and a fortnight, form, in order, the time for the examination [and return if the purchaser repents for it] of seeds, iron beasts of burden, gems, female servants, milch cows and man servants (180)

Gold does not suffer deterioration in fire, the deterioration of silver is two of tin and lead eight, of copper five, and of iron ten, *palas* per hundred (181)

Ten *palas* for every hundred is the increased weight of a cloth made of rough woolen texture as well as of a cloth made of similar thread of the middling quality, and three (*i.e.*, *palas* is the increased weight) of very fine texture (182)

One thirtieth part is the deterioration of raw materials when they are done into a cloth with embroidery work or that set with false wool In silk

cloth and bark there is neither increase nor deterioration. (183)*

[When any article is spoilt,] the artisan is bound to pay, without any doubt, the amount of compensation determined by experts considering the time, place, enjoyment, and the intrinsic value of the article (184)

[LAWS RELATIVE TO BREACH OF CONTRACT, OR ENGAGEMENT
BETWEEN MASTER AND SERVANT]

ONE, who has been made a slave by force, or one sold by a thief, shall be released, [similarly, the slave] who saves the life of his master, and one, who has accepted slavery for being fed, shall be released on paying the money [spent by the master for his slave]. (185)

One, who has returned from the life of a religious mendicant, shall be a slave to the king till one's death. Slavery is [to be accepted] in the natural order of caste (*i e*, an inferior caste shall be a slave to a superior one), and not in the reverse order *i e*, a higher caste-man shall never be a slave to a lower one) (186)

Even if one has learnt the art [within the prescribed time], he must live in the house of one's teacher for the full period of contract. The student, desirous of learning an art, who has received his board from the teacher, must make over to the latter the fruits of his labour [during the period of his pupilage]. (187).

* The purport of these *Ślokas* is that when raw materials, such as gold, or silk textures, are made over to an artisan for making ornaments or garments, the latter, when made ready must be weighed under these regulations. If there be any increase or decrease, in the weight, the artist an is to be punished.

[LAWS RELATING TO THE BREACH OF ESTABLISHED USAGE
OR CUSTOM OF A PUBLIC BODY]

HAVING made [suitable] houses in [his city] the king should make the *Brāhmaṇas* settle there And having granted them stipends for learning the three Védas he should say,—‘Follow your own vocation’ (188)

He (i.e., the *Brāhmaṇa*), following, without any hinderance, his own vocation should with care satisfy those which time brings on,* as well as those imposed on him by the king† (189)

✓ He, who robs the wealth of the villagers or breaks the established custom of the society should be banished from the kingdom after having been stripped off all his possessions (190)

✓ All should follow the words of persons who speak in the interest of a public body He, who acts otherwise, shall be punished with the first form of penalty (191) ✓

✓ The king should finish the business of persons who approaches him in the interest of a public body and send them away after having honoured them with gifts and [other] marks of royal favour (192)

Whatever a person, sent out by a public body [on a public {work}] gets, he must make it over [to that body] If he himself does not give it, he must be punished with eleven times [the amount]. (193)

✓ Persons, conversant with Védas pure minded and shorn of avarice, should be placed at the head [of a public body] to administer its affairs All should follow

* Such as during an accidental calamity like a famine etc., he should spend his money to help others and visit other peoples houses

† i.e. Study of a particular subject or the celebration of a particular religious rite required by the king

the words of those persons speaking in the interest of a public body (194)

This, also, is the Law for (*S'reni*) a guild or company of traders and artisans, (*naigama*) persons of various castes coming from different countries for trading purposes and (*pār'andis*) heretics. The king should prevent dissensions [from taking place amongst them] and make them follow their previous callings (195)

[LAWS RELATING TO NON PAYMENT OF WAGES]

[If a ^{man} defective organ, or ^{refuses} to do the work [stipulate ^{the} amount [to his master], and in case of not receiving any payment an amount equal [to the wages], all household articles and implements must be protected by the servants (196)

A person, who makes [a servant] work for him without settling his wages must be punished by the king with the tenth part [of the profit, to be realized] from his trade, catle or corns, [and it must be paid to the servant] (197)

To pay wages to [the servant], who transgresses time and place (i.e., who does not cultivate properly and in due time), and who decreases the amount of profit [by over expenditure], depends upon the will of the master. Something more [than the fixed wages] should be paid [to the servant], if he makes a greater out-turn (198)

If two persons cannot, jointly, finish a work, wages should be paid to them according to the extent of the work done. If they can finish it, the stipulated wages must be paid (199)

If a carrier breaks a vessel without any accident or oppression of the king he shall be made [to pay for

it] By putting obstacles to carrying articles for a bridal party, he must be made to pay double the amount of his (own) wages (200)

[If a servant gives up the work] at the time of his departure, [but while there is still time for engaging another servant, he should forfeit] one seventh of his pay [as penalty], if on the way, a fourth part, and if half way, all¹ his wages. A master, dismissing [a servant under similar circumstances,] shall be punished (201)

[LAWS RELATING TO THE WEALTH OF THE VILLAGERS ^{THE} LIVING
~~THE SOIL~~]

If a gambling match, where increase is made by a hundredfold betting, the keeper of the gambling-house should take five per cent [of the earnings made by] a fraudulent gamester and ten per cent [of the bet] from others (i.e., those defeated) (202)

He (i.e., the keeper of a gambling-house) should, always, be protected [by the king from the fraudulent gamesters], and he must pay to the king his share as stipulated for. He should pay to the winning [gamester his due after collecting it] from the losing party. He should speak the truth and be forgiving (203)

After having exacted his royalty, the king should make the losing party pay the winner his due in a place where the party consists of fraudulent gamesters and keepers, otherwise not (204)

[Some gamesters should be appointed by the king] as judges of gambling suits, and some, as witnesses. The king should make those, who play fraudulently or with a motive to cheat, first undergo the operation of the brandiron and then banish them [from the kingdom] (205)

In order to keep information about thieves [who generally frequent there] a person should be appointed as a superintendent of gambling-houses, this should, also, be known as the Law in betting with living animals. (206)

LAWS RELATING TO THE USE OF ABUSIVE WORDS AND DEPRAVATION

WHETHER truly or falsely or by way of joke, if one vilifies another [of the same caste] as having a defective limb, or a defective organ, or suffering from a [vile] disease [like leprosy], he should be punished with a fine of half of thirteen *panas*. (207)

A king should punish, with a fine of twenty-five *panas*, [a person] vilifying another, by saying,—“I have known your mother or sister.” (208)

Half [is the penalty of a superior caste, using abusive language] towards inferior castes. Double is the penalty, [for one who vilifies] other people's wives and persons of superior castes. Punishment should be meted in order of the superiority of *Varnas* (*Bṛāhmaṇa*, *Kṣātrīya*, *Vaiśya* and *Sūdra*), and castes (i.e., mixed castes.) (209)

In the case of a person, of an inferior caste, using abusive language towards one of a superior order, the punishment should be double or threefold. But when a superior caste vilifies an inferior one, he should be punished in order with half the penalty. (210)

In a case where one uses words destructive of [another's] arms, neck, eyes or thighs, the penalty should be a hundred *panas*. But in the event of hands or feet, ears or nose, the penalty should be half [the amount] (211)

An incapable person, calumniating thus, should be punished with a fine of ten *panas*. * But a capable person [on being punished] should have to furnish a surety for the protection of the person [abused]. (212)

When any defamatory language is used [against a person] which is likely to estrange him from his society, [the person using such a language] should be punished with the second form of pecuniary penalty. When the defamation relates to the second form of sin, the lowest form of pecuniary punishment should be his portion. (213)

Use of abusive language towards a person who has mastered the three Védas, towards a king or a deity [shall bring on] the highest form of pecuniary punishment. The second form of pecuniary punishment is [for the use of abusive language] towards caste and corporate bodies; and the lowest, for vilifying a village or country. (214)

[LAWS RELATING TO ASSAULT OR VIOLENCE] *

A JUDGE should try a case, where there is no eye-witness, after carefully examining the marks and the motive [of assault], depending upon the rumour and fearing lest a false mark is made. (215)

When one throws, on another's person, ashes, clay or dust, the punishment, laid down in the scriptures, is a fine of ten *panas*. In the case of polluting by touches of an unholy thing, heel or saliva, [the fine] should be double [the amount]. [216]

This [Law] holds good in cases between persons of the same order and equal rank; double [between] other people's wives and persons of superior caste; and half [when the offence is committed towards] persons

of inferior castes There should be no punishment, [if the offence is committed] out of mental derangement or drunkenness (217)

The limb of a person other than a *Brāhmaṇa* (i.e., of an inferior caste) which inflicts pain on a *Viśva*, should be cut off, when any weapon is uplifted [for the purpose], the penalty should be the lowest form of pecuniary punishment, when it is merely touched [the fine] is half the amount (218)

The penalty is a fine of ten and twenty *panas* [generally] when the hand or foot is raised up [for striking a person of the same caste] The second form of pecuniary punishment [is the penalty] for all when they take up arms [for striking one another] (219)

Ten *panas* [is the fine when one] pulls another [of the same caste] by holding his feet hands, cloth or hand [A fine of] a hundred *panas* [shall be imposed on a person] binding another with a cloth handling him roughly, or pulling or striking him with his feet (220)

A person, striking another with a piece of wood etc., but without shedding any blood should be punished with a fine of twenty two *panas* The penalty is double when marks of blood are seen (221)

When hands, legs, or teeth are broken, ear or nose is lopped off any wound is rendered fresh, or a person is beaten almost to death [the person, who so strikes, should be dealt] with the second form of punishment (222)

[If by the assault,] one is rendered incapable of moving about eating or speaking if eyes etc. are bored through, if neck, arms or thighs are broken, the second form of penalty [is to be imposed] (223)

Double is the penalty, as mentioned before, when one person is assaulted or struck by many. Whatever is taken away, during an affray, must be returned [to the owner]; Law lays down that [the person who takes the article] must be punished [with a fine] double [the value of the article]. (224)

A person, who thus inflicts an wound [on the person of another], should be made to pay the cost of healing it and must be punished with the fine laid down for a particular affray [in which he may be involved] (225)

For extirpating, rending, dividing into two parts and pulling down a wall, [the perpetrator] should be fined ten, twenty, or thirty-five, *panas* [respectively as compensation to the owner]. (226)

For throwing articles, that may give pain, into another's house or those, that may destroy life, [the person committing] the first [offence], should be compelled to pay sixteen *panas*; and the second [should be punished with] the second form of penalty (227)

For striking small animals (as goat, etc.), shedding their blood, cutting their horns and severing their limbs, one should be made to pay a penalty of two *panas* and others in order. (228)

For cutting off their organs of generation or killing them, [one should be punished with] the second form of punishment and made to pay the owner the price [of the same] Double is the penalty in offences relating to big animals like bull, etc.) (229)

[In offences relating to] the cutting of branches, and trunks and to the entire destruction of huge trees (like fig, etc.), and those which yield livelihood [to the owner such as mango, etc.], the penalty is double the

twenty *panas* (i.e., twenty, forty and eighty *panas* in order). (230)

Double is the penalty laid down [for cutting] trees grown near a monument, a cremation-ground, a boundary line, a sacred place, or a temple. (231)

Half, of what has been laid down before, is the penalty for cutting down groves, bushes, creepers, plants and medicinal herbs grown in places mentioned before (232)

[LAWS RELATING TO ROBBERY]

To take a joint property or one not belonging to him, is designated *sāhasa* (robbery) in the *Smṛiti*. [A person, committing such an act but admitting it], should be punished with a fine double [the value of the article]; on denial, the penalty should be fourfold. (233)

He, who makes [another] commit theft or robbery, should be punished with [a fine] double [the value of the article. He, who makes [another] commit it by saying,—“I shall give you money,” should be made to pay a penalty] four times [the value of the stolen article] (234)

He,—who abuses and transgresses the orders of persons deserving respect, who beats his brother's wife, who does not give a promised amount, who opens the doors of a closed house [without the permission of the master], who injures his neighbouring landholder, persons born in the same family, or his own villagers,—should be, punished with fifty *panas*. Such is the Law. (235—236)

He,—who of his own accord knows a widow, who does not exert to help a person seeking his protection from fear of thieves, who cries without any cause, a *Chandāla*, who touches a high-caste person, a *Sūdra*,

who feeds religious mendicants at rites [performed for] the deities and departed manes, who swears improperly, who being himself unqualified performs a rite worthy of being celebrated by a qualified person, who cuts off the generative organ of a bull or of small animals, who misappropriates a public property, who destroys the embryo of a female servant, who without any justification renounces any amongst the following, a father, a son, a sister, a brother, a husband, a wife, a preceptor or a disciple,—should be punished with [a fine of] a hundred *panas*. (237—240)

For wearing a cloth, belonging to another, [brought for washing], a washerman should be fined three *panas*. For selling, hiring, mortgaging or giving it to another for use when solicited, [he should be fined] ten *panas*. (241)

Three *panas* is the penalty for persons giving evidence in quarrels between a father and son. He, who stands as a surety to them, is to pay a penalty of eight times three (i.e., twenty-four) *panas*. (242)

He, who counterfeits or forges scales, or plates inscribing grants of land, or standards of measure and coins and makes use of them [as genuine], should be punished with the highest form of pecuniary punishment. (243)

The examiner of coins, and articles stamped with impression, who passes a counterfeit or a false or forged article for a real one, and a real one for a false one, should be punished with the highest form of pecuniary punishment. (244)

A quack [a physician without any pretence to the knowledge of the healing art], when meddling in the treatment of the leathery tribe or the quadruped, and

making a muddle of the same, should be punished with the lowest form of pecuniary punishment, [when meddling in the treatment] of ordinary mortals, the second form, [and when] of the king's officers, the highest form, of pecuniary punishments should be his portion (245)

He, who binds a person who should not be bound, or who releases one fettered [by the king] before the final disposal of the case, should be punished with the highest form of pecuniary punishment (246)

He, who pilfers [by a trick] one-eighth part of [grains, etc.] while weighing by a standard measure, or in the scale [of a balance], should be made to pay two hundred *panas* [as fine], [the penalty] is laid down according to the higher or lesser [weight of the article stolen] (247)

For mixing spurious articles with (*i e.*, adulterating) medicinal drugs, only substances (*i e.*, oil, clarified butter, etc.), salt, scented rice, treacle, etc., one should be fined sixteen *panas* (248)

[One], making a spurious imitation of earth, leather, threads, iron, bark or cloth, should be punished [with a fine] eight times the value of the saleable article (249)

For mortgaging or selling a box closed,* or a vessel containing imitations of valuable articles, (such as musk, etc.), one should be punished according to Law (250)

[If it is sold or mortgaged] for a lesser amount than a *pana* [the penalty] is fifty if for a *pana* a hundred and if for two *panas*, two hundred [The amount of

* There are two boxes—one containing precious stones and the other false ones. If the former is shown at the time of sale or of mortgage and subsequently cleverly substituted by the latter the person so doing should be punished

fine increases] with the increased value [of the articles] (251)

The highest form of pecuniary punishment is laid down for them, who, knowing the standard value (of a thing) settled by the king, in a body so increase or decrease its value as is painful to the artist or the artisan (252)

The highest form of pecuniary punishment is laid down for those merchants who in a body obstruct the sale of foreign articles, (i.e. do not purchase them at the price fixed by the king in order to buy them cheap) and those who sell them [at a higher price] (253)

Sale and purchase shall be conducted daily according to the value fixed by the king. The surplus on the fixed value, is to be recognized as the profit of the trade (254)

On indigenous articles, the trader, who sells them immediately after purchase, shall make a profit of five per cent, and ten per cent, on those coming from other countries (255)

Calculating the intrinsic value of commodities and the charges for bringing them, the king shall so fix their price that the seller or buyer may not suffer any loss (256)

[LAWS RELATING TO NON DELIVERY OF ARTICLES SOLD]

HE, who having received the value of a commodity, does not make it over to the buyer [when he demands it] shall be called upon to pay the value with profit or interest. If the purchaser comes from another country the seller shall be made to pay [to the buyer] the profit that might have been made in that country (257)

If the first purchaser [after having paid the price] does not take delivery of the article sold, it should be

sold again [by the seller] Any loss [sustained in this transaction] because it is occasioned by the negligence of the first purchaser, must be his (258)

But any deterioration, caused to the commodity by a calamity divine or regal, must be [compensated by] the seller, if he does not deliver it [to the purchaser] when asked to do so (259)

If one re sells [to another] an article, sold [to one], or a defective article for a sound one he, should be punished with double the value [of the article in question] (260)

Having purchased commodities of trade, not knowing their exact value, a trader should not repent if he does he makes himself liable to a penalty of one sixth [of their value] (261)

[LAWS RELATING TO JOINT STOCK COMPANIES OR A NUMBER OF PERSONS CARRYING ON A TRADE]

A NUMBER of traders, carrying on a trade for making profit, shall share profit and loss according to their respective shares, or according to the compact made [between themselves] (262)

[If any member of a company] does an act, forbidden [by the general body] or without their permission or carelessly, and thereby causes a loss, he shall have to make good the same [If one] protects [its interests] at a time of imminent danger, he shall be entitled to [an additional share of] one tenth of the profit as his reward (263)

The king shall levy a twentieth part [of the profit] as his royalty, because it is he who rules the market as the appraiser [of commodities] What has been forbidden for sale and what is worthy of the royalty, even when sold, should go to him (264)

He who makes a false statement regarding the quantity of articles [in order to evade payment of proper duty] or he who goes away from the place where duty is collected—such a deceitful seller or buyer—should be punished [with a fine] eight times the value [of the article] (265)

If a person engaged in the collection of customs duty collects the same on articles carried on land, should be made to pay a fine of ten *panas* [Similar should be the punishment of a person] who renouncing a neighbouring *Brahmana* invites another (266)

[If one of the partners] after going to a foreign country dies there his share shall revert to his sons, relatives, kinsmen or to his other partners who have returned and in their absence to the king (267)

They (*i.e.* the members of a company) should drive away a deceitful partner after having deprived him of his share and should appoint, for an incapable one another to conduct the business [on his behalf] This law is also applicable to priests, cultivators and artisans (268)

LAWS RELATING TO THEFT

A PERSON with whom stolen property is found who has a special mark of a thief in him, who had been previously convicted of theft, and whose whereabouts are not known may be arrested as thieves by officers who are empowered [for so doing] (269)

Some others may be arrested on suspicion (such as) those who do not give out their name or caste; those, who are addicted to gambling, women and drinking persons whose mouth dries up and voice [falters on being questioned] persons who enquire [without any apparent cause] about another's property and house; those

who secretly move about, those, who are lavish in their expenditure, without having any source of income, and those, who sell broken articles (270—271)

If a person, who is arrested on a suspicious charge of theft, cannot establish his innocence, the king shall compel him to return [or compensate] the stolen article and punish him like a thief (272)

After having compelled him to return the stolen property [or to compensate its value], the king should destroy the thief with the various means of destruction. Having branded [the forehead of] a *Brāhmaṇa* [thief, he] should banish him from his kingdom (273)

[If a person] is killed or [any article or an animal] is stolen the offence is to be laid at the door of the master [or protector] of the village, if he cannot find out the way by which the thief has made his escape. [If any theft is committed on a pasturage, the blame lies] with the master of the pasturage, if on a road or on lands other than a pasturage, the guard thereof [is responsible] (274)

[If any theft is committed] on a boundary, the villagers are [either] to produce [the thief, or the master of that village], where his footmarks end. If, at a distance of two miles [and] in the midst [of many villages, [the theft is committed,] five villages or ten villages (i.e., the residents thereof, are to be held responsible) * (275)

[A king] should put to the operation of a *S'ūla* (iron pole), persons, who snatch away a prisoner, who steal elephants and horses, and who kill another forcibly (276)

* Responsibility as described in this couplet and the preceding one, means that the persons referred therein are to make good the loss of the owner. It is furthermore, mentioned in a Commentary, that the king himself should make good the loss if the parties responsible are unable to do so.

A pilferer of clothes and a pickpocket should have their thumbs and forefingers cut off. If, they commit the same offence, a second time, they should have a hand and a leg cut off (277)

In thefts of trifling articles, (earthen vessel etc.), ordinary ones (clothes, etc.), and valuable ones (gold etc.), the punishment is [to be determined] according to value (of things stolen). While inflicting punishment, place, time, age and power should be taken into consideration (278)

The highest form of pecuniary punishment is [for the person] who knowingly gives food, residence, fire (for cooking etc.), water, advice, implements and expenses either to a thief or a murderer. (279)

The highest [form of] punishment is for him who strikes another with a weapon or destroys an embryo. The highest or the lowest form of punishment [is to be determined, according to the merit of the murderer and the person killed] in killing a male or a female person (280)

A dissolute woman, killing an embryo or a man, or destroying a bridge, if she be not *en ciente* [at the time], should be made to enter into the water, having a stone tied round her neck (281)

A woman, who administers poison or puts fire [for destroying a house], who kills her husband, spiritual guide, or her children should be killed by an ox, after having her ears, fingers, nose and lips cut off (282)

The sons and friends, of a person, who has been surreptitiously murdered should be immediately and severally accosted, if [the murdered person] had any

quarrel [with any person], and if his wives had been visited by other persons * (283)

[Enquiries should, also, be made,] whether he had a longing for another's wife and possessions, and what sort of livelihood he did seek for and with whom he had gone out. Persons, living near the place of murder, should be gradually accosted [on the subject] (284)

One, who puts fire to a field full of corns, a house, a forest, a village, a pasture, or a thrashing floor, and one, who knows a king's wife, should be burnt down with the fire of *Veerana* (a kind of fragrant grass) (285)

[LAWS RELATING TO ADULTERY AND SEDUCTION]

A MAN is said to commit adultery, when he is found holding the hairs of another's wife, when marks immediately made or otherwise, of a lustful embrace, [are found on the person of the implicated man or woman or of both of them], and when both the parties admit their guilt (286)

The holding of a cloth, worn round a woman's waist or of a covering of her breast, catching her by the hair or the hip, or by the thigh, holding an unseasonable and untimely *tete a tete* at an improper place or sitting with her on the same seat [also goes to establish the charge of adultery] (287)

If a woman does a forbidden act, she should be made to pay a fine of a hundred *panas*, if a man, a penalty of two hundred *panas*, should be imposed on him. If they both commit forbidden acts, their punishment should be like that of adultery (288)

* It may also mean his wives and other dissolute women should be separately asked

The highest form of pecuniary punishment is the penalty, if adultery is committed by a man with a woman of the same caste; the second form is [the penalty, when a similar offence is committed with] a woman of a lower caste; and death [is the penalty, when it is committed] with a woman of a higher caste. The cutting of the nose, etc., [is the penalty] for women (289)

[A king] should inflict the highest form of pecuniary punishment [upon a person], who carries away a maiden, of the same caste, adorned [for marriage]; in ordinary cases the lowest form of pecuniary punishment should be his penalty. [In the case of carrying away] a maiden of a higher caste, sentence of death is laid down by Law (290)

No offence is committed, if a maiden, of an inferior caste, is lustfully disposed, otherwise, there is a penalty [for the offence] [if a woman, of an inferior caste,] is ravished [against her will with scratches on her person, made by nails, the cutting off of fingers [is the penalty] Death [is the penalty, if a similar offence is committed with] a woman of a higher caste (291)

For making known the real defects of a maiden, [one should be made to] pay [a fine of] a hundred *panas*; for making a false accusation, two hundred, for holding a sexual intercourse with a beast, a hundred *panas*. [The penalty, for a person], who knows a woman of an inferior caste or holds an intercourse with a cow, is the second form of pecuniary punishment (292)

For knowing female servants, who are prevented, from, holding sexual congress, by being shut up, by their husbands as well as those who live with their husbands, a man must be made to pay a penalty of fifty *panas* (293)

For committing rape on female servants (who are prevented by their husbands to visit other people), one shall have to pay a fine of ten *panas*, according to Law. If many persons know a woman against her will, each of them should be fined twenty four *panas* (294) .

If a public woman after having received her hire, declines [to submit to a man's embraces], she shall have to refund double the amount, on her not receiving any consideration, [she] shall have to pay a like sum, similar is the punishment for a man (295)

A person holding an intercourse [with his wife] at any other place but the sexual organ, or voiding water at the face of another person or knowing a female religious mendicant should be punished with twenty four *panas* (296)

The king after having had [a person] knowing [a woman of] a degraded caste, branded on the forehead, with a [triangle shaped] figure [like] the generative organ of female, should have him banished [from the kingdom]. A *Sūdra* [committing a similar offence], becomes degraded to the same caste. Death [is the penalty for] a degraded caste man who knows a woman of a higher caste (297)

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ents on a royal car or throne —shall have to undergo the highest form of pecuniary penalty (306)

He, who pierces both the eyes [of another person], —he, who issues a proclamation hostile to the king,— or he, who being a *Sūdra* secures his livelihood by falsely displaying the marks of a *Brāhmaṇa*,—shall have to pay a fine of eight hundred *panas* (307)

Having re tried the cases that had been unfairly tried [for some improper consideration] the king shall punish the members [forming the Court] and the victorious] parties with a fine double of that of the defeated person (308)

He, who being legally defeated thinks "I am not defeated" and comes again [for an appeal] should be defeated (i.e., should have his appeal dismissed) again, and be made to pay a double penalty (309)

The fine that has been realized by the king illegally, he shall make thirtyfold, and after dedicating the same to Varuna, shall make it over to the *Brahmanās* (310)

the lowest, if ■ *Vaishya*, and half ■ the penalty, if a *Sudra* [is made to take such forbidden food] (299)

One, who uses false gold —or one, who sells forbidden meat,—should have their limbs severed, and be punished with the highest form of pecuniary punishment (300)

[The driver] shall not be responsible for the offence committed by a four footed animal (horse, etc) if he cries out [go away, go away, [nor a thrower] for [that] committed by a piece of wood, a clod of earth, an arrow, a stone, ■ arms and horses when in pair (301)

If any harm is committed by a bullock, the string of whose nose has been torn off,—by a carriage, the yoke of which has been broken,—or by a cart, proceeding in an opposite direction,—the owner shall not be held responsible (302)

If an owner, being himself capable, does not release others [from the attacks of] tusked animals and animals having horns (like bulls or buffaloes) he shall have to undergo the lowest form of pecuniary penalty and twice as much, if he does not extend his help on being invited to do so (303)

A person, calling a thief the paramour [of the lady of a house, in order to hide his shame], shall have to pay a fine of fifty *panas*. If he lets go [such a person] on receiving a gratuity, he shall be made to pay eight times [more than the amount of his illegal gratification] (304)

One, who indulges in talks affecting the interests of royalty —one who vilifies the king —or one, who discloses his secret counsels —should have their tongues cut off, and be banished (305)

One who sells articles lying on the body of the dead —one who strikes his preceptor —or one, who

sits on a royal car or throne,—shall have to undergo the highest form of pecuniary penalty (306)

He, who pierces both the eyes [of another person],—he, who issues a proclamation hostile to the king,—or he, who being a *S'ūdra* secures his livelihood by falsely displaying the marks of a *Brāhmana*,—shall have to pay a fine of eight hundred *panas* (307)

Having retried the cases that had been unfairly tried [for some improper consideration] the king shall punish the members [forming the Court] and the victorious] parties with a fine double of that of the defeated person (308)

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CHAPTER III

[REGULATIONS ABOUT *Asauk* OR IMPURITY]

[A BOY], less than two years old, [when dead] should be buried, thereafter no oblation of water should be offered [for him] Persons, of a higher age, [when dead] should be followed by their kinsmen, to the cremation ground Reciting *Yama Sukta** and *Yama Gātha*,† he (i.e., the dead body) should be burnt [by them] with *Loukika* (ordinary) fire : [If the person dead] had been invested with the sacred thread, or if he had been a *Brahmana*, who had consecrated the sacred fire, [the dead body should be consumed with the *dhūdgni* or the sacred fire] or else according to one's own means ‡ (1—2)

Within the seventh or the tenth day, kinsmen (i.e., persons qualified to offer oblations of water and funeral cakes), with their faces turned towards the quarter of the departed manes (i.e., the south) shall approach [a pool of] water, for offering water [to the departed person] with the *Mantram* — '*Apanas Shoshuchadagham*' (3)

The rite, of offering water, should be performed for the deceased maternal uncle and preceptor If one wishes, he can offer water for a deceased friend, a daughter a sister, a sister's son, a father-in law and a *Ritwi* a (priest) (4)

Having controlled their speech, they should, once

* A Vedic Hymn lauding Yama—the Deity of Death

† A religious verse but not belonging to any of the Védas

‡ According to the means of persons cremating the dead body should be decorated with a valuable cloth or an ordinary one and should be burnt either with the sandal wood or the ordinary log

daily offer water, [mentioning] the name and family [of the deceased] [The rite of offering] water, should not be performed by *Brahmachārins* or outcastes (5)

Heretics, persons who being qualified do not enter into any order thieves a woman who kills her husband, one, who kills her embryo those women who drink wine and those, who commit suicide—are persons for whom no impurity is to be observed and no water is to be offered (6)

[Elderly persons] should remove their grief [by reciting anecdotes] from ancient histories after they had bathed offered oblations of water got up from the bathing place, and sat upon a place covered with tender grass (7)

He is foolish who considers as eternal the existence of human beings which is [as worthless] as the trunk of the plantain tree and as transient as bubbles (8)

If this body, originated from the five elements by the fruit of deeds acquired by one's own person, is dissolved into the five elements what is there to repent for? (9)

The earth shall meet with destruction [so shall] the surging deep and the deities Why shall not then the world of mortals meet with destruction? (10)

The departed person shall reluctantly eat the phlegm and tears discharged by his own people Therefore one should not weep, and must perform funeral rites proportionate to one's might (11)

Thus hearing [many counsels they] should go home [the elders being] preceded by the boys [Arrived] at the gate of the house they should -- -- -- -- --
with their teeth (12)

Having rinsed their mouth, touched fire, water, cow-dung, white sesame seeds, and placed their feet on a stone, they should gradually enter the house (13)

This rite of entering the house [is ordained] for all persons touching the dead body. Wishing for immediate purification, one should bathe and perform [the yogic process] *prauṣṭyama* (suppression of vital airs) (14)

By performing the funeral rite for his preceptor, parents and teacher a *Brahmacharin* continues to be such. But he should not live with, or partake of, the food of those [who are impure] (15)

[Kinsmen] should partake of food purchased or acquired [without solicitation] and sleep separately for three days. Funeral cakes and boiled rice should be offered to the departed manes, according to the rite of *pitrīyajña** (16)

Water and thickened milk, [kept] in earthen vessels, should be placed in the sky (i.e., a loop or swing made of rope). The rites of *Vaitanāt* and *Upāsandāt* should be performed according to the Vedic injunctions (17)

[The period of] impurity, consequent upon death, is three nights, [for those who are qualified to offer oblation of water], and ten nights, [for those who offer funeral cakes] ‡ [Impurity, consequent upon the death of a child,] less than two years old, [affects] both the

* Offering libations of water every day to the deceased ancestors

† A sacrificial rite of offering oblations to the three Sacred Fires.

‡ The rite of offering oblations, morning and evening, to the Household Fire

§ A Brahmana is to observe impurity for ten nights on the death of a kinsman for whom he is to offer *pinda*. The period of impurity is limited to three *āṅgulas* when one dies the seventh generation and within the tenth. See

parents Impurity, consequent upon a birth, is for the mother only (18)

The impurity, consequent upon the birth of a son, is for the parents, [but not for *Sapinda* kinsmen] But the impurity of the mother remains unaffected (i.e., lasts for ten nights), on account of her having seen the blood * The day [on which a son is born] is not considered impure [for the father to perform any rite] for ancestors are born [as sons] (19)

If, within the period of impurity, [another], consequent upon [any domestic occurrence like] birth or death [takes place in the family] purification is effected with the last day of the first impurity In an abortion, the nights, equalling in number the months of conception [from the period of impurity and], will bring about purification (20)

Immediate [is the purification for the death of] those who are killed by the king a cow, or a *Brāhmaṇa*, [as well as] those who commit suicide A person, residing in a distant country, shall observe the remaining period, when the full term is completed, purification [is obtained] by offering water † (21)

[The period of impurity] for a *Kṣatriya* is twelve days, that for a *Vaiśya* is fifteen days that for a

* The meaning is that the impurity of the father is removed immediately after bathing but that of the mother lasts for ten nights

† The Bombay Text differs from the Bengal Edition We have given the Bombay reading in the Text The interpretation of the Bombay Text is as follows — If a person living in a distant country, hears of the death of a *Sapinda* he must observe the days remaining to complete the full term as the period of impurity If he hears of it after the expiration of the full period he must observe *dśau ās* or Indurity for three days

There is no impurity for kings;* for persons, killed by lightning; [for those killed] for kine and *Brāhmaṇās*; and in the battlefield, [as well as for those] whom the king wishes [to have for state business]. (27)

[Purification is immediate] for sacrificial priests, for those initiated for the celebration of sacrifices, for those engaged in the performance of sacrificial rites, for those, who constantly perform sacrifices, for those, who practise penances, for religious students, for those, who make gifts and for those who know *Brahma*. (28)

Immediate purification is laid down in a gift, marriage, sacrifice, war, devastation of the country, calamity and distress (famine). (29)

[Purification is effected] by bathing, [of a person] touched by a woman in her menses, or by one who is impure [on account of a birth or death]. If touched by such a person, [one] should rinse the mouth, recite the *Mantrams*,—(*Apoḥistha*, etc.) and the *Gāyatrī*, once, mentally. (30)

Time (ten days), fire, action (bathing, etc.), earth, air, mind, spiritual knowledge, austerity, water, repentance and fasting,—all these are the instruments of purification. (31)

Charity purifies the perpetrators of forbidden acts; current, the rivers; earth and water, those articles that are worthy of being purified; and renunciation, the twice-born (32)

Austerity [purifies] those, who are well-versed in the *Vēdās*; forgiveness, the learned; water, the body; recitation [of the sacred verses], those, who have their sins concealed, and truth, it is said, the mind. (33)

* The meaning is that impurity does not prevent a king from transacting State business.

Practice of the duties of one's own caste and order, and worship of the *Brāhmaṇas*, are [the instruments of] purification of a soul that considers this body as [one's] own, [knowledge] [is the purifier of] intellect, and the knowledge of *Isvara* (the Creator) is the purifier of individual soul. This is approved by great men (i.e., like Manu and others) (34)

PROCEDURE NOT USUALLY PROPER FOR A CASTE BUT ALLOWABLE IN
TIMES OF EXIGENCY OR CALAMITY]

IN times of extreme distress a *Brāhmaṇa* can live by the occupation of a *Kṣatriya* (i.e., by adopting a military life) or by that of a *Vaiśya* (i.e. commerce and agriculture). Getting over that (distress), he shall, after purifying his own self [by penances], wend a [righteous] way (35)

Even when [adopting] the life of a *Vaiśya* for maintenance, he shall never sell fruits, precious stones, linen cloth, *Soma* Plant, men, *Apupa* (a small round cake of flour), a creeper, sesame seeds, boiled rice, treacle, any corrosive or acid substance, curd, thickened milk, clarified butter, water weapons, spirituous liquor, wax, grapes, honey, shell lac, *Kuśā* grass, earth, hide, flowers, blanket, hairs, butter milk, poison, land silk cloth, indigo dye, salt, meat, a whole hoofed animal (as a horse, etc.) lead, vegetable leaves, wet medicinal herbs, incense, [wild] animals, as well as scents. But for religious purposes he can sell sesame seeds by taking an equal quantity of rice [in exchange] (36—39)

Shell lac, salt and meat when sold [by a *Brāhmaṇa*] make [him] outcasted. [The selling of] milk, curd and wine degrades [him] to an inferior caste (i.e., makes him a *Sūdra*), (40)

If a *Brāhmaṇa*, in times of extreme distress, accepts gifts [from any one,] or takes his food anywhere, he is not affected by sin, for he is like the Fire or the Sun. (41).

Agriculture, fine arts, teaching for money, usury, driving carts for hire, use of hilly woods and twigs, service, [use of articles grown in a] marshy place, [seeking refuge with] the king, and begging alms, are the means of livelihood in times of extreme distress. (42)

Remaining hungry for three days, he may steal rice from a caste other than a *Brāhmaṇa*. When after taking it, he is charged [with theft], he must speak out all religiously. (43)

Being informed of his conduct, family, character, his knowledge of *Śruti*, his studies, austerity, [and the number of] his family members, the king shall settle on him an honest mode of living. (44)

[REGULATIONS RELATING TO VĀNAPRASTHA, OR THE THIRD
STAGE OF LIFE]

ENTRUSTING the son with the care of his wife or followed by her, a *Vānaprastha*, (i.e., a person desirous of entering upon the third stage of religious life,) renouncing carnality, shall, with [his] Sacred Fire, and intent on performing religious meditation, proceed to a forest. (45)

With corns, grown on a field not tilled, he shall offer oblations to the Fire, to the departed manes, to the Deities, guests and servants. Bearing nails, matted locks and beards, he should meditate on his own self. (46)

Amassing money [sufficient to meet the expenditure] for a day, or a month, or six months or a year, he

should distribute the remnant in the month of *Āśvin* (September) (47)

[He should] be shorn of pride, bathe thrice, must not accept gifts, [and should be given to Vedic studies, be charitable and devoted to the well-being of all creatures (48)

He should use his teeth for a mortar (grinding grain to be eaten between his teeth), eat fruits ripened in proper time, and break every thing on stones. He should perform the rites laid down in the *Védās Smṛitis* and other [S'āstric works], with the juice of fruits. (49)

He should spend his time with the celebration of *Chandrāyana** or should always live with hardship † He should take his meals after the expiration of a fortnight or after the day is over. (50)

Being purified, he should sleep in the night on an open ground and spend the day with [standing on] the fore-part of the foot, or by standing, sitting, travelling or practising Yoga. (51) ‡

* A religious observance or expiatory penance regulated by the moon's age; in it the daily quantity of food, which consists of fifteen mouthfuls at the Full Moon, is diminished by one mouthful every day during the dark fortnight till it is reduced to zero at the New Moon, and is increased in like manner during the bright fortnight.

† The word in the Text is *Kṛckās*, which may mean hardship or bodily mortification. The Commentators mention *Prājñaptya* as one of the forms of hardship, i.e., a person must give up the whole of his property before he enters upon the life of an ascetic and must, therefore, put up with all sorts of hardship originating from want of money,

‡ The Bombay reading as quoted in the Text differs from it—but the purport is almost the same

He must live within five fires* during the summer, sleep on the bare sacrificial ground in the rainy season, [always] put on wet cloth in the dewy season, [and thus] practise austerities according to his might. (52)

He must not be enraged with him who pierces him with a thorn, nor pleased with him who pastes him with sandal, but he should be impartial towards him and him (i.e., towards the both.) (53)

Or putting the fire within his own self, he should dwell under a tree and live on a restricted diet, or he should beg from the retreats of [other] *Vānaprasthas* [the quantity of food which may] keep the body and soul together. (54)

Or collecting it from a village, he should, having controlled his speech, eat eight handfuls. Or leaving on air, he should proceed towards the north-east quarter till the destruction of his body. (55)

[DUTIES OF A YATI, OR ONE WHO HAS RENOUNCED THE WORLD.]

HAVING performed duly the *Prājāpatya* Sacrifice (i.e., giving away his entire property) with all the *Védās* as presents, and thereafter, having placed all the Fires within his own self, [one is entitled] either from the Forest (i.e., *Vānaprastha* order) or from the House (i.e., *Gārhastya* or Domestic order) [to enter upon the life of a Yati]. (56)

[He, alone, is qualified to do so], who has studied the *Védās*, who has practised recitations; [of the sacred verses] who has a son, who has given food, who has

* Practising penance with four fires and the Sun.

maintained the Sacred Fire, who has celebrated Sacrifices according to his might, and who has concentrated his mind upon [the acquisition of] emancipation. (57)

He should be given to the well-being of all creatures, be of a quiescent soul, carrying three staves* and a *Kaṇḍalu* (water pitcher), should live alone, wander about and resort to a village for begging alms. (58)

Being attentive, without having his qualifications noticed [by the householder] and shorn of avarice, he should, in the last part of the day, beg alms in a village where no mendicant had gone before, sufficient to keep his (body and soul together) (59)

The vessels [used by a *Yati*], should be made of earth, bamboo, wood or bottle-gourd. Their purification [is effected] with water or the touch of down grown on a cow's tail. (60)

Having withdrawn the senses from their objects, relinquished attachment and envy, removed [all sources of] fear to creatures, a *Brāhmaṇa* becomes immortal (61)

The purification of the mind should be particularly made by a *Vikṣu* (mendicant) for the purpose of acquiring true knowledge and singular power [in the practices of meditation, concentration, etc.]. (62)

Residence in the [mother's] womb, as well as going to hell, brought about by [the perpetration of forbidden] acts, mental afflictions, diseases, miseries, decrepitude, disfigurement (brought about by lameness, blindness, etc.), birth in a thousand species, non-attachment for

* A religious mendicant or a *Sannyāsī*, who has renounced all worldly attachments and who carries three long staves tied together so as to form one in his right hand. According to Manu, "one, who has obtained renounced over his mind, speech and body (or thought, word and deed)

desired for objects and attainment of what is not liked, should be thought of. By the *yoga* of meditation he should see the subtle soul abiding in the Great Soul. (63—64)

(Following a particular) *āśrama* (stage or mode of life) is not the cause of religion. He, alone, is [a religious man], who practises [all the regulations laid down for each order]. Therefore, one should not treat another in a way which is distasteful to his own self. Truthfulness, non-stealing, absence of anger, modesty, purity, intellect, patience, absence of pride, restraint of the senses and spiritual learning—all these are spoken of as religion. (65—66)

[SPIRITUAL SCIENCE AND THE FORMATION OF* HUMAN BODY]

As scintillations come out from a red-hot iron ball so individual souls emanate from the Great Soul. (67)

Of them, every individual soul does some deed, righteous or sinful, either of its own accord, or by nature, or by habit (the outcome of pristine *Karma*) (works). (68)

The imperishable [Soul is] the cause [of the universe], the conscious [Soul] is independent; *Brahma* is the master of *gunāt*† and not subject to any. It is

* In the Bombay Edition this Chapter has been included within that on *Yati*.

† We find three universal tendencies, or forces acting on the face of creation. There is the chaotic or disorganizing tendency which leads everything into confusion; there is the isolating tendency, by which every object tries to secure an individual position of its own and there is the harmonising tendency by which every object gravitates to a centre in creation and which tries to bring all objects of creation into one universal order. These three universal tendencies are inherent in creation, both, animate and inanimate, and every form of growth is dependent upon the working of these tendencies. They are not th

unborn but is being described as born for its having assumed a body (69)

As at the beginning of creation he creates ether, air, fire, water and earth, successively investing [them] with one more *guṇa* (quality),* so he himself takes those [elements] when he takes birth † (70)

The¹ Sun is gratified with oblations, from it [originates] rain, from it grow corns and herbs [forming] the food stuff, which, in the shape of *rasa* (constituent fluid of the body) becomes semen (71)

In pure (*i e* not affected by bad bile, etc.) blood and semen [originating] from the union of a man and woman, the sixth (*i e*, the *ātman* or soul), the lord [of the universe,] takes himself, simultaneously the five elements (72)

[The five] instruments of sensation (*i e*, the eye, the ear, the nose, the tongue and the skin), the instruments of action (*i e*, the organ of speech the hands, the feet, the organ of excretion and the organ of generation), the mind, [the five] vital airs, knowledge, duration of life, happiness, steadiness, the faculty of retention, passion, sorrow, desire, egoism, exertion, form, color, vice, envy,

materials or ingredients which form all the objects of nature but the laws that regulate their creation—the inherent energies or tendencies. The first is called the *Tamaguna* the second *Raja*, and the third, *Sattva*—M. N. Dutt's *Outlines of Hindu Metaphysics*

* Five elemental particles produced the five elements namely, (1) ether or the vehicle of sound it has the property of audibleness (2) air, sensible to hearing and touch (3) fire sensible to hearing touch and sight, (4) water, sensible to hearing, touch sight, and taste, (5) earth sensible to hearing touch sight taste, and smell

† In this *S'loka* the author describes the method by which the soul assumes a body

prosperity and adversity,—all these are born with the soul [as the result of its pristine deed] when the limitless [Great Soul] wishes to be limited (*i.e.*, born as the individual soul). (73—74)

In the first month [of conception], [the sixth] *dhātu* (*i.e.*, the soul), being invested [with the five elements], remains in a liquid form. [In the second month; it is converted into] a ball of flesh; in the third, it is invested with limbs and the organs of sense. (75)

The unborn soul takes, in the third month, from ether, lightness, subtleness, and audibleness, the organ of hearing and strength; from air, the organ of touch, the power of exerting, the movement of limbs and hardness; from fire, the organ of seeing (eye), the digestive power, heat, form and beauty; from water, the organ of taste (tongue), watery substance, coolness, tenderness and liquidity; from earth, the organ of smelling (the nose), the power of smelling, heaviness and the corporal frame. Thereafter it moves. 76—78)

By not giving what a woman, in pregnancy, wishes for, the embryo meets with some shortcomings, either [in the shape of] disfigurement or death. Therefore what is liked by [a pregnant] woman must be gratified. (79)

The limbs attain to firmness in the fourth month, and blood is engendered in the fifth. In the sixth, originate strength, color, nails and hairs. (80)

In the seventh, it is invested with mental faculties, consciousness, arteries and nerves. In the eighth, skin and flesh become hardened, and [the embryo] is invested with the retentive faculty. (81)

[In the eighth month,] *ojas* (vitality-giving liquid) runs, again and again, towards the mother and the em-

bryo Therefore, a child, born in the eighth month, is deprived of its life (82)

Either in the ninth or the tenth month, [the foetus] comes out in a feverish state, [driven] by the wind of labour pain, through the canal of the organ, like an arrow. (83)

His six sorts of body* contain six skins,† six limbs, and three hundred and sixty bones (84)

There are sixty four [bones at] the teeth with those at the roots thereof (*Śikhā*), nails are twenty, *Satāṅkas* (bones, forming the root of the fingers and toes,) [are, also, twenty], their position is fourfold (i.e., two feet and two hands) (85)

Sixty bones [form] the fingers (i.e., each finger having three bones), two bones [belong to each] heel, four [bones], are in the [four] ankles, elbow bones are four, similar [is the number of bones, existing in] the legs, from the ankle to the knee (86)

To the knee, cheek, thigh, hip, shoulder, the part between the ear and the eye, the palate, and the buttock,—to each of these have been assigned two bones (87)

There is one bone in the organ of generation and forty five [bones] are on the back, fifteen bones [are in the] neck, collar bones are two, and there is one bone in the chin (88)

[Two are] at the root of the jaw, and the same, in the forehead and the *gāṇḍa* (i.e., the whole side of the face including the temple) : There is a (thickset) bone

* The body invested with sixfold fires or made of six substances as blood flesh *medas* (fat or marrow supposed to lie in the abdomen), bone marrow of the bone and semen

† Six sorts or layers of skin formed by the blood etc.

called *ghana* in the nose. Sidebones (*i.e.*, those in the part of the body below the armpit), with those at the roots and *arśudas* (smaller bones connected therewith), are seventy-two [in number]. (89)

There are two bones in the temples; four, in the skull; and seventeen, in the breast. This is (*i.e.*, three hundred and sixty) the aggregate collection of bones in a man's [body]. (90)

Savour, color, odour, tangibility and sound are called *vishayās* or the objects of perception. The nose, ear, tongue, skin and the eye are the [five] *Indriyās* or the instruments of sensation. (91)

The hands, the organ of excretion, the organ of generation, the organ of speech [and the feet, are the five [instruments of action], and mind is to be known as both the organ of sensation and action. (92)

The navel, *ojas** (vitality-giving liquid), the organ of excretion, semen, blood, the two temples, the head, the shoulder, the throat and the heart are [briefly] the abodes of *Prāṇa* (the vital air.) (93)

Narrow, flesh, the lungs, *klomā* (the organ of thirst), the liver, the spleen, the finer intestines, the two kidneys, the urinary bladder, the receptacle of excreta, the receptacle of undigested food, the heart, the grosser intestines, the anus, the belly, and the abdomen are mentioned in detail [as the abiding places of *Prāṇa*] (94—95)

The pupils of the eyes, the two joints between the eyes and the nose, the two orifices of the ears, the lobes of the ears, the two ears, the two temples, the two eyebrows, the two gums, the two lips, the cavity of the

* A kind of liquid substance existing near the lotus of the heart, which distributes vitality all over the body.

loins just above the hips, the two hipjoints, the two testicles, the two kidneys, the thorax, the breast, the tonsil, the buttock, the balls of flesh lying on the hips and the thighs, the palate, the belly, the receptacle of urine the urinary bladder, the head, the two cheeks, the two uvulas, any low or depressed part,—all these parts of the body, as well as the two white parts of the pupils, the two feet, the two hands the heart, and the nine apertures (*vis*, the two eyes, the two ears, the mouth, the organ of excretion and the organ of generation),—are the abiding places of *Prāna* (96—99)

[Besides these, there are, in this body,] seven hundred arteries, nine hundred ligaments, two hundred vessels and five hundred muscles (100)

The vessels known, as *s'irds* and *dhamanī*, are twenty nine *laks*, nine hundred and fifty six [in number] (101)

The beards and hairs of human beings are known as being three *laks* [in number], there are one hundred and seven vital parts and two hundred joints. (102)

The extremities of the hairs of the body, together with the pores for letting out perspiration—each being of the size of an atom and separated from each other by the measure of an atom floating in the sunbeam—number fifty four *kots*, sixty seven *laks* and fifty thousand If any [of you, O hermits] knows the number and position of all these, [he is, indeed] the foremost of *Yogins* (103—104)

[Under normal condition of things,] nine handfuls of (*rasa*) lymph or chyle, ten handfuls of water, seven of excreta, and eight of blood, have been mentioned [as existing in the body] (105)

Six [handfuls] of phlegm, five, of (*pitta*) bile, four,

of urine, three, of (*rasa*) myosin, two, of (*meda*) fat, and one, of marrow,—[are in the body], half handful of (marrow, as well as of phlegm,) *ojas* (vitality-giving liquid), and semen, is in the head. He only is conversant with [the road to] emancipation, who knows this body to be frail (106—107)

There are seventy-two thousand vessels, emanating from the heart, called *Hṛdāhita*. In their midst is a plexus, effulgent like the Moon, at the centre of which is stationed the soul like a stationary lamp. He, who knows it, is not born, again, in this world (108—109)

The *A'ranyaka*, that I have received from the *A'ditya*, should be known, as well as the *Yoga* system expounded by me, by him who wishes to practise *Yoga* (110)

Having withdrawn the mind, understanding, retentive faculty and the senses from all their objects, the soul,—the lord, that is stationed like a lamp in the heart, should be meditated upon (111)

Duly studying the eternal *Sāma* hymns and from a careful practice thereof, one [gradually] knows the great *Brahman* (112)

Aparāntaka, *Ullōpya*, *Madraka*, *Makarī*, *Ouvenava*, *Sarovindu*, and *Uttara*—these *Gāthās* of the *Rik*, besides *Pamkā*, *Dakṣha* and *Brahma* hymns—should be sung accompanied with a thought for emancipation [which is acquired] by the practice thereof (113—114)

Persons, conversant with the science of *Vinā* music, experts in *S'ruti* (a division of the octave) and *Jāti* (the seven primary and eleven subsidiary notes of Indian Gamut), and those proficient in the knowledge of *Tāla* (Time), arrive, without any exertion, at the road which leads to emancipation (115)

If a vocal musician by his singing, does not attain to the most exalted station, he, however, becoming an attendant of Rudra, sports with him (116)

The soul is without any limitation, it is called limited, when it assumes a body, from the [Great] *Ātman* emanates the entire universe and from the universe springs the body (117)

(*The Audience putting the Question*)—Tell us how this universe consisting of the celestials *asuras* and the mankind emanates from the [Great] Soul and how the body springs into existence from the universe, we cannot conceive it [properly] (118)

(*Yājñavalkya replies*)—The Purusha,—having a thousand hands, feet, eyes and heads, and effulgent like the Sun that is seen by removing the net of (*moha*) delusion (which makes men regard the body as the soul),—is the Soul, *Yajña* and Prajāpati of the universal form. He is identical with the universe and becomes *Yajña* in the shape of food (119—120)

Most excellent juice originates from the food that is dedicated to a Deity. This juice, propitiating the Deities [unites] the sacrificer with the fruits (i.e., desired for objects) (121)

[Driven] by the wind, [it] reaches the Moon, aided by its rays, it reaches the solar region, replete with the *Rich*, the *Yajus* and the *Sāman* (122)

Then from its own region the Sun creates the most grateful nectarine juice, from which originates this universe consisting of the mobile and the immobile and the means of sustenance (i.e., *anna* or food stuff) (123)

From that food stuff originates again sacrifice, again food and again sacrifice,—thus the wheel [of the

universe), without any beginning or end, [is continually] revolving (124)

The soul is without any beginning, nor the Great Soul (or Purusha) has any beginning. But the Purusha has a relation [with the body] acquired by deeds—the result of delusion, desire and envy (125)

The [four] *Varnas* (the *Brāhmaṇa*, *Kṣatriya*, *Vaiśya* and the *Sūdra*) have, in order, originated from the mouth, the arms, the thighs and the feet of that [Purusha], the First Deity having a thousand head etc., described by me before (126)

The Earth has originated from his feet, the celestial region or heaven, from his head; the vital airs, from his nose, the quarters, from his ears, the wind, from his skin, and fire, from his mouth (127)

The Moon [has originated] from his mind, the Sun, from the eyes, the sky, from the navel, as well as the entire universe consisting of the mobile and the immobile (128)

(*The Audience putting the Question*)—*O Brāhmaṇ*,* of this be so, why is he born in the lower order of beings? Why should that *Īśvara*† be affected by evil deeds and desires?‡ (129)

Why [shall] not pristine knowledge [come to a person], who is invested with the instruments thereof, (such as the mind, etc.)? And why does not the Omnipresent (Purusha) feel the miseries of all creatures? (130)

* One conversant with the knowledge of the Supreme Brahman

† When the Supreme Brahman is invested with the *gunas*, he is called *Īśvara* or the Creator

‡ The argument is—While that Purusha is *Īśvara* the Supreme Lord and Creator why should he be then under the influence of evil deeds begotten by stupefaction desire or envy which, alone may explain for his birth in the lower order of beings?

'(The following are the Replies)—The *Jīva* (individual soul) [affected] by the sins, begotten of acts, the mind, speech and the body, comes by birth [to live amongst] degraded people, birds and stable objects,* and in hundreds of other species (131)

As there are endless mental tendencies of embodied creatures in [various] bodies, so are the forms of bodied beings in all [their] births (132)

The fruit (good or bad), of [some] deeds, comes in the next birth, that of some in this world, and that of some, either in this, or in the next, birth. There (*i.e.*, in the [appearance of the fruits of deeds]) the inclination of the mind is necessary (133)

[One] thinking [steadfastly of robbing another's wealth, one thinking of injuring [others], or one given to the pursuit of unreal objects, is born in degraded orders (as *Chandalas*, etc.) (134)

An untruthful person, a slanderer, one giving vent to harsh words, or one speaking of contradictory statements (mentioned in the *Parānas*), is born in the species of birds and animals (135)

One, who is addicted to theft, one, who knows another's wife, or one who slaughters animals unfairly, — is born amongst stable objects (136)

One, who knows self, is endued with purity, is self-restrained, practises austerity, has controlled his senses, performs religious rites, has mastered the *Védas*, or one, who is pervaded by the *sattwa* (harmonizing tendency), is born amongst the Celestials (137)

One, who is given to evil deeds, is impatient, is addicted to worldly objects, or one, who is pervaded

* It has after all now been proved that there is no stationary objects like the stone

by the *rajas* (self centering tendency), comes by a human birth after death (138)

One, who is always sleepy, cruel, avaricious, atheistic, [or one], who always begs, is shorn of the power of discrimination, performs forbidden acts, and is pervaded by [the *tamas* (disorganizing tendency)],—is born amongst birds (139)

Travelling in this world under the influence of the *rajas* and *tamas* and endued with many harmful mental tendencies, [the individual soul] attains [repeatedly] to *Samsara* (the cycle of births and the miseries consequent thereon) (140)

As an unclean mirror cannot admit of form and light [being reflected on it], so the soul, not fully developed by the result of former acts, cannot come by the knowledge [of pristine deeds] (141)

As the sweet juice,—though existing in an unripe sour cucumber,—is not perceived, so the knowledge,—derived from the meditation of the higher problems of existence,—[is not perceivable although existing] in a soul not fully developed (142)

As an embodied creature experiences all sorts of pleasure and pain,—which are felt by all,—in his own body, so a *Yogin* (i.e., one, who has withdrawn his mind from all external objects and conquered the sentiment of mine,)—who is liberated,—does not come by the pain which [affects] all* (143)

As the sky (*ākāśha*)—though itself one,—appears diversified [as reflected] in various vessels, as the Sun [appears as multiform] in various pools of water,—so the soul appears as many [being subject to *nāśān* limitations] (144)

Brahma (the soul), ether, air, fire, water and the earth are [the six] elements, these (i.e., the five elements, excepting the soul,) are to be apprehended (i.e., gross), and the soul [is the apprehender*];—from them has emanated [the universe consisting of] the mobile and the immobile (145)

As a potter makes an [earthen] pot by placing an earthen clod on his wheel, as a builder builds a house with twigs, earth and wood, as a goldsmith makes articles of [various forms] merely with gold as his ingredient, as a silkworm makes a web with its own saliva,—so the soul, taking all the elements (earth, etc.), and the instruments of sensation (eye, etc.), creates, in various orders, bodies—fettered by the fruits of deeds (146—148)

As the great elements (sky, air, etc.) are real (i.e., their existence is an established fact), so is the soul. Otherwise (i.e., if the soul be not other than an organ of sensation), who sees, with another, [the same object] seen by one, eye?† (149)

Who, hearing again the words—heard once before, can recognise them [to be the same]? Who gets the recollection of past deeds and who sees dreams?‡ (150)

*The soul is the conscious element that apprehends and perceives all, the other five elements which are unconscious are also perceived by the soul. The conscious soul uses the five elements which are by nature unconscious in the work of creation.

† If the soul be identical with the organs of sensation then a person, seeing an object with one eye cannot perceive it to be the same when seen by another.

‡ Herein are set forth arguments by which the separate and independent existence of the soul is proved. If it be identical with the body, then consciousness will not disappear after death, for body is not destroyed after death. Nor is it to be identified with the organs of sensation, for then with the destruction of a particular organ consciousness would disappear.

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[If the soul be an organ of sensation, who] would be proud of caste, beauty, age, character and learning? And who would exert with deeds, mind and speech [to enjoy] *the objects [of senses,] such as the sound, etc? (151)

He, (influenced by egoism) doubts whether the consequence of an act (religious or otherwise, *Karma-phalam*) exists or not, he takes this body as the soul, and considers himself successful, even when [he is] unsuccessful (152)

He thinks — 'These are my wife sons and ministers, and I am theirs' And he has, always, a contrary notion of deeds, leading to his well being and otherwise (153)

He does not discriminate between the soul, nature and her productions. He tries to fast, enter into fire and water, and jump down from an-elevated place (154)

A person, thus engaged in improper acts, of uncontrolled mind and attentive to unreal deeds, is fettered by envy, stupefaction and desire [begotten by his deeds] (155)

The service of the preceptor consideration of the meaning of the *Véds* and other Scriptural works, [and] the performance of the rites-laid down therein, association with the pious, healthy conversation with the good

Again the soul is not transient. If it be so it cannot preserve the recollection of past deeds nor can it see dreams. When any external object is perceived it leaves an impression on the conscious soul. Power of recollection is nothing but knowledge derived afterwards from this impression. Again, knowledge of objects perceived in the waking state is during the sleeping state *Sapna* or dream. During sleep all the organs are dormant. If the soul be identical with the organs of sensation dreaming is not possible for it.

avoiding sight and touch of women, regarding all creatures as one's own self, renouncing of what is accepted wearing on a shattered linen, withholding the senses from their objects shaking off of lethargy and dormancy, disregarding the impurities of the body and the perception of sinfulness in mental proclivities, non-attachment to *rajas* and *tamas*, purification of the mental faculties (by *Prāṇāyama*, etc.) non attachment, and the control of the senses,—purified by [all] these expedients and endued with *sattva* (harmonizing tendency), one becomes immortal (*i e.* acquires emancipation) (156—159)

The *yoga* (realization of spiritual union between the individual soul and the Divine Soul) of the good originates from the destruction of action (*i e.* of *avidyā*, nescience, its root) brought about by the meditation of the nature and being of the Real and its adoration and by purified *yōga* (160)

He, whose mind, at the time of the destruction of the body, remains centred, in a purified state, on *Iśvara*, and is shorn of the delusion of mineness, acquires a perfect recollection of pristine deeds [in the next birth] (161)

As an actor, for exhibiting various characters, paints his body with various colours, so the soul assumes [various] bodies begotten by [multifarious] acts (162)

The disfigurement of the body and the absence of limbs, that is seen [in an embryo] from its birth, are owing to the defects of time, deed, seed (*i e.* father's semen), and of the mother (163)

The soul is never [renounced] by egoism, the mind, the course of events, the consequence of deeds and the

corporal frame, before the attainment of emancipation (164)

As the existence of a light is owing to the union of the wick, lamp and the oil, [and as it is, sometimes,] seen [put out], owing to an adverse event, such as a strong gush of wind)*,--so is the untimely destruction of life (165)

He, who resides in the heart, has endless rays of variegated colours such as white black, twany, blue, reddish, and dark blue (166)

Of them one is situated upwards, which piercing the solar disc, runs beyond the region of *Brahma*, [with its help, [the individual soul] acquires the most excellent condition (i.e., emancipation) (167)

By the other century of rays which are situated upwards, [it] acquires the forms of the [various] Deities together with their respective regions (168)

The various other mild rays, which are situated downwards are for reaping the fruits of deeds By them [the *Jīva*], having no control over itself, comes to this *Samsāra* (the world) (169)

[You should] understand [the independent] existence of the soul [and consider it] as the cause of the universe [by the study of] the *Vēdas* and the *Smṛitis*, by discriminative knowledge, birth, death, diseases, movements caused by knowledge and desire, [knowledge of] truth and falsehood, emancipation, happiness and misery, good and evil deeds evil protends, (such

* * The meaning is --A light continues to burn so long the materials exist such as the wick lamp and the oil But even these materials existing it is sometimes extinguished by an unexpected wind etc Similarly life continues to run on its fixed course though sometimes, it is cut off untimely by an extraordinary calamity

beings of an higher order, but unapprehended by the grosser senses of mankind), their objects being multiplied by the each succeeding one. Their objects are sound, tangibility, colour, savour and odour. Each [object] disappears [in the] same [element] from which it emanates (179—180)

Although it is the creator itself, it has been, by me, described before, how the soul creates itself by the influence of actions (*sāttvik*, *rājāsik* and *tāmasik*) (181)

Sattva, *rajas* and *tamas* are its *guṇas* or universal tendencies. Possessed of *rajas* (self-centering tendency) and *tamas* (disorganizing tendency), it (the individual soul) comes again and again in this world (182)

That Great Puruṣa, [although himself] without any limitation, becomes limited [when he assumes a form]; and with this change, he is described as having his form perceived by the senses (183)

The intervening space between the sign Aries and the star Canopus is called *Pitṛyāna* (or the road of the departed manes), by that the *Agnihotrins* (i.e., those who consecrate and maintain Sacred Fires), desirous of heaven, go to the celestial region (184)

Those, who practise charities, those, who are properly endued with eightfold accomplishments, (*viz.*, absence of pride, mercy, forgiveness, absence of envy, purity, desire for doing good, liberality and absence of greediness), and those, who practise the vow of truthfulness,—also [proceed to the celestial region] by that road (185)

Proceeding to the celestial region (*dēvaloka*), through the quarter situate between the constellation *Saptarṣi* (Ursa Major) and *Nāgavīthi* (i.e., the collection of three stars on the south of the *Saptarṣi*) eighty-eight

thousand ascetics, leading the domestic mode of life,—who again come to the world,—become the seeds of creation and institute the religion of action. And all those ascetics, avoiding all actions and endued with asceticism, the virtue of celibacy and spiritual knowledge, and disassociated from company, live there till the dissolution of the elements (186—188)

The *Vēdās*, the *Purāṇās*, the auxiliary sciences, the *Upanishadaś*, the *Ślokaś*, the *Sātrās* the commentaries and every other [branch of learning], orally proceed from them (189)

The study of the *Vēdās*, sacrifice, celibacy, penance, self control, faith, fasting and control over the senses are the instruments of the knowledge of self (190)

He (i.e., the self) should be enquired into, seen, meditated on and listened to, by the twice born living in all the *śāramānās* or orders (191)

* Those twice born ones,—who, resorting to the study of [spiritual science] called *āranyaka*, and endued with great faith, worship this real self,—know it [truly] (192)

They gradually approach [the presiding Deities of the] fire, the day, the light half month, the northern solstice, the celestial region and the sun with lightning (193)

Thereupon the mental *Puruṣaś*, meeting them, takes them to the *Brahma* region, from which there is no return (194)

Persons—who have conquered the celestial region by sacrifice, penances and charities,—are born, in order, in [the regions of the presiding Deities of the] smoke, night, dark fortnight, the southern solstice, the region of the departed manes, of the moon, the air, the rain, the water and the earth and return again [to the world] (195—196)

He, who does not know these two roads of the soul, becomes [in another birth, either] a reptile, a bird, a worm or an insect (197)

The feet should be placed on the thighs, [on the right foot] should be placed the left palm, on which is to be spread the right one, the mouth should be firmly fixed by [the help of] the breast and be raised up a little, the eyes should be shut up, [the mind should] be placed in *Sattva* (i.e. be shorn of all disturbing tendencies and be steadied), [the lower row of] the teeth should be touched by [the upper row], the tongue should be firmly fixed on the palate, the mouth should be shut up, [one] should be perfectly steadied, the entire number of senses should be withheld [from their objects] the seat should neither be low nor high, [one] should practise *Prāṇāyāma* (suppression of the vital airs) twice or thrice thereupon the Lord, who is stationed in the heart like a lamp should be meditated upon. A wise man, having practised concentration, shall fix the soul in the heart (198—201)

Disappearance (i.e. assumption of an invisible body) recollection [of pristine events], physical grace vision [of the past present and unforeseen events] knowledge of the ear (i.e. hearing of the past, present and unheard of sound), [the power of] entering into another's body, after renouncing one's own body, the power of creating objects, according to one's own will,—are the marks of the consummation of *yogic* power. The renouncement of the body, after the consummation of *yoga*, leads to immortality (202—203)

One, who has studied a *Veda*, who has renounced his desire who lives in a forest, who lives on unsolicited

food and who is of restricted diet, acquires the highest *Siddhi* (super-human power) * (204)

One, who acquires wealth by fair means, who is given to spiritual knowledge, who receives guests, who performs *S'rāddha* and who speaks the truth, even though a householder, is emancipated (205)

[REGULATIONS ABOUT PENANCE, ESPECIALLY THAT FOR
BRAHMANICIDE]

HAVING visited dreadful hells—the result of heinous crimes [like *Brāhmaṇicide*, etc.], persons, perpetrating heinous crimes, are born again [in this world] after the dissipation of *Karma* (206)

A person, slaying a *Brāhmaṇa*, is born in the species of deer, dog, hog or camel. One, drinking spirituous liquor, is born in the species of ass, or amongst *Pukkṣas* (one begotten by a *Chandāla* on a higher *S'ūdra* woman), or *Vena* (mixed caste). There is no doubt in it (207)

One, stealing gold [owned by a *Brāhmaṇa*] attains to the state of a vermin, insect or bird. The violator of a step-mother or a preceptor's wife, gradually becomes grass, bush or creeper (208)

[And when they attain to human birth,] the slayer of a *Brāhmaṇa* [is seen] suffering from consumption, the drinker of spirituous liquor, as having black teeth,

* Supernatural faculties or perfections which are eight in number, namely, *animān* or the supernatural power of becoming as small as an atom, *mahimān* or the power of increasing the size of the body at will, *laghiman* or the power of assuming extreme lightness at will, *gariman* or the power of making oneself heavy at will, *prapti*, or the power of obtaining every thing *prākṣmya* irresistible will or fiat, *sūtra* supremacy, *vasitva* subjugation or subduing by magical power,

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the stealer of gold, as having bad nails, and the violator of a preceptor's bed, as having ugly skin [on his organ of generation] (209)

Of them, one, associating with a particular [sinner], ■ born with the same marks [on his body], one, who steals food, gets weak digestion, and one, who steals a book or learns a lesson stealthily without the permission of the preceptor, becomes mute (210)

One, who pilfers corn and mixes a spurious article with it, gets an extra limb, one, who slanders another, gets a nose emitting bad smell, the stealer of oil becomes a cockroach, one, who announces another's shortcomings, gets a mouth emitting foul smell (211)

One, who seduces another's wife, or one, who robs a *Brāhmaṇa's* property, becomes a *Brahma Rakshasa* in a solitary and dreary forest (212)

One, who robs another's jewel, is born in a degraded caste, one, who pilfers a vegetable consisting chiefly of leaves, [is born as] a peacock, one, who pilfers sweet scents, becomes a musk rat (213)

The pilferer of corn [becomes] a mouse, that of a conveyance, a camel, that of fruits a monkey, that of water, a duck, that of milk, a crow and that of implements for constructing a house, a *chataka* bird (214)

[The pilferer of] honey [becomes] a gadfly, that of meat, a vulture that of a cow, an alligator that of fire, a crane, that of a raiment, [becomes subject to] white leprosy, that of juice, a dog and that of salt a *chiri* (a kind of insect) (215)

To show [the result of theft these instances] have been cited by me For theft one is born amongst animals, according to the nature of the article [stolen] (216)

After reaping the fruits of *Karma* and being born in the species of birds, when persons, with the cycle of time, are [re-born amongst men], they [become] poor and wretched, shorn of all good marks (217)

Thereupon, having their sins washed off, the *Yogins* are born in a great family, gifted with learning and possessed of wealth and grains (218)

Owing to negligence in the performance of prescribed deeds (duties), perpetration of forbidden works and failure to govern the senses, a person goes to hell. (219)

For purification, therefore, penance should be performed by him in this world. The inner self of such a person, as well as the world, become pleased (220)

If persons, addicted to sinful deeds, do not expiate and repent for their sins, they go to dreadful and distressing hells (221)

Those wretches of men,—who, having been visited by sins consequent upon the perpetration of dreadful crimes and minor offences, do not make penances,—go to [hells] *Tamīra*, *Lohas'anku*, *Aśānīraya*, *Sālmali*, *Rourava*, *Kutma*, *Pootimritika*, *Kālasutra*, *Samhāta*, *Lohitoda*, *Savisha*, *Sampratāpna*, *Mahānaraka*, *Kikkola*, *Samjīana*, *Mahāpatha*, *Auchi*, *Andhatāmisra*, *Kumbhīpika*, *Asipatravana*—[these twenty],—and *Tāpana*, [forming] the twenty first (222—225)

Any sin, committed unknowingly, is expiated by penances. But a sin, committed knowingly, [is not expiated by a penance], but by virtue of a text, [he] can associate with his community (226)

A destroyer of a *Brāhmaṇa*, a drunkard, a thief and a violator of a preceptor's bed, as well as those who associate with them, are [all] *Mahāpātakaḥ* (i.e., perpetrators of heinous crimes (227)

Violation of a preceptor, that of the *Pitṛs*, the destruction of a friend and forgetting what has been studied, should be known [as sins] equal to *Brāhmaṇicide* (228)

To eat forbidden food, to bring a serious, but false, charge against a person before the king, to speak falsehood, for establishing the superiority of caste, and to drink the saliva of a woman in menses,—[are tantamount to the sin of] drinking spirituous liquors (229)

To steal a horse, a jewel, a man servant, or a female-servant, [a piece of] land, cow, or that which has been kept in trust is equal to the stealth of gold (230)

To know a friend's wife, a maiden, a sister, a woman of a degraded caste, one of the same family or the wives of a son,—is described [as sins equal to that of] violating a preceptor's bed (231)

A person, knowing [his] father's sister, mother's sister, maternal aunt, daughter in law, mother's co-wife, sister, preceptor's daughter, preceptor's wife, and his own daughter, is a *gṛhasthapaṇa* (i.e., a sinner of the worst kind). He should be killed after having his generative organ cut off. [Similar is the penalty] of a woman who is a willing party (232—233)

Killing of kine, non performance of the principal *Samskāras* or purificatory rites (especially the rite of investiture of the sacred thread), theft, non satisfaction of debt, failure to consecrate sacred fires, selling of forbidden articles, the marriage or consecration of sacred fire by a younger brother before an elder, receiving lessons on payment of a fee, teaching by taking fees, knowing another's wife, remaining unmarried while a younger brother is married, usury, manufacture of salt, killing of women, *S'ūdras*, *Vaiśyas* and *Kṣatriyas*,

Or when he sees a *Brahmana* or a cow, on the road-side, suffering from long standing and painful diseases, and relieves him or her of the same, a destroyer of a *Brāhmana* may attain purification (245)

By restoring the stolen property of a *Pṛiṣṭa* or being killed on that account, or on being wounded by weapons [for that purpose] although living, [one] attains purification (246)

Or he should offer oblations to Fire [in honour of all the parts of] the body, beginning with the hair on the body and ending with marrow, in order, with the *Mantrams*,—‘*Lomavya Swahā* (i.e., I offer this to the hair, etc.) (247)

Or by being killed in a battle* with his aim well-directed, or being almost dead with strokes and thereafter living, one attains purification (248)

Or by continually reciting the three *Vēdīs* with their *Samhitās* in a forest, or by sojourning to all the opposite streams of the *Sarasvatī*, living [all the while] on a restricted diet, [one is] freed from his sins (249)

Or by conferring upon a [worthy] person wealth enough [for his life long maintenance] one attains purification [The performance of a] *Vaisvānara* Sacrifice is laid down in the *Smṛitis* for the purification of the taker (250)

The killer of a *Kṣatriya* or a *Vaisya* initiated into the celebration of some sacrifice shall practise the vow (i.e., penance) of the destroyer of a *Brāhmana* The destroyer of a foetus or that of a woman in menses [must perform penance] as laid down for his caste (251)

* Some Commentators explain it as giving one's life for purification in battle on behalf of the King. Others interpret it as a duel undertaken with an expert archer.

[If a person] comes for killing but does not kill, him, (i.e. if one strikes a *Brahmana* with a weapon but does not kill him) he must perform the [usual] penance [For killing a] *Brāhmaṇa* engaged in a sacrifice, he must perform double the penance (252)

[PENANCE FOR DRINKING SPIRITUOUS LIQUORS]

A DRINKER of spirituous liquors must seek purification by drinking either wine, water clarified butter, cow's urine or milk, heated like fire, and meeting with death (253)

Wearing a woolen garment and matted locks he should perform the penance of Brahmanicide, he should eat, in the night, cakes of sesame seeds or particles of rice for three years (254)

For drinking wine, seminal fluid or urine, or eating excreta, unknowingly, the three castes, called the twice born, must perform the *Samskāra*s or the purificatory rites (255)

A *Brahmana*-woman, who drinks spirituous liquors, does not go to the region of her husband She is [re born] in this world [either] as a bitch, a female vulture or a she-hog (256)

[PENANCE RELATING TO THE THEFT OF GOLD]

A PERSON, stealing gold owned by a *Brāhmaṇa* should make over, to the king a mace proclaiming his own misdeeds Killed or saved [he attains] purification (257)

By performing the penance [prescribed for] a drinker of spirituous liquors, [he may attain] purification even without communicating [his sin] to the king He should give away gold equal to his body [in weight] or what encompasses the gratification of a *Brahmana* * (258)

* This is the penance for stealing gold unknowingly

[PENANCE RELATING TO THE VIOLATION OF A PRECEPTOR'S WIFE,
OR A STEP MOTHER]

[A PERSON committing such a crime,] should lie down on a red hot iron bed with a female figure made of iron[†], or cutting off his testicles and taking them up, he should renounce his body in the south western quarter (259)

A violator, of a preceptor's bed must perform the most distressing penance of *Prajāpatya* for a year, or he should study the *Vēda Smṛiti* and perform the *Chandrayana* for three months (260)

He, who lives a year in the company of such [sinners], must perform the same [penance] : Fasting [for a day and night before the ceremony] and accepting no present, one may marry a maiden related to these (261)

[PENANCE FOR ORDINARY SINS.]

FOR slaying all the degraded castes, one must perform the *Chandrayana*. Even a *Sūdra*, who is not qualified [to study the *Vēdis* and offer oblations to the Fire], becomes purified [by its performance for the prescribed] time (262)

Twofold is the sin of a person, who makes a false accusation, equal is that of his, who speaks of a real charge. For false accusation, one is visited by the sin of the falsely accused person (263)

[PENANCE FOR COW SLAUGHTER]

THE slayer, of a cow, must drink the *Pañchagavya* (the five products of the cow taken collectively, i.e., milk, curd, clarified butter, urine and the dung), and remain self restrained for a month. By sleeping in a cow shed by following a cow, and by giving away a cow, he may [also] attain purification (264)

Or being controlled, he must perform the hardest or the most difficult of penances, or fasting for three nights, he shall give away eleven kine with bulls (265)

[PENANCE FOR MINOR SINS]

THE purification, of minor sins, is brought about by the *Chandrāyana*, or by living simply on water for a month or by the *Parāśa* Penance (265)

For killing a *Kṣatriya*, a person shall give away a thousand kine with bulls or he should perform, for three years, the penance consequent on Brahmanicide (267)

The slayer, of a *Vaisya*, should perform this penance for a year, or he shall give away a century of kine, the slayer, of a *Sūdra*, should perform [the penance] for six months [consecutively], or ten kine, he should make a gift of [in its stead] (268)

[PENANCE FOR KILLING WOMEN]

FOR slaying [unknowingly] an unchaste *Brāhmaṇa*, *Kṣatriya*, *Vaisya*, or a *Sūdra*, woman, one should, in order, make a gift of a vessel made of hide, a bow, a goat and a lamb, for the purification [of his sin] (269)

For slaying a woman, who has gone a little astray, one should perform the penance consequent on slaying a *Sūdra* [Similar is the penance for killing] a thousand animals having bones, and a cart load of those having no bones (270)

For killing a cat, an alligator, a frog a crow or other birds, [one] should drink milk for three days, or perform the penitential rite of the *Pādakṛtschikha* (271)

[For killing] an elephant, five dark-blue bulls, a parrot, a two years old calf, an ass goat or a lamb a bull, or a *Krouñcha* bird, a three years old calf [should be given to a *Brāhmaṇa*] (272)

For killing a swan, a vulture, a monkey, beasts living on raw flesh, birds living in water and on land peacocks, or a *Bhasa* (a kind of cock),—one should make a gift of a cow, [for killing] animals not living on flesh, [one shall give away] a calf (273)

[One shall give away] an iron-rod, [for the destruction] of reptiles, for that of animals having no sex, lead weighing a *masha*, for that of a hog, a vessel full of clarified butter, for that of a camel, gold weighing a *guṇja* ($2\frac{1}{4}$ grains), and for that of a horse, a parrot (274)

[For the destruction] of *Tittiri* birds, [one shall give away] sesame seeds to the weight of one *maund* and twenty four *seers*, if one is incapable of making a gift, as laid down for the destruction of elephant and other [animals] [as mentioned before], one should perform a penitential rite, for the purification of each sin (275)

For the destruction of insects, sprung into being from fruits, flowers and juices of sugar cane etc.,—one should drink clarified butter. Something must be made a gift of for the destruction of insects having bones, and the *Pranayama* [should be performed for that] of those having no bones (276)

For [uselessly cutting] a shrub or a plant, a bush, a creeper or a huge tree [one should] recite the *Ri* (the sacred verse of the *Gāyatri*) for a hundred times [And for a ruthless destruction of a medicinal herb one should live on milk and follow a cow for a day (277)]

An unchaste woman when bitten by a monkey, ass, camel crow or by a jackal by performing the *Pranayama* in the water and drinking clarified butter attains purification (278)

[A person] consecrating, with the *Mantrams* — 'Yan me adya rétas' (that my semen which to day etc), the semen dropped without any cohabitation with a woman, and taking it up with the nameless finger, should touch the parts between the two breasts and the two eye brows, (279)

Having seen his own reflection in the water, he should recite the *Mantrams* — *Mayi téja it*" Seeing unholy objects, displaying fickleness of limbs, etc, or speaking falsehood, [he should recite] the *Sāvitrī* (*Gayatrī*) (280)

For knowing a woman a *Brahmachārin* becomes *Avakīrṇi* (i.e., a religious student who has committed an act of incontinence) [and] by sacrificing an ass in honour of the *Nakṣitrī* Deity, he attains purification (281)

If without being disabled [a *Brahmachārin*] discontinues the practice of begging alms and adoring the Sacred Fire for seven nights [consecutively] he should offer two oblations to the Fire with the *Mantrams*, 'Kāṁdvakīrṇa, etc" (282)

He should then, worship the Sacred Fire with (the *Mantram* —) 'Samasinchatu etc" [Drinking] honey or eating [interdicted] meat [he should perform] the most difficult penance [of *Prajāpatya*] and other penances till he attains the end (283)

If he disregarding the injunctions of the preceptor, purification is attained by gratifying him [again] If he (i.e., the religious student) dies while sent out, on business, to some other place, the preceptor should perform three distressing penances (284)

There is no sin if a *Brāhmaṇa* meets with his death while doing good to him, (i.e. a person) while

cows and bulls are in danger while administering medicine, or while worshipping the Sacred Fire (285)

He, who falsely attributes [the commission of] heinous and minor crimes to another person, should spend a month, having controlled his senses, living on water and reciting [the purifying *Mantram*] (286)

The person, falsely accused, must perform a difficult penance, [and] offer, in a sacrifice, a cake to the Deity of Fire or an animal to the Wind God (287)

For knowing an elder brother's wife, without being appointed a person should perform [the penitential rite of] the *Chândrâyana*. For knowing his wife during her menstrual period, [a person] attains purification by drinking clarified butter after the expiration of three nights (288)

For performing any religious rite for a person belonging to any of the three higher castes, who has been outcasted for the non performance of purificatory rites or for the employment of spells for malevolent purposes one should perform three most painful penances. One, desecrating the *Védas* or one, renouncing a person who seeks refuge with him —should live, for a year, on barley cakes (289)

A *Brahmachârin* who lives in a cow pen, shall live on water and recite the *Gayatri* for a month. [Similarly one is, also, freed [from the sin of] accepting presents from a degraded person (290)]

One, who rides a conveyance, drawn by an ass or a camel, one who bathes or eats in a state of nudity and one, cohabiting with a woman in the day time; —should bathe in the water and then perform the *Prâñjama* (291)

For thou theeing an elder or treating him haughtily with the exclamation of *Hum*, for defeating a *Brāhmaṇa* with words or tying him quickly with a cloth, one should gratify them and fast for a day (292)

One should perform a painful penance for raising up a rod [for striking] a *Brāhmaṇa*, for striking him therewith, a more painful one, for causing bloodshed, a most painful one, and for [striking a blow which] makes the blood congealed within, the painful penance (of *Prajāpatya*) (293)

By carefully taking into account time [and] place, age and ability [of the perpetrator and the nature of] the crime, [one should] lay down the penitential rite. The rite, for getting freedom from sins not mentioned there, (i.e., in the Law-Books), should, also, be pointed out] (294)

[If a person refuses to perform any penance,] his own kinsmen should make the female-servant, of such an outcaste, carry his water-vessel [filled with water] to the outskirts of the village and ostracise him from all works (social and religious) (295)

If he returns after performing the penance, [they] should throw a new pitcher [into a tank], accuse him no longer and associate him [thenceforth] in all works (296)

This law has also been laid down for outcasted women but accommodation near the dwelling house, food, raiment and protection should be given [to her] (297)

Cohabitation with a person of an inferior caste, destruction of the foetus and slaying the husband, require, forsooth special ostracism for women (298)

One should never live with those who kill persons seeking refuge with them, boys and women as well as

with those who are ungrateful, even if they have performed penances (299)

After the pitcher has been thrown, [the person who has performed the penance,] being surrounded by his kinsmen, should first of all, offer barley cakes to the kine, [his kinsmen,] after he has been honoured by the kine, should welcome him [by taking the food offered by him] (300)

One, whose crime has been made public, should perform a penance laid down by the *Parishad** (assembly of learned men) One, whose crime has not been made known, should perform a secret penance (301)

[REGULATIONS RELATING TO SECRET Penance]

THE slayer, of a *Brahmana*, should fast for three nights and recite, in the water, the *Aghamarshana Sūkta*, [and] thereafter, making a gift of a milch cow, he attains purification (302)

Or living on air during the day and spending [the night] in the water, he should offer forty oblations of clarified butter to the Fire with the *Mantram*,—
" *Lomavya Svāhā* " (303)

Fasting three nights and reciting the *Kushmandi-Rik*,—" *Yaddevā devahedanam* " [and offering oblations of] clarified butter, the drinker of spirituous liquors [attains] purification, and a stealer of gold, by reciting the *Rudra Mantram*, being stationed in water (304)

* *Parishad* or the assembly of learned men must, at least contain ten persons viz., one proficient in the Rig Veda one in the Yajur one in the Sāma Veda one in the Purva and Uttara Mimamsā one learned in the Nyāya one in the Nīruktā and one in the Dharma Śāstras, and three persons from the three *Āśramas*

The violator of a preceptor's bed, is freed [from sin] by reciting the *Sahasraśirsha Mantram* (the *Purūṣa Sūkta*) After the termination of the proper rite, a milch-cow should be presented by each of them (i.e., by the sinning parties) (305)

For the purification of all crimes, and minor sins, and of those which outcaste a person and those which have not been mentioned, the *prāṇāyama* should be performed a hundred times (306)

By taking [unconsciously] semen, excreta or urine, the foremost of a twice-born one should drink the purifying *Soma*-juice consecrated with *Om* (307)

Whatever sin is unconsciously accumulated during the day or night is all dissipated by reciting the *Sandhyā-Mantrams* at the three periods [of conjunction] (308)

The recitation of the *Sukṛiya Mantram*,—"Vis'vān deva Savitas," of the *A'ranyaka*, [and] specially of the *Gāyatrī* of the hymn addressed to the eleven Rudras, purify all sins (309)

A twice-born one should recite the *Gāyatrī* and offer oblations of sesame in all those matters wherein he considers himself sullied with sins (310)

Neither these [minor] sins, nor those resulting from [the perpetration of] heinous crimes touch a person, who is given to the study and teaching of the *Vēdas*, endued with forgiveness and devoted to the performance of rites relating to great sacrifices (311)

By living on air during the day, remaining within water during the night, and reciting the *Gāyatrī* a thousand times after sunrise, one is freed from all sins, except that of the Brahmanicide (312)

[THE OBSERVANCES RELATING TO YAMA AND NIYAMA]

CELIBACY, mercy, forgiveness, charity, truthfulness, open mindedness, abstention from injury, faith, sweetness of temper and restraint of the external senses are known as *Yamas* (313)

Bathing, silence, fasting, celebration of sacrifices, Vedic study, control of the generative organ, service of the preceptor, purity, absence of anger and vigilance are called *Niyamas* (or self imposed religious observances) (314)

[THE VARIOUS VRATIS OR RELIGIOUS OBSERVANCES]

AFTER having drunk cow's urine, con dung, thickened milk, curd clarified butter and *Kṛs'a* Water, one should fast the next day and thus practise the most painful rite of *Sāntapana* (315)

Taking each of the articles necessary for *Sāntapana* for six days, one should fast on the seventh day This is called the penitential rite of *Mahīsāntapana* (316)

To drink, every day each of the extracts of *Palasa*, *Udumvara*, Lotus [and] *Bel* Leaves, and *Kṛsa* Water is called *Parnakṛichchha* (the penitential rite of taking leaves) (317)

One should drink, severally every day, hot milk, hot *ghṛe* and hot water [for three days] and then fast for one night [on the fourth day] This is called *Taptakṛichchha* (the penitential rite of taking hot articles) (318)

[The penitential rite that is performed] by taking one meal in a day for one day, one meal in the night for one day unsolicited food for one day and by fasting for another day is called *Padakṛichchha* (319)

[When this penitential rite is rendered] threefold by any means whatsoever, it is called *Prajāpatya*. This penance, which is performed by taking rice filling up the palms is the most difficult and distressing one (320)

[The penance of] *Kṛichchhātikṛichchha* i.e., the most painful of painful [is performed] by living on milk for twenty one days [The one performed] by fasting for twelve days is called *Parāka* (321)

To eat or drink, every day, severally, saffron, foam of boiled water, butter milk, water and barley meal and then to fast for one night, is called *Sounya-kṛichchha* (322)

One should take each of these articles (mentioned above i.e., saffron etc.), in order, for three nights [This penitential rite,] extending over fifteen days, is known as *Tulāpuruṣa* (323)

In the light half month one should increase the [number of the] balls of cooked rice, each being of the size of the egg of a pea hen with the day, and decrease the same in the dark fortnight, while performing the *Chandrāyana* (324)

Or one should somehow eat two hundred and forty balls in the course of a month. This is another mode of *Chandrāyana* (325)

Bathing thrice a day, one should perform the *Prajāpatya* and other difficult penances as well as the *Uairīryana*. He should recite the purifying *Mantras* and consecrate the balls with the *Gīyatrī* (326)

The purification of sins for which no penance has been laid down, is effected by the *Chandrāyana*. He who performs it for religious purposes attains the lunar region (327)

He, who, wishing for virtue and being restrained performs the most difficult penances, comes by great prosperity, and reaps the fruits of great sacrifices (328)

Hearing of these religious duties described by Yājñawalkya, the *Rishis* said that to that foremost of Yogins, of incomparable energy. (329)

Those who, shorn of idleness, will preserve this Religious Code, will acquire fame in this world and repair to the celestial region [in after life] (330)

One, seeking learning, attains the same; one, wishing for wealth, gets it, one, longing for longevity, becomes possessed of the same, and one, hankering after prosperity, gets the same (331)

The departed manes, of the person, who will, on the occasion of a *S'rāddha*, make others listen to, at least, three couplets [of this Code], will, forsooth, attain to unending gratification (332)

By following this Religious Code, a *Brāhmana* becomes a worthy person, a *Kshatriya*, virtuous; and a *Vais'ya*, possessed of wealth and corns (333)

He, who will make the twice-born listen to it on every *Parva*-day, will reap the fruits of a Horse-Sacrifice Do thou accede to this our request (334)

Hearing the speech of the ascetics and being delighted, Yājñawalkya, too, saluting the Self-sprung *Brahma*, said "so be it" (335)

Here ends the Third Chapter, dealing with Penances, in the Yājñawalkya Samhitā

HARITA SAMHITA.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

EDITED AND PUBLISHED BY

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Harivaṃś'sa, Agni Purāṇam, Mārkaṇḍeya
Purāṇam, &c., &c.*

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A PREFATORY NOTE ON HĀRITA SAMBHITA'

HĀRITA originally wrote his *Law Treatise* in *Prose*. But the original work is not available and the one now extant, is a metrical abridgment of the same. The metrical work is also regarded by the Hindus as an authority on *Āchāra* or duties in general. What is popularly called positive law is not to be found in this Treatise. The work consists of Seven Chapters and contains a hundred and ninety-four *Ślokas* or couplets.

The king Amvarisha asks the *Rishi* Mārkaṇḍeya about the duties of various castes and orders. In reply to his question the *Rishi* describes the conversation that took place between Hārta and the *Rishis* in days of yore.

It is evident from this statement occurring at the commencement of the book that Hārta delivered his discourse on Law in *Prose* and the *Rishi* Mārkaṇḍeya subsequently put the substance in verse. The work, that passes under the appellation of *Hārta Sambhita*, is really a treatise written in verse by Mārkaṇḍeya embodying the substance of the original exposition of Hārta.

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Having been thus accosted by them, the ascetic Hārīta said to them —Hear, O ye all ascetics I shall describe the eternal duties (7)

O foremost ones by following the duties of castes and orders as well as [the precepts of] the *Yoga Sāstra*, a mortal is freed from the fetters of birth and *Samsāra* (mundane existence) (8)

Formerly (*i.e.*, before the creation) the Divine Creator of the Universe, the Great Soul [Vishnu] was lying asleep with [his Consort] Sree (the Goddess of Prosperity) on a bed of serpent in water (9)

From the navel of that Deity lying asleep originated a huge Lotus. Within that Lotus sprang into existence Brahmā having the *Vēdis* and the *Vēdāṅgs* for his ornaments (10)

He (*i.e.*, Brahmā) was again and again, asked by the god of gods saying — Create the universe " He too having created the entire universe consisting of the Celestials *Asurās* and the human beings brought out from his mouth the sinless *Brahmins* for successfully performing sacrifices the *Kṣatriyts*, from his arms, and the *Veśyas* from his thighs (11—12)

Hear O ye foremost of the twice born I shall describe the words —capable of giving wealth fame, long life the celestial region and the fruit of emancipation — which the Divine Grand Father Brahmā addressed to them all, in order of succession after having created the *Sādās* (13—14)

Those begotten by the *Brahmands* on *Brahmanas* women are known in the *Smritis* as the *Brahmanas* I shall describe their duties and the country worthy of being inhabited by them (15)

O ye foremost of the twice born, [a *Bráhmāna*] should live in a country where the antelope moves about freely by nature, [for there only] religious practices become successful (16)

Sixfold works have been laid down for a high souled *Bráhmāna* : He, who always lives with them (*i e*, performs them) attains to happiness (17)

Teaching religious study officiating as a priest at sacrifices, celebrating sacrifices, making gifts and accepting gifts are mentioned as the sixfold duties of a *Brahmana* (18)

Teaching is threefold, [namely] for virtue or wealth, and service is described as the third [object] (19)

In the absence, of at least one, of these works, a *Bráhmāna* becomes a *Vṛishāchāra* (*i e*, one acting like a bull) Learning should not be bestowed, by a person, on him who seeks [only] his [own] advancement (20)

One should teach a worthy disciple and discard an unworthy one For successfully performing a religious rite, one should accept a gift from a householder who is known as being freed from sins (21)

One should in a purified place daily attentively study any *Vēda Dharma Śāstris* should be [similarly] studied by the pure minded *Bráhmaṇas* (22)

They should be daily and nightly studied and listened to like the *Vēdas* To make a gift and offer food unto a *Bráhmāna* who is ignorant of the *Srutis* and the *Smṛitis* encompasses the destruction of the giver's family Therefore a *Bráhmāna* with all care should study the *Dharma Śāstris* (23—24)

The *Srutis* and the *Smṛitis* are the two eyes of the *Bráhmaṇas* created by God If degraded by the

knowledge] of the one, [a person] is called one eyed, and if of the two, १ blind (25)

A good *Brahmana* should zealously attend upon his preceptor and worship the *Vivāha* Fire, morning and evening (26)

Having bathed properly, he should offer, every day, oblations to the *Vishvadevās*, and adore the in coming guests, to the best of his power, and without any distinction (27)

A person, leading the domestic mode of life, who is always devoted to his wife, and shuns other peoples wives, should, also, adore other in coming *Brāhmaṇa*-guests to the best of his power (28)

An intelligent person should take his meal in the evening, after having performed the *Homa*. He should be truthful, have control over his passion and never fix his mind on irreligion (29)

Having undertaken the performance of his own duty, he should not neglect it from carelessness. He should always speak truthful words conducive to the well being of all, and in the next world (30)

This ■ the duty of १ *Brahmana* described in brief. He, who performs this duty, attains to the station of *Brahman*, (i.e., emancipation) (31)

O ye foremost of the *Brāhmaṇas* as accosted by you, thus the Code of Religious Regulations, which dissipates the entire multitude of sins, has been described by me. Here I shall now describe the duties of the *Kshatriyas* and severally of other castes (32)

CHAPTER II

[THE DUTIES OF THE KSHATRIYA, VAISHYA & SUDRA.]

I SHALL describe in order from the beginning to the end [the duties of] the *Kshatriyas* and others by following which regulations all come by most excellent condition (1)

When placed in [charge of] a kingdom a *Kshatriya* should protect his subjects righteously be devoted to study and should duly celebrate sacrifices (2)

A king endued with a righteous understanding should always make gifts unto the twice born (i.e. the *Brahmanas*) be always devoted unto his own wife and take a sixth part [of the income of his subjects as revenue] (3)

He should be proficient in the Laws of Polity well informed in the true spirit of making peace and dissension devoted to the Deities and the *Brahmanas* and be intent on performing rites for the *Pitris* (the departed manes) (4)

He should perform sacrifices righteously and shun irreligious works By acting thus a *Kshatriya* attains to the most excellent condition [in after life] (5)

A *Vaishya* should duly tend cattle drive trade and agriculture make charities and feed the *Brahmanas* according to his power (6)

He should be shorn of pride and stupefaction [and] even by words he should not injure others be devoted to his own wife and self restrained and avoid other people & wives (7)

Having fed with his money the *Brahmanas* and the priests at the time of sacrifice he should live without meddling over in religious matters till the fall of his body (i.e. till his death) (8)

He should zealously celebrate sacrifices, study religious books, make charities, perform the rite for the *Pitṛis* and worship the Man Lion, (*i.e.*, Vishnu) (9)

This is the duty of a *Vaishya*. He, who follows the duty of his own caste, and acts thus, forsooth repairs to the celestial region (10)

A *Sūdra* should, with care, serve the three *Varnas* and particularly act like a servant unto the *Brāhmanas* (11)

He should make gifts without being solicited earn his livelihood by hardship, and zealously worship the Deity according to the rules of *Paka Yajña*, (a simple or domestic sacrifice) (12)

Furthermore he should adore the *Sādhras*, who wend righteous and just ways. He should put on a tattered cloth, eat the remnant of a *Brahmana's* food find pleasure only in his own wife and avoid another's wife (13)

A *Sūdra* should always do this with his mind, words and deeds. Having performed righteous deeds and having his sins dissipated [thereby], he attains to the dignity of Indra (14)

The duties of the various *Varnas* have, thus, been described by me, as they formerly emitted from the mouth of *Brahma*. O ye lords of ascetics, listen now to the duties of the first *Āśrama* (*i.e.*, the order of religious students) as I go on narrating them one after the other (15)

CHAPTER III

[BRAHMACHARYA OR RELIGIOUS STUDENTSHIP]

HAVING been invested with the sacred thread, a person (i.e., one of the three castes) should live in the family of his preceptor and do good unto it by deeds, mind and words (1)

[He should] lead a life of celibacy, sleep on [the bare] earth, adore the Fire, and offer unto his preceptor, pitchers full of water, sacrificial fuels and *go ghrdsha* (i.e., morsels of grass for his cow) (2)

A *Brahmacharin* should study [the *Védas*] with propriety without which he does not attain the fruit of Vedic studies (3)

A wicked-souled person divorced from regulations, even when he performs righteous deeds disregarding the proper rules, does not attain the fruits thereof (4)

Therefore for attaining success in his Vedic study, he should perform the rites laid down in the *Védas*. He should learn from his preceptor, the many and varied rules [for attaining] purification (5)

Being careful and attentive, a *Brahmacharin* should use a deer skin [for his waist cloth] a piece of wood for cleansing the teeth, *mekhala* (i.e. the triple girdle worn by the first three castes), and the sacrificial thread (6)

For procuring food he should, having restrained his senses beg alms in the morning and evening. Rinsing his mouth carefully every day, he should not cleanse his teeth * (7)

* I.e. He should not rub his teeth with wood after having rinsed his mouth at the time of bathing

He should renounce umbrellas shoes scents and garlands and must also abstain from dancing and singing useless conversation and sexual intercourse. 8)

Having restrained his senses he should abstain from riding on elephants and horses. Observing his vow a *Brahmacharin* should perform his evening adoration (9)

After the termination of the evening adoration he should salute the feet of his preceptor and reverentially meditate upon his parents (i.e. adore them mentally) (10)

These three (i.e. the preceptor the father and the mother) being lost (becoming displeased) all the Deities are displeased. Shorn of pride a *Brahmacharin* should abide by the commands of all these (11)

Having studied either the one two or the three *Vedas* from the preceptor he should make the usual present to him and then being self controlled [he should] live in his village (12)

A *Brahmna* whose tongue generative organ belly and hands have all been controlled should resort, to *Sannyasa* (renunciation) lead a celibate life near the same preceptor as long as he lives in his absence near his (preceptor's) son [in the latter's absence] near his disciple or in his family. Neither marriage nor [absolute] renunciation is laid down for the *Naiṣṭhika** (13—14)

A *Brahmacharin* of firm vows who carefully following this regulation renounces his body is not born again in this world (15)

* A perpetual religious student who continues with his spiritual preceptor even after the prescribed period and vows lifelong abstinence and chastity

A *Brahmachārin*, who, being self controlled and devoted to the service of his preceptor, moves about on this earth, acquires an auspicious learning, so difficult of attainment and comes by its fruit (*i e*, virtue, worldly profit, desire and emancipation) so easily attainable [by such a person] (16)

CHAPTER IV

[GA RHMSTYA OR THE DOMESTIC MODE OF LIFE]

AFTER having completed his Védic studies and being acquainted with the true import of *Dharma Śāstras*, a person should wed a maiden of a different family, having a brother, endued with auspicious marks, perfect limbs and a good character. That foremost of the twice-born must do so according to the most excellent rite of *Brāhma* (1—2)

Various other forms of marriage, according to caste and order, have been spoken of. Having duly collected sacrificial fuels, the foremost of the twice born, being all the while wide awake, should offer oblations [to the Fire] in the morning and evening. Thereupon [he] should daily bathe after having previously cleansed his teeth (3—4)

Having got up from bed at dawn he should duly perform [all] the purifying operations. The mouth remaining stale (*i e*, not washed) every day, a person loses control over his own self (5)

Therefore one should eat (use) a piece of wood, dry or wet, for cleansing the teeth. *Karanja*,* *Khadira*, *Kadamva*, *Kurava*, *Saptaparni*, *Prisniparna* *Jāmba*

* Name of a tree used in medicinal preparations

Apāmārga, *Vilva*, *Aśka*, *Udumvara*,—these are mentioned as the most suitable woods in the operation of tooth rubbing. Thus is described, in brief, the wood which should be used for rubbing the tooth (6—8)

All thorny woods yield virtue, and milky ones, fame. It is said that the wood, for rubbing the tooth, should be of the measure of eight fingers. Or it should be of the size of 1 span, measured from the tip of the thumb to that of the forefinger. With such [a piece of wood], one should cleanse one's teeth (9)

If the teeth are touched with 1 twig on the first day of 1 lunar fortnight, the fifteenth day of the dark fortnight, the fullmoon day, the sixth and the ninth lunar day, one's seven generations are consumed (10)

On the interdicted days, the mouth should be rinsed with twelve handfuls of water instead of a twig (11)

Having rinsed the mouth as laid down in the *Mantram*, one should again rinse it. Then sprinkling one's own self with water, as described in the *Mantram*, one should throw palmfuls of water (12)

By virtue of the boon conferred by Brahmā, whose birth is not known the *Rākshasas Māndeha* fight every morning with the Sun (13)

The handfuls of water thrown by the *Brāhmanās* and inspired with the mystic verse *Gāyatri*, destroy all the *Rakshasās* passing under the appellation of *Māndeha* (14)

Thereupon protected by the *Brāhmanās*, the Sun proceeds along with the Yogins headed by the great Marichi and Sanaka (15)

Therefore one should not studiously neglect the morning and evening adorations. One, who neglects

the same out of stupefaction forsooth goes to [the infernal region of] hell (16)

Having rinsed one's mouth sprinkled one's own self with water according to the *Mantram* and offered handfuls of water in honour of the Sun one should perform the rite of circumambulation and then purify one's self by touching water (17)

Even when the stars are visible one should duly perform the first *Sandhyā* adoration and recite the *Gayatri* till the Sun is not seen (18)

Then having duly performed the evening *Sandhyā* even when the Sun remains visible one should recite the *Gayatri* till the stars are not seen (19)

Thereupon reaching the house and performing the *Homa* a learned and sage person should think of measures for supporting those who depend on him (20)

Thereupon for the behoof of his disciples he should conduct Vedic studies for a little while then a good *Brāhmaṇa* should approach him king for business (21)

Then repairing to a distant place he should fetch *Kusa* flowers and sacrificial fuels Then he should perform the midday adoration at a holy and charming place (22)

I shall [now] describe in brief the regulations destructive of sins [of that form of birth] by bathing according to which one is freed from all sins (23)

Having brought for bathing earth together with pure rice and sesame one should then with a careful mind go to a river having profuse pure water (24)

A river existing one should not bathe in another water One should not bathe in little water while there exists a profusion of it (25)

The water of a river is the best. One should bathe in the river, standing against the current. In its absence, one should bathe in a tank or in other pools. (26)

Sprinkling a pure spot with water, one should place one's all clothes there. Then carefully washing one's own body, one should rub it with earth and water. (27)

Just before bathing, a learned person should rinse his mouth. Then entering into water, controlling his speech duly, and mentally thinking of Hari, he should immerse himself in thigh-deep water. (28)

Then returning to the bank and rinsing his mouth according to the *Mantram*, he should sprinkle his body with water [reciting] the *Varuna-Mantram* and the *Pavamani Rik*. (29)

Then having carefully sprinkled his own body, with the water taken by the tips of *Kus'a*-grass, [and reciting the *Mantram*,—] "*Syona prithivi*," the twice-born should rub it [his body] with earth [reciting the *Mantram*,—] "*Idam Vishnu*" (30)

Then, when immersing in water again, he should meditate on the divine Nārāyaṇa. Then entering into water properly, he should recite [the *Mantram*,—] "*Aghamarshanam*" (31)

Having bathed, he should offer, as usual, oblations, of water with rice and sesame, to the celestial saints and the departed manes, then pressing out water [from his cloth] and reaching the bank, being self-controlled, he should put on two pieces of white cloth and *Uttariya* (cloth to cover the body). He should not shake his hairs (32—33)

A dark blue or a blue cloth is not preferable. A learned person should always avoid a dirty cloth [and one] that does not emit a good smell. (34)

Thereupon a learned person should wash his feet with clay water. Then, again converting the right palm into the shape of a cow's ear he should see the water inside drink it thrice and rinse the mouth twice therewith. Then* sprinkling his head and feet with water, he should touch his mouth with three fingers (35—36)

With the thumb and nameless finger he should touch the two eyes. Then being self restrained he should touch his head with five fingers (37)

Having rinsed his mouth according to this regulation, a pure minded *Brāhmaṇa* shorn of idleness should, with *Kuśa* in hands and his face directed towards the east or the north perform the *Prānāyāma* thrice, and thereafter perform the sacrifice of the recitation of the *Gāyatrī* the mother of the *Vēdas* (38—39)

There are three kinds of *Japa Yajna* understand their secret meaning : *Vāchika* *Upinsu* and *Manasa* are the three forms (40)

Of these three forms of *Yajna* each succeeding one is superior to the preceding one (41)

What is performed by reciting the *Mantrams* the various parts and letters being distinctly sounded either high or low is called *Vāchika Japa Yajña* (42)

That in which the *Mantrams* are recited slowly, the lips quiver a little and the sound becomes audible to a slight extent is known as *Upinsu Japa* (43)

That in which the words and letters [of the *Mantrams*] are comprehensible by the intellect [though the words and letters are not audible and the meaning of the words is meditated on] is called *Manasa* (44)

Being daily laid to with the recitation the Deities become propitiated. They being pleased the sages acquire a large family (45)

When the recitation is performed, the *Rakshasās*, *Pis'achas*, and the dreadful huge serpents do not come near but fly away from a distance (46)

Knowing the metre and the *Rishi* (saintly author), one should zealously recite the *Mantrams*. And knowing their meaning, a twice born one should mentally recite the *Gayatri*, day and night (47)

He,—who daily recites the *Divine Gayatri*, the highest [form of recitation] being a thousand times, the middling, a hundred times, and the lowest, ten times,—is not sullied by sin (48)

Then offering, with upraised arms, handfuls of flowers to the Sun, he should recite the *Sukta*,—*Udumyan* etc, and then *Tatachakshu* 49

Performing the rite of circumambulation and covering [his face] with hands a twice born one should bow unto the Sun and then propitiate the other Deities with the *Tirtha* Water (50)

Then pressing water out of the cloth with which he had bathed, he should rinse his mouth again. Bathing and making gift by a devout follower has been described here like that (i.e., they should be accompanied with the rinsing of mouth) (51)

Seated on *Kus'ā* grass with *Kus'ā* grass in hands and with his face directed towards the east, a person should reverentially perform *Brahma Yajña*, according to the rites thereof (52)

Thereupon having got up and placed his joined hands on his head, he should reciting the *Rik*,—*S'uchishadi*, offer *Arghys* of sesame, flowers and rice to the Sun (53)

Thereupon having saluted the Sun God he should again return to his house. And, going there he should

adore Vishnu, according to the rite laid down in the Purusha-Sūkta (54).

Thereafter he should offer Vali (offerings of food) to the Vis'wadevās according to the rite thereof. A householder should wait for a guest till the hour of milching the cow (55).

If a guest, not seen or known before, comes, he should, rising up adore him with a welcome, offer of water and a seat (56).

[On a guest] being welcomed, the Fires of a householder become gratified. On a seat being offered, the King of the Celestials becomes pleased (57).

Water, for washing the feet, being offered, the departed manes attain to gratification which it is so difficult to secure. On food being offered, Prajāpati is pleased (58).

Therefore after the adoration of Vishnu, the guests should be daily worshipped by a householder with respect and according to his might (59)*.

He should give unto the beggars and the mendicant Brahmachārins alms consisting of undedicated curry and rice (60).

If a mendicant arrives at a house before food is offered to the Vis'wadevās, then keeping a part thereof for them, one should dismiss him by giving him alms. (61)

A mendicant, being fed, can remove the mischief done by the Vis'wadevās. But the Vis'wadevās can never remove the mischief done by the mendicants. (62)

Therefore when Yatins arrive at a house, one should respectfully offer them alms, for he should think without a shadow of doubt that Vishnu is himself a Yatīn. (63)

After having fed well dressed maidens aged persons

and children, a householder should then take his meal (64)

With his face directed either towards the east or the north abstaining entirely from speaking or controlling his speech, he should, with a delighted heart, salute the boiled rice in the beginning (65)

Then offering oblations to the vital airs with different Mantrams he should, being self restrained, take sweet food (66)

Then rinsing his mouth and remembering his Tutelary Deity, he should touch his belly. Then a wise person should spend his time in the study of history and the Purāṇas (67)

Then going out, he should duly perform the evening adoration. Then performing the *Homa* and feeding the guests he should take his meal in the night (68)

Eating in the morning and evening has been sanctioned by the *Śruti* for the twice born. But they cannot take any intermediate meal. The rule for the *Agnihotris* is [to take meals only in] the evening (69)

A *Brāhmaṇa* should teach his disciples but dismiss them on those days on which no religious studies are to be prosecuted. All the days mentioned in the *Smṛitis* and the *Purāṇas* [are to be accepted] (70)

On the *Mahanavami* (the ninth day in the bright half of the month of *Aśvin* sacred to the worship of Durgā), the twelfth day of the fortnight, Bharani, the Parva days (Fullmoon and the last day of the dark fortnight, and the third day of the bright half of Vaiśākha a *Brāhmaṇa* should not teach his disciples (71)

On the seventh day of the fortnight in the month of Māgha, on *Rathya Saptamī*, while rubbing oil and at the time of bathing one should avoid teaching (72)

Seeing a dead body carried or placed on earth and hearing the sound of weeping in the evening the foremost of the twice born should not study [the Védās] (73)

O ye the leading twice born ones, charities must be made by a householder—the gift of gold, cow and earth (74)

This is the essence of the duties of a householder described (by me) : He who satisfies them with reverence, attains to the dignity of *Brahma* (75)

By the favour of the Man Lion he acquires the most excellent knowledge : And by it a *Brahmanā* attains emancipation O ye twice born ones (76)

O ye *Viśvas*, thus the eternal Code of Duties has been described in brief by me, to you : If a householder carefully performs the duties laid down for the domestic mode of life, he becomes united with [the God] Hari (77)

CHAPTER V

[THE DUTIES OF THE VĀNAPRASTHA MODE OF LIFE]

O ye great and most excellent *Rishis* hear I shall hereafter, describe the duties of a Vānaprastha or a hermit (1)

Having seen sons and grandsons and his hairs grow grey, a householder, consigning the care of his wife to his sons or with her, should enter into a forest (2)

Having nails, hairs of the body and white skin covering the body, a hermit living in a forest, should daily offer oblations to Fire (3)

He should carefully daily offer oblations with paddy grown in the forest, unimpeachable rice growing without cultivation, leaves, roots and fruits. (4)

Having bathed thrice, he should practise austere penances. Either after a fortnight or a month, he should take his meals, cooking the food himself. (5)

Or he should take his meals at the fourth, eighth, or the sixth, period;* or he should sustain himself with air. (6)

Stationed in the midst of five fires in the summer, living without shelter in the rainy season and remaining inside the water in the dewy season, he should spend his time practising penances (7)

That person of well-formed religious understanding, who performs these rites in order, shall, taking his own Fire, repair to the northern quarter (8)

An ascetic, going to a forest, who, abstaining from speech, meditates on *Brahman*—who is beyond the ken of senses—till the destruction of his body, becomes glorified in the region of Brahmā (9)

He,—who, living in a forest and being endued with mental abstraction and self-restraint, practises penances,—goes, freed from sins, purified and endued with a quiet mind, to the ancient, divine Purusha. (10)

* * The fourth period is the evening of the second day, after fasting for a day, the eighth period is the evening of the fourth day, after fasting for three days

CHAPTER VI

[THE DUTIES OF THE FOURTH ORDER *ŚANNYĀSA*]

I SHALL, hereafter describe the most excellent fourth *Āśrama* or order, by following which with reverence, one is released from the fetters [of worldly existence]. (1)

Living in the *Vanaprastha Āśrama* as mentioned before and dissipating all his sins a twice born one should enter upon the fourth order according to the rules of *Sannyāsa* (renunciation) (2)

Having carefully made gifts unto the departed manes, the celestials and the human beings, performed *S'rāddha* for the departed manes and the human relations and performed the funeral rites of his own self, and taking the Sacred Fire with his own self, one, knowing the *Mantram* should again enter upon the life of mendicancy (3—4)

Since then he should desist from cherishing attachment for sons and conversing with them. He should give assurance of safety unto his kinsmen and all creatures (5)

A triple staff, made of bamboo of equal knots measuring four fingers and covered with the down of a black calf, has been highly spoken of by the ascetics for physical and mental purification. A small strip of cloth [is allowed] for covering the body and a wallet for protection against cold (6—7)

He should also take a pair of sandals and must not collect any thing else. These all that have been described are always his marks (8)

Collecting all these leading a life of renunciation and going to a most excellent shrine, [he should] bathe

there and rinse his mouth with water inspired with the *Mantrams* (9)

Then offering oblations to the *Deities*, he should bow unto the Sun according to the *Mantram*. Then with his face directed towards the east and abstaining from speech, he should perform the *prāṇdyāma* thrice (10)

Having recited the *Gāyatrī* according to his might he should meditate on the *Para Brahman*. And, for supporting his own self, he should daily go out for receiving alms (11)

Having arrived in the evening at the residence of the *Brahmanās*, he should, with his right hand, beg for a mouthful of food (12)

Having taken up the bowl with his left hand he should collect alms with his right one. He should receive alms so long as food, capable of gratifying him, is not secured (13)

Then returning the self controlled [mendicant] should place the bowl elsewhere. Then being self controlled he should take rice, containing all sorts of curries with four fingers and keep it in another vessel. Then sprinkling it with water and offering it to the elemental *Deities* headed by the Sun the *Yatin* should take his meal either in two vessels or in one. He should never eat from a vessel made of fig leaves or one made of *Kumbhī*, *Tairiduka*, *Kovidāra* and *Kadamva*. The *Yatins* who eat from vessels made of belmetal are all described as being covered with dirt (14—17)

The *Yatins* [who take their meals from a belmetal vessel] are visited by the sins of the householder, who cooks food in a belmetal vessel as well as of all those [persons] who make others eat from the same (18)

A *Yatin* should daily wash the vessel, with *Mantrams*, in which he takes his meal. Like the *chāmāsa*-vessel (ladle), of sacrifice that vessel is never sullied (19)

Thereupon having rinsed his mouth and performed deep meditation, he should adore the Sun. A sage man should then spend his day in recitation, meditation, and the study of history (20)

Then performing the evening adoration, he should spend the night in a temple and meditate on the eternal *Brahman* in the lotus of his heart (21)

If [a *Sannyāsīn*] be thus religiously bent, be of a quiescent soul, impartial unto all creatures and self-restrained, he attains to the highest station from which he does not return (22)

The holder of the triple staff,—who, withholding the senses from the external objects, gradually acts thus,—attains to the most exalted station of *Vishnu*, freed from the fetters of worldly existence (23)

CHAPTER VII

[ESSENCE OF YOGA]

I HAVE described the duties of various *Varnas* and *Āśramas*, by following which men attain to emancipation and the celestial region (1)

I shall now describe, in brief, the most essential and excellent *Yoga Śāstra* by listening to which persons, desirous of acquiring emancipation, attain to it (2)

All the sins are dissipated by the practice of *Yoga*. Therefore resorting to *Yoga* and performing all religious rites one should daily perform meditation (3)

Having brought first the mind* difficult of being restrained, under control, by *dharanā* (steady abstraction)

‘US’ANA’ SAMHITA’.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION

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US'ANA' SAMHITA'.

CHAPTER I

[GENERAL DUTIES]

HAVING bowed unto the ascetic Uśanā's son born in the race of Bhrīgū the hermits headed by Sounaka asked of him [an account of] the divisions of all the Religious Codes. (1)

Hear ye all attentively, I shall rehearse [the Religious Code]—the instrument of virtue worldly profit pleasure and emancipation and the destroyer of sins—which formerly Usanā conversant with the secrets of the science of religion [described] in the auditory of the Rishis ‘

Then saluting his father Us'ana born in the family of Bhiru he began to discourse on religious duties (2—3)

Being invested with the sacred thread in the eighth year either counting from the period of conception or from the [date of] birth according to the regulation laid down in one's own Family Code of Rites the foremost of the twice born should study the *Védās* (4)

A religious student should carry a staff put on a girdle and the skin of a black antelope live on what is got by begging do good unto his preceptor and look at the preceptor's face (5)

Formerly cotton made sacred thread was instituted by Brahman. Strings of three threads are for the *Brahmands*. A hempen cord [is for a *Kshatriya*] and a woolen one [for a *Vais'ya*] (6)

A twice born one should always wear the sacred thread and tie up the tuft of hair on his crown. He

should put on a most excellent white piece of cotton or silk cloth without any hole but quite different from the one used before (7)

The sacred skin of a black antelope has been described as the cloth for covering the upper part of the body. In its absence the skin of a *Kuru* deer is allowed to be used (8)

The sacred thread should extend from the left shoulder to the bottom of the right arm. One should always wear the sacred thread. *Naita* is the sacred thread lying round the neck [and hanging down like a garland] (9)

On a twice born one the sacred thread worn over the right shoulder and passing under the left arm is called *Prichina-ita*. It should be worn at the rite for the departed manes (10)

In a room where the Sacred Fire is kept in a copper [while offering] oblations to the Fire [while making] recitations while feeding after Vedic studies near the *Brahmanas* while the preceptor makes his adoration and at the two periods of junction one should always wear the sacred thread. This is the eternal regulation (11—12)

The triple girdle of a *Brahmana* should be made of the *Munja* grass have three equal folds and be plain. *Munja* not being available *Ausa* grass is [next] spoken of making either one, or three, folds (13)

A twice born one should carry a staff measuring up to the tips of hairs in length made of the *Bel* the *Palāś*, the sacrificial fig or of the *Udumara* wood (14)

Be self-restrained a twice born one should make the *Sandhya* or adoration [both] in the morning and

evening He should never fail, out of lustful desire, avarice, fear or stupefaction (15)

Thereupon, with a delighted mind, he should adore the Sacred Fire [both] in the morning and evening Having bathed he should offer oblations to the Deities, Rishis and all the classes of *Pitris* (16)

He should then perform the adoration of the Deities with flowers, leaves and water Saying with proper humility,—“I such and such person, salute thee,” he should, every day religiously bow unto his elders [By this,] one acquires long life, health, wealth and prosperity (17—18)

If another *Brāhmaṇa* salutes [him] he [the other *Brāhmaṇa*] should be [greeted in return] saying —“Be long lived, O gentle one” These words should be uttered after addressing him by his name (19)

A *Brāhmaṇa* who does not know how to return a salutation, on being saluted [by another], should never be bowed unto by a learned person He is like a *Sūtra* (20)

[At the time of salutation] the feet of an elder should not be touched by the left hand His left foot should be touched by the left hand, and the right, by the right one (21)

One should, first of all bow unto him from whom one acquires temporal, Vedic, and spiritual knowledge (22)

One should not [at the time of saluting] touch water, food acquired by begging flowers [and] sacrificial fuels, as also other articles that may have been dedicated to a Deity (23)

The preceptor, the father, the eldest brother, or the king, after approaching him, shall accost a *Brāhmaṇa* of his well being, a *Kṣhatrya*, of his health, a *Varisya*, of

peace, and a *Siddha*, of freedom from diseases. A maternal uncle, the father-in-law, the eldest brother, the maternal grandfather, the paternal grandfather, the head of the caste and a paternal uncle, are known as the seven *Pitris* or fathers (24--25)

The mother, the maternal grandmother, the preceptor's wife, paternal and maternal aunts, the mother-in-law, the paternal grandmother and the eldest sister, are to be known as elderly women (26)

All of them are spoken of as the female and male elders. one should follow them with mind, words and deeds (27)

Seeing an elderly person, one should get up and salute him or her with folded palms. One should not sit with the elders, nor should one quarrel with them on any account (28)

Even for preserving his own life, one should not injure or speak ill of elderly persons. Even when endowed with other accomplishments, a person, injuring elders, goes downwards (29)

Of all elderly persons, five are to be particularly [adored], *viz.*, the father, the mother, the spiritual guide, the teacher and the priest. of them the first three are the foremost, and of them a mother is to be particularly adored (30)

One who gives habitation even for a day, one who gives instructions even for a moment, the eldest brother and the protector [or the husband in case of a woman], are the five Gurus, (elderly persons worthy of respect) (31)

These five should be adored by one, seeking one's own well-being, with one's best personal exertion or even with the renouncement of one's own life (32)

With disinterestedness and renouncing all a son should, devotedly serve them both so long as the father and the mother live (33)

The father and the mother being pleased with their son's accomplishments the son by this deed, attains to [the fruition of] all [his] works (34)

There is no Deity equal to mother, there is no *Guru* (elder) equal to father / there exists no return of their good offices 35

One should—by deeds thoughts and words—do unto them what they like Without being commanded by them one should not perform any religious rite, excluding those which yield emancipation and the daily and obligatory rites [To serve the parents] is laid down as the cream of religion, yielding delightful fruits in the next world (36—37)

With his permission taking leave of the preceptor who properly instructs him about good conduct, makes a disciple enjoy the fruits of his learning [in this world], as well as in the celestial region after death (38)

The silly wight who disrespectfully treats his eldest brother who is like unto his father, goes, by that sin, into hell (39)

* [One should keep an eye on] the good services and honour of a giver in this world It is admitted that a protector should be adored by all men, with mental concentration (40)

The most exalted regions are for those men who renounce their own lives for procuring food for their protector The divine Bhṛigu has said so (41) *

One, younger in years, should get up [on seeing] maternal uncles paternal uncles father in law, priests and preceptors and say—"I am here" (42)

A person younger in years if he is initiated in a sacrifice must not be called by name. A person conversant with religious laws should address him with the word — *Bhōs* (43)

Brahmanas *Kshatriyas* and others seeking their prosperity should respectfully bow down their heads unto [their elders]. This destroys all sins (44)

Even if they are endued with knowledge, good works and other accomplishments and be sufficiently well read in the *Śruti* the *Kshatriyas* and other castes are never to be saluted by the *Brahmanas* (45)

The rule is that a *Brahmana* should bless all the other castes and a younger person of his own caste and salute the elderly persons [of his own caste] (46)

Fire is adorable unto the twice born, a *Brahmana* unto all the castes the husband also is adorable unto wives and a guest is adorable unto all (47)

[He is to be revered] who has learning [pious] action age friend and wealth these five are called objects of honour each preceding one being more important [than the succeeding one] (48)

He is a qualified person amongst the three *Varnas* who [at least] possesses one of these five [accomplishments]. Even if he happens to be inferior in any other respect he is worthy of homage (49)

[Respect should be offered*] unto the *Brahmanas* who help in the offering of *pindas* unto the womankind the king his eye (i.e. his emissary) aged persons those pressed down by a heavy load the diseased and the weak (50)

* The sense of the Text — that if one of the persons described therein appears one should give him way out of respect.

Having collected duly, in a devout spirit, alms from the houses of good people, one should dedicate them to the preceptor, and, then, with his permission, take one's meal, abstaining [all the while] from speech (51)

A *Brahmana*, who has been invested with the sacred thread, should beg alms, using before [the word] *Bhavat*, a *Kshatriya* [should use the word] *Bhavat* in the middle, a *Vais'ya* [should use the word] *Bhavat* in the end * (52)

One should first beg alms from his mother, sister, or mother's sister, and should approach such [a woman] as does not insult him (53)

It is said that one may receive alms from all of his own caste or from all castes, but he should shun the outcastes (54)

A *Brahmachārin* should daily, in a devout spirit, collect alms from those who are given to the study of the *Védis*, the celebration of sacrifices, and be intent upon the performance of his own works (i.e., those laid down for their respective castes and orders) (55)

One should not beg alms from the family of his preceptor, from his kinsmen and from relatives made by marriage. In the absence of a house [from which alms may be collected], every preceding party should, in order, be avoided † (56)

Persons, mentioned before, being not available, one, controlling his ownself and speech and without looking

* This refers to the various forms of expressions used while begging alms. A *Brahmana* should say — *Bhavadā bhikṣhām dēhi*, a *Kshatriya* should say — *Bhikṣhā bhavadā dēhi* and a *Vais'ya* — *Bhikṣhām dēhi bhavadā*."

† The meaning is that if there is not any other family available one could receive alms from relations by marriage in their absence, from his own kinsmen and in their absence from the preceptor's family

towards any direction should approach every one of the village (57)

Having collected food by begging, he should, every day with [the preceptor's] permission, devoutly, attentively and abstaining from speech, take a portion capable of keeping him alive (58)

A *Brahmacharin* should daily support himself with food acquired by begging and suppress his passions. It is said in the *Smṛiti* that a *Brahmacharin's* supporting himself with alms is tantamount to fasting (59)

He should daily adore his food and take it without speaking all of it, on seeing it, he should be delighted and happy, and should welcome it with laudation (60)

Taking too much or bad food is destructive of health, longevity, attainment of the celestial region and virtue, and is condemned by the community. Therefore, it should be avoided (61)

With his face directed towards the east or the south, he should daily take his meals according to the eternal regulation. But he should never eat facing the north (62)

Having washed his hands and feet and been seated in a purified place, he should rinse his mouth twice after it (63)

Having drawn a circular figure first, he should place the vessel on it, and eat with the recitation of the formulae *amṛitopidhan*, etc., at the end of his meal. He should abstain from speech [all the while] (64)

CHAPTER II

[RULES FOR RINSING THE MOUTH AND KEEPING THE BODY PURE]

AFTER eating, drinking, bathing, walking touching the part of a lip where there is no hair, changing clothes, passing semen, urine and excreta, conversing with degraded castes, at the commencement of study, after coughing or heavy sighing, after going to a cremation ground or to a crossing of many roads, and at the two *Sandhyas* or adorations the foremost of the twice born ones should rinse his mouth again (1—3)

After conversing with a *Chandala* or a *Alelechha* after talking with abandoned women or with *Sudras*, after touching an abandoned man or leavings of food, after shedding tears, after speaking an untruth, after taking meals at the two *Sandhyas*, after bathing, drinking or touching urine and excreta, one should rinse his mouth again, even if he has rinsed it once. Elsewhere [he should] rinse [it] once only. [Water for rinsing the mouth not being available, one being self restrained, can attain purification] by touching fire line or the right ear (4—6)

By touching men stones or tying again *Nivi*,* one should touch pure water grass or earth. By touching one's own hair or washing water one should seated at ease with his face directed towards the east or the north [rinse his mouth] with pure water, which is neither hot nor frothy nor sullied (7—8)

* A cloth worn round a woman's waist or more properly the ends of the cloth tied into a knot in front

By keeping the head or the ear covered, having the *Kāchlā** or the *Śikhā†* untied, or by not washing the feet, one remains impure, even if he has rinsed his mouth (9)

A learned man should never rinse his mouth with his shoes or with his headgear on, or while stationed in water [Nor should he do it] with rain water, or with water mixed with clarified butter or while standing. (10)

[He should not rinse his mouth] with water placed in one palm, [and should rinse it] again [with water brought by all castes], excepting a *Śūdra* [He should not rinse it while] seated, with his sandals on, or keeping his hand outside the knee (11)

He should not talk, laugh, cast his looks here and there, nor bend his body [while rinsing his mouth] [He should not rinse his mouth] without seeing water or with water that is hot or frothy (12)

[Nor should he do it] with water served by the hands of a *Śūdra* or of a dirty person, or with alkaline water, [or with water] taken up by the fingers. He should not make any sound and must be self-centered [at the time of his rinsing] (13)

[Nor should he do it] with discoloured and distasteful water, or with the water passing through a crevice or [through the pores] of animals (such as drops of perspiration), and at a time beyond the appointed hour (14)

A *Brāhmana* is purified by water going to his heart, a *Kṣatriya* by a drop [going to his throat], a *Vaiśya* by that entering into his mouth, while a *Śūdra* and a woman by merely touching [the water with lips] (15)

* The hem of the lower garment tucked into the waistband.

† A lock of hair on the crown of the head

Brahma is said [to reside] in the line at the root of the thumb. The space between the thumb and the forefinger, is the most excellent *Tirtham* (holy place) for the departed manes (16)

The base of the smallest finger is called [the holy place] for *Prajāpati* or the *Kāya-Tirtham*. The tops of all the fingers are described as [forming the holy place] for the Deities, and the roots, for the *Rishis* [These are] *Dāva*-, and *A'rsha*-, *Tirthams*. The middle part is described as that of *Agni*. It is also [called] *Soumika* i.e., belonging to *Soma* or the Moon. Knowing all these holy places, one is not possessed by stupefaction (17—18)

A *Brahmana* should daily rinse his mouth with the *Brahma*-, or with the *Kāya* -, or with the *Dāva*-, *Tirtham*-, but not with the *Pitṛ* [*Tirtham*], O ye twice-born ones * (19)

It is laid down in the *Smṛiti* that a *Brahmana*, being self-restrained should first drink water thrice. Closing the lips of the mouth, he should touch it with the root of the thumb (20)

Then with the thumb and the nameless finger, he should touch the two eyes. Then with the thumb and forefinger, he should touch the tip of the nose (21)

With the smallest finger and the thumb, he should touch the two ears. With them all (i.e., all the fingers) or with the palm, he should touch the breast (22)

Similarly he should touch the head with the thumb, [once] or twice. He should sip water thrice, the Deities are gratified by this [method] (23)

* These are described as holy places, and a *Brahmana* should drink water at the time of the *achamana* or rinsing with these parts of the fingers

We have heard that Brahmā, Vishnu and Mahes'wara¹ become pleased [with him who performs *āchamanam*] The Ganges and the Yamunā are pleased with sprinkling [the lips of water] (24)

The Sun and the Moon are pleased with touching the two eyes, and the A'swins are gratified with touching the tip of the nose (25)

When the two ears are touched similarly the Wind and the Fire become pleased, and all the Deities become gratified when the breast is touched (26)

The Purusha (*atman*) becomes pleased when the head is touched The drops that fall from the mouth on the limbs, do not make leavings [of a drink] (27)

When [any particle of food] fixed to a tooth drops down at the touch of the tongue the person remains impure [so long he does not rinse his mouth] The drops of water, which fall at the feet [of a person offering water] to another for performing *achamanam* (rinsing) are known as equal to [water] placed on a [pure] spot By them one does not² become sullied There is no impurity in *Madhuparka*,* *Soma*† in chewing betel leaves fruits roots and the sugarcane rod Us'anā has said so If while moving about in a place of eating and drinking a *Brahmana* touches any leavings, he should keep on the ground [all the articles in his hands], rinse his mouth and sprinkle those articles with water If while carrying metallic vessels [for adoration], he touches any leavings he should rinse his mouth without placing those articles on earth and shall thereby attain purification Similarly one should do, on touching [any leavings while carrying clothes] there

* A respectful offering of five ingredients such as honey etc

† The juice of the Moon Plant.

being no difference between clothes [and metallic vessels] (28-32)

In the night, when there is fear of thieves and tigers on the way, if one passes urine and excreta without washing himself with water, [he does not become impure] nor the article in his hand becomes sullied (33).

Placing his sacrificial thread on his right ear and facing the north, one should pass urine and excreta. In the night, he should face the south (34)

Covering the ground with [pieces of] wood, leaves, clods of earth, or grass and bending his head low, one should pass urine and excreta there (35)

One should not pass urine or excreta under a shade, in a well, in a river, in a cowpen, on a road, on a sacrificial ground, in water, fire, ashes or on the cremation ground (36)

[One should not pass urine or excreta] on cowdung, on a foundation, in a cowshed, on a place covered with green grass, nor while standing, nor being naked, nor on the summit of a mountain. (37)

[Nor one should] do so in a dilapidated temple, or on an anthill, or in holes containing living animals, or while walking (38)

[One should not do so] on husk, charcoal and skull, as well as on a public road, on a field of cultivation, in a hole, in water and at the crossing of four roads (39)

[One should never ease oneself] near a garden, on a barren land, on another's excreta, with the shoes on, with an umbrella overhead, or having the atmospheric region in view (40)

[One should not do so] before women, elderly persons, *Brāhmanas* and king, or before [the image of a] Deity, a temple with water. (41)

[One should not do so] casting his looks on a river or on luminous bodies, or facing them, or in an open space or looking towards the Sun, Fire or the Moon (42)

Having brought [a clod of] earth, with it and pure water [already] brought, one should zealously wash oneself for purification till the bad smell is entirely removed (43)

One should not bring earth filled profusely with the dust of a *Brāhmana's* [feet], nor from clay, nor from a road, nor from ■ barren ground, nor from what has been left by another person after purifying oneself (44)

What one drinks, by inspiring it with *Mantrams* and reciting all the letters of the *Pranava*, *Gāyatrī*, and the *Vyārhriti*, is called *Mantrāchamanam* * (46)

Thus by *Gāyatrīchaman*,† *S'rūtyāchamanam*‡ is described. (47)

CHAPTER III.

[LIFE AND CONDUCT OF A BRAHMACHARIN, OR A RELIGIOUS STUDENT]
HAVING thus purified his own body and restrained [the operation of] the body and others (speech, senses, etc.) and casting his looks at the preceptor's face, [a religious student] should attentively prosecute his studies. (1)

Always keeping [the right hand] uplifted, performing the *Sandhyā*-adorations and observing good conduct,

* Rinsing the mouth with water accompanied with the recitation of the Mystic Syllables

† The same as above *Gāyatrī* is the most sacred Vedic *Mantram*

‡ *A'chamanam* accompanied with the recitation of the Vedic *Mantrams*

[and] when ordered by his preceptor with the saying,—
'Sit,' should he sit before him (2)

While accepting the order [of his preceptor] or conversing with him, he should not lie down on his bed, be seated, eat and stand with his face against him (i.e., the preceptor) (3)

Near the preceptor, [a disciple's] bed and seat should always be lower [than the preceptor's] He should not take his seat of his own accord at a place which is within the range of his preceptor's vision (4)

He should not, even in his absence, take merely the name of his preceptor* Nor should he imitate his (preceptor's) movements and speech (5)

Where any accusation of the preceptor, real or false, takes place, [the disciple] should close his ears [with the fingers], or he should leave that place and go elsewhere (6)

He should not adore him (preceptor) living at a distance, nor being irate, nor near women He should not cut words with him, nor should he remain seated in his presence. (7)

He should daily bring pitchers full of water, *Kus'ā*, flowers, and sacrificial fuels, and should daily wash his limbs and paste them with earth. (8)

He should never go over the flowers used by him, or his (preceptor's) bed, sandals, shoes, seat and shadow (9)

Having received wood for rubbing the tooth, he should not dedicate it to him He should never go [anywhere] without obtaining leave from him, nor should he be engaged in a work calculated to incur his displeasure or do him any harm (10)

* While taking the name of his preceptor a disciple should also use such epithets as *āchārya* *upādhyāya* etc.

Near him, he should never place his feet, and avoid yawning, laughing, sneezing and using an upper garment (11)

He should always avoid cracking fingers in his presence. He should study at the appointed hour till the preceptor does not draw his mind [from teaching] (12)

He should never sit on [his preceptor's] seat, bed and conveyance. He should run after him when going quickly, and follow him when going [slowly] (13)

He is allowed to sit with his preceptor on an elephant, on a camel, on a conveyance [drawn by bullocks], in a royal palace on a rock, on a chariot, on a seat made of stone, or on one made of a big piece of wood (14)

He should always have control over his senses and mind, be shorn of anger and pure, and should always give utterance to sweet and beneficial words (15)

He should studiously avoid scented garlands, [sweet] juice, maidens, the destruction of small animals, smearing the body with oil, collyrium, shoes, the holding of umbrellas, lustful desires, anger, fear sleep (i.e., too much sleeping), singing [bad songs] playing on musical instruments, dancing, gambling detracting other people, looking at and conversing with women, injuring other people and wickedness. With a delighted mind he should bring pitchers full of water, flowers, condung earth and *Kus'a* as much as is necessary for his own use. He should daily collect food [which a *Brahmacharin* may take] except salt and what is stale (16—19)

He should always be impartial, have no attachment for singing, etc., should not see his face in a mirror, should not rub his teeth, should not converse with

notorious impure persons women and *Sudras* and should not take the residue of his preceptor's food willingly for medicinal purposes (20—21)

He should never take such a bath as would remove the filth of his body * and should not without being permitted by his preceptor salute his own elders (22)

He should similarly behave towards those of his elders who confer learning and towards those who are born of the same stock who suppress irreligion and deliver wholesome instructions (23)

Towards persons most prominent [in education and piety] preceptor's wives sons and kinsmen—he should daily so behave himself as he does towards his preceptor (24)

Whether a disciple be younger in years or of the same age [with him] the son of the preceptor teaching him deserves respect like unto the preceptor himself in all sacrificial rites (25)

He should not besmear the body of the preceptor's son with turmeric make him bathe take the leavings of his food and wash his feet (26)

All the wives of the preceptor should be adored like the preceptor himself All his other caste wives should be reverenced with salutation and rising up (27)

Rubbing oil [on the person] bathing cleansing with perfumes the body and decorating the hairs of the preceptor's wife should never be done (28)

The youthful wife of the preceptor should never be saluted by the feet [The disciple] should salute her

* The Author here means that a religious student should not be over zealous in bathing so as to beautify his person : Students should not spend too much of their time in bathing in order to look handsome. They should have no eye on personal charms

[placing his head on the ground] and saying — ' I am such and such a person ' (29)

Remembering always [the tenets of] religion, a *Vipra* (religious student) should touch the feet and salute the wives, of the preceptor (30)

The mother's sister, maternal uncle's wife, mother-in-law, father's sister, and the wives of all the elders, should be adored like unto the preceptor's wife (31)

The wife of an elder brother those of kinsmen and relatives, mother's sisters and father's sisters, and elder sisters, should be saluted by touching the feet (32)

One should treat them all like his mother, but the latter is superior to them all. The preceptor should duly instruct the disciple — living for a year [in his house], behaving himself in the [aforesaid] manner, [who is] intelligent and always doing good unto all — in the *Vedas*, *Dharma Śāstras*, and the *Purāṇas*, and [impart him] the knowledge of the *Tattvas* (principles) (33—34)

The preceptor removes the sins of his disciple within a year. An *Achārya's* son one who wishes to hear attentively one who has given knowledge [in any other subject] a virtuous person, a person pure [in body and mind], a relative one who is capable of understanding the scriptures one who gives away money, a good man and a kinsman — these ten should be taught according to the rules of religious teaching. A *Aśhatrīya*, [who is] grateful shorn of malice intelligent and always doing good, a *Vaisya*, endued with similar accomplishments a grateful *Brāhmana*, a non-injuring *Brāhmana*, an intelligent *Brāhmana* and a *Brāhmana*, doing good unto all — these six should [also] be taught by the leading twice-born ones. Even though it be quite contrary to the established rules [of religious

instruction], when a *Vipra*, invested with the sacred thread by another, comes, [he should be taught] Instruction in the *Vēdas* should be given to these only, and not to any one else, so it is said (35—37)

Having rinsed his mouth, controlled his mind, and with his face directed towards the north, [a student] should daily study. He should look towards the face of his preceptor and touch his feet [before commencing the study] (38)

[When the preceptor] would say,—*Adhishyadhō* (Oh study) [the student should begin his study, and when he would say,—] *Viramistu* (stop), [he should close it] Seated on a *Kus'ā* seat with their tops facing the east, being purified by holding the *Kus'ā* reed [in his hand] and first performing the *Prāṇāyāma* thrice he should recite *Om*. At the close of the study a twice born *Brāhmaṇa* should also duly recite the *Pranava*. (39—40)

Seated with folded palms he should daily study [the *Vēdas*] The *Vēda* is the eternal eye of all persons (41)

He should duly study [the *Vēdas*] every day, or else he will fall off from the dignity of a *Brāhmaṇa*. He, who daily reads the *Rick* propitiates the Deities with the oblations of thickened milk (42)

The Deities, also gratified, please him by granting him all desired for articles. He, who always studies the *Yajush*, propitiates the Deities with curd. (43)

He, who daily studies the *Sāman*, propitiates the Deities with the oblations of clarified butter. The Deities are also propitiated by the daily study of *Angirasa's Atharvan* (44)

The Deities are also gratified by the study of the *Dharma S'āstras*, *Angas* (auxiliary subjects of the

Vēdas, such as Grammar, Astronomy, etc.), *Purāṇas* and *Mīmamsā* [If unable to read any of these,] he should, daily, with a concentrated mind and following the prescribed rules study the *Gāyatrī* either near water or going into a forest. A thousand times form the highest recitation of the divine [*Gāyatrī*], a hundred times, the middling and ten times the lowest. He should daily recite the *Gāyatrī*. It is laid down that recitation must be made thrice [in a day]. The Lord [Brahmā] weighing in a balance the *Gāyatrī* and 'the *Vēdas* [placed] the four *Vēdas* on one [scale] and the '*Gāyatrī* on the other. First reciting *Om* he should then [recite] the *Vyākṛitī* (*Bhūr, Bhuvah Swah*). He should then attentively study the *Gāyatrī*. [One] becomes possessed of great prosperity [by the study of the *Gāyatrī*]. [The preceptor] with his understanding (*i.e.*, mind) fixed on the *Gāyatrī* should teach [his disciples] (45—49)

In the former *Kalpa* were produced the three *Maha Vyākṛitis*, named *Bhur, Bhuvah* and *Swah*, destructive of all inauspiciousness (50)

The three *Vyākṛitis* [represent] *Pradhāna* (*Prakṛiti* or Nature) *Purusha* (the soul) and *Kālā* (time), or *Brahmā Vishnu* and *Mahesh'wara* or *Sattwa, Rajas* and *Tamas* or Present Future and Past (51)

Om is *Para Brahman* and the *Gāyatrī* is eternal. This *Mantram* (namely the *Gāyatrī*) has been described as the means of witnessing the *Maha Yoga* (great union) (52)

The *Brahmacharin* who understanding its meaning daily reads the *Gāyatrī* the mother of the *Vēdas* comes by the most excellent condition (53)

Of all (*Mantrams*) to be recited there is none

quake and the fall of luminous bodies, form, also the periods when religious study should not be prosecuted even in the rainy season. (62)

In any other season, except the rainy, if the roaring of thunder and cloud appear in the morning and evening when the Sacred Fire is lighted up, the study should be stopped at once. So the *Muni* has said. (63)

Those, who wish for cleverness in actions, should never prosecute [religious] studies in villages or cities. And every day [the study must be stopped] when any bad smell [comes in] (64)

No study [is allowed] in a village inhabited by low-caste people,* near an irreligious person, when cries are heard and where there is a multitude of men. (65)

In water, in the middle of the night, when one passes urine and excreta, while touching the leavings of food and after eating articles offered at a *S'rāddha*,† a twice-born one should not even think [of the *Vēdas*] with the mind (66)

Having accepted an invitation for the *Ekoddhista-S'rāddha*,‡ on the birth of the king's son and on solar and lunar eclipses, a learned *Brāhmaṇa* should not study the *Vēdas* for three days. (67)

As long as the scent and paste, dedicated at the *Ekoddhista (S'rāddha)* exist on the person of a learned *Brāhmaṇa*, he should not study the *Vēdas* (68)

Lying down, seated by placing the soles of the feet on the seat, sitting with a cloth girt round the legs and

* Another reading is *antargate s'awe*, i.e., where there is a dead body

† The meaning is that after taking food offered at a *S'rāddha* one should not even think of the *Vēdas* for full twenty four hours from that time

‡ A funeral rite performed for a definite individual deceased

knees, taking fish or meat, or food rendered impure by birth or death, a twice-born one should not study [the *Vēdas*] (69)

On a day covered with mist, on hearing the sound of an arrow, at the two *Sandhyās*, on the last day of the dark fortnight, on the fourteenth-, and the eighth-, day of the two fortnights, and on the Full-Moon day, [a twice-born one should not study the *Vēdas*] (70)

Before the commencement of Vedic study and after the performance of the dedicatory rite, [the study] must be put a stop to, as laid down in the *Smṛiti*, for three nights. One should not prosecute Vedic studies on *Ashtakas*, at the termination of the seasons and in the nights. (71)

The three eight days in the dark fortnight, in the months, of *Agrahāyana*, *Pousha* and *Māgha*, have been designated by the sages as *Ashtakas*. (72)

A twice-born one should never study under the shade of *S'lesmataka*, *S'ālmali*, *Madhuka*, *Kovidata*, and *Kapilhva* trees (73)

On the demise of a person studying the same branch, or that of a fellow-religious-student, or that of the preceptor, [abstention from study] for three nights is prescribed in the *Smṛiti* (74)

On all these faulty occasions, abstention from study is laid down for the *Brāhmanās*. The *Kākshasās* do mischief unto them who study [on these interdicted occasions]; therefore one should avoid them (i.e., these occasions). (75)

There is no stoppage of study in the daily rites of the *Sandhyā*-adorations, in the preliminary and dedicatory rites of Vedic study and in the *Homa-Mantrams* (76)

On an *Ashlaka*-day, when a high wind blows off in [any other] calamity, a twice-born one should study one *Rich*-, or one *Yajus*-, or one *Sāma*-, *Māntam* (77)

There is no prohibition in the study of the *Vedāngas*, or of the *Itihāsas* (History) and the *Purānas*; or of the *Dharma-Sāstras* and other [works]; but a twice-born one should abstain from studying all these on *parva*-days (78)

I have thus described, in brief, the duties of the Religious Students. Formerly Brahmā described them before the *Rishis* gifted with the knowledge of self. (79)

A twice-born person, who without studying the *S'ruti* devotes his care elsewhere, (i.e., to any other subject) is, indeed, a foolish wight opposed to the study of the *Vēda*. He should not be accepted by the twice-born. (80)

The foremost of the twice-born ones should not be satisfied with merely reading the *Vēdas*. The mere recitation of the *Vēdas* becomes useless like a cow in mire. (81)

He, who studying duly the *Vēda* (*Sāhita*) does not discuss (i.e., master) the *Vēdānta*, becomes like a *Sādva* with his entire family. And he is not entitled to have water for washing his feet. (82)

If a twice-born person wishes to lead the life of a perpetual religious student at the house of his preceptor, he should serve him diligently and assiduously till the destruction of his body. (83)

Or (i.e., in the absence of his preceptor), going to a forest he should duly offer oblations to Fire. And being self-restrained, he should ever and anon study the Spiritual Science. (84)

Having bathed and besmeared his body with ashes,

he should, always, study the *Vēdas*, and especially the *Sāṁiti* and *Sātarudra* (verses) of the *Vēdas* (85)

O ye twice born ones, having studied [either] one, or two, or three, of the *Vēdas*, or the [entire] four *Vēdas* and understood their meaning properly, the foremost of the twice-born should [celebrate the occasion with the terminating] bath (86)

He should zealously perform, every day, his own duties as laid down in the *Vēda*. Not doing them, he immediately falls down on dreadful hells (87)

Being self controlled, he should practise [the recitation of] the *Vēdas* and never give up the [celebration of] great sacrifices. He should do all domestic works and the *Sandhyā* adorations (88)

He should, daily, study the *Vēdas* and put on his sacred thread. He should speak the truth and control his passion. [Such conduct] leads to the attainment of emancipation (89)

Bathing, performing the *Sandhyā*-adorations and the *Brahma-Yajña* every day, being shorn of malice, mild and self controlled, a householder succeeds in getting over worldliness (90)

A twice born man, who being self restrained, reads religious books, discourses [on them], becomes glorified in the region of *Brahmā* (91)

Having meditated completely on *ātman* and thereafter performed the morning rites before making offering to all the Deities (made by presenting oblations to Fire before meals), he should feed the *Brāhmanās* in the mid day (92)

With his face directed towards the east or the Sun, he should take his meals. Seated on a purified seat, he should place his feet on the ground (93)

To take meals with one's face directed towards the east, produces longevity; [to do so] with the face directed towards the south, yields fame; to eat with the face towards the west, brings on prosperity; and to eat with the face towards the north, yields [the fruits of] truthfulness (94)

He (*i.e.*, one leading the domestic mode of life), should himself take his meals afterwards and place the residue on the ground. This, Us'ana says, is equal to fasting. (95)

Again, washing his hands and feet, [and] rinsing his mouth and being shorn of anger, he should take his meals in the night in a purified place after having it [properly] cleansed. (96)

Reciting the *Vyākṛiti* and encircling the food with water, he should sprinkle it afterwards with the *Pariś'echana-Mantram*. (97)

Then offering food to *Chitra-Gupta*, sprinkling it and reciting the *Mantram*, [running as,—] *Amṛitoṣīstaranamasi*, he should perform the rite of *A'pos'āna** (98)

With the recitation of *Svāhā* and *Pranava*, he should offer oblation to the [vital air] *Prāṇa*. Then offering oblation to the *Apāna*, he should offer the same afterwards to the *Vyāna*. (99)

Thereupon he should offer the same to the *Udīna*, and the fifth [oblation] to the *Samāna*. Then understanding their true import, a twice-born one should offer oblation to his own self. (100)

Having meditated, in his mind, on the Divine Self-Existent *Prajāpati*, he should, at his pleasure, take the last portion of the food with curry. (101)

* A kind of prayer repeated before and after eating

After eating, he should recite [the *Mantram*] *Amṛto-
pīdhanamasī* and drink water. Having sipped water, he
should, again perform the *āchamanam*. Then reciting
the *Mantram*—*Gouritī*, or thrice *Gayatrī*, consisting of
three *pādas* and destructive of all sins he should touch
his breast with the *Mantram*, *Prāṇanām Granthi-
rasī* (102—103)

Then taking up the thumb of the foot with the thumb,
lifting his hand and being self controlled, he should pass
off water from his hand (104)

Having offered oblations he should inspire his own
self with *Mantrams* reciting *Swadhā*. Then with the
Mantram—*Yo yajet Brahmanā* he should sprinkle
himself with water (105)

It is laid down in the *Smṛiti* that of all the *yāgas*
[sacrifices] *dīna yāga* is the foremost. In the afternoon
of every *A māsyā* (the last day of the dark fortnight)
S'rāddha should be performed by the twice born (106)

This *S'rāddha* is called *Pīṇdanvāharyakam**. In
the afternoon of the day when the waning of the Moon
takes place, the twice born should perform it with sanc-
tified fish and meat (107)

In the dark fortnight there are [fifteen] *tithis* (days)
such as *Pratipad* (the first day). Leaving off the four-
teenth day, [one should perform it] on *Pāñchamī* (fifth
day), one after another † (108)

* *Pīṇda* means the *Pitṛas* or the departed Manes. It is so called
because it affords gratification to them for a month.

† There are fifteen days in the fortnight. If these days are divided
by five three groups are formed. The three *Pāñchamī*-days are accord-
ingly the fifth, tenth and the last or the *A māsyā*-day. Of them the
second i.e. the tenth day is superior to the first or the fifth day and the
last i.e. the *A māsyā* day is superior to the second or the tenth day.
The word *uttarottaram* in the Text signifies this superiority.

Amongst the *tithis* beginning with the first day after the Full Moon-Day, divided into three groups, the *A'māvasyā* (the last day of the dark fortnight) and the three *Ashtakas* [are the best] The three sacred *Ashtakas*, the fifteenth day of the dark fortnight in every month, and the thirteenth day of the dark fortnight in the month of *Māgha* and under the constellation of *Maghā*, are particularly [preferable] During the solar and lunar eclipses, on all these days and on the death* of boys, occasional funeral rites should be performed. Otherwise, a person becomes a dweller of hell *Kāmya S'raddhas* are praised in eclipses on the last days of the summer and winter solistices, and when the Sun enters on its equinoctial passage [A *S'raddha*—performed] when any conjunction of planets, foreboding evil, takes place, [yields] unending fruits A *S'raddha* performed on the last day of all the months and on birth days, [yields] eternal [fruits] (109—112)

Under any planet and on any *tithi* and day, one may perform a *Kāmya S'raddha* for a particular object O ye leading twice born ones by performing the same under the influence of the Pleiades one acquires the celestial region (113)

Proper ingredients and worthy *Brāhmanās* being available, [one should perform the *S'raddha*] there is no limitation of time in it One should perform an *Abhiyudaya S'raddha* at the commencement of all [festive and initiatory] rites such as the birth of a son, etc A *S'raddha* that is performed on a *parva* day, is called *Pārvana*. What is performed every day, is called *Nitya*

* In some Texts there is *śra* and *s.s.*, on the birth of children The *S'raddha* is to be performed because no child death takes place in a family unless the Manes are offend-d

duly perform anew the ceremony of offering water and the new or the first *S'rāddha* (121—122)

A twice born man, whether he maintains the Sacred Fire or not, whose father is dead, should perform the *S'rāddha* every day, particularly those at sacred places (123)

If the *Pitri*-vessel lies upraised or askance, the departed Manes, being enraged, do not partake of the food (124)

"May what is divorced from food, rite and *Mantram* become faultless" Having recited the foregoing, one should feed them with care (125)

Ekoddistha, *Ekoddhisthavidhika*, *Vṛddhi*, *Pārvana* and *Pārvanavidhika*,—these fivefold *S'rāddhas* have been enunciated by Bṛigu's son (126)

The *S'rāddha*, performed with care at the time of starting on a journey, is called the sixth And the *Pārvana*, performed for purification, has been described by Brahmā as the seventh (127)

The *S'rāddha*, performed for the Deities, is the eighth, by doing which, one is freed from fear At the two periods of junction between day and night,* and in the night no *S'rāddha* should be performed, for no evidence is found [in the *Vēdas* in its support] (128)

[Those performed at various] countries (pilgrimages) particularly, yield unending merits (129)

A *S'rāddha* performed at *Gaya*, and death at *Prayāga* (Allahabad, the confluence of the Ganges and the Yamunā), yield unending fruits The intelligent sages all sing and describe this *Gāthā* (discourse) (130)

* Some Texts read *Rdhudars anāt* instead of *Akordromadars anāt*, i.e. during the eclipses, no *S'rāddha* should be performed

Black pot herbs, sea-scrabs, meat of rhinoceros and black goat, honey and all other roots lead to their everlasting gratification. (141)

Having himself bought or obtained by begging all the ingredients necessary [for performing a *S'rāddha*] for a deceased person, a twice-born man should make a presentation of them, with care, at a *S'rāddha*. The fruit of such a gift is said to be eternal. (142)

One should avoid pepper, betel-nut, *Masuraka* (pulse), dirty bottle-gourd, Brinjal, incantation, the meat of crane, deceitfulness, big roots, broken rice, human flesh, and the milk of she-buffalos. (143)

The foremost of the twice-born ones should, with every care, avoid, at the time of a *S'rāddha*, *Kodrava* (a species of grain), *Kovidara* (fruit and leaves of the tree of the same name), *Sthalapaka* (a kind of grain) and *A'mari*. (144)

CHAPTER IV.

PERSONS WHO OUGHT TO BE INVITED AT A *S'RA'DDHA*.

HAVING duly bathed, offered libations of water to the departed Manes, Deities and the *Rishis*, one, being of a delightful mind and purified, should perform the *S'raddha*, of *Pindanvaharyaka* * (1)

First of all, he should cast his looks towards the *Brahmanas*, who have mastered the *Vēdas*, for they are the most qualified in offering clarified butter and food [to the departed Manes] and are [to be revered like] a guest, according to the *Smṛiti*. (2)

* A *S'rāddha* in which one should take his meals after the funeral rice-ball has been offered to the Manes.

Those, who are given to the drinking of *Soma* Juice, who know the true form of religion, who are truthful, who observe penances who follow regulations who know their wives at the proper time after the menses, who preserve the Five Sacred Fires, who are given to Vedic studies who know the *Yayur Vēda*, who know the *Rig Vēda* who are *Trisuparna*, (i.e., study the same portion of the *Vēdas*), who are *Trimadhu* (i.e., study the same portion of the *Vēdas*) who are *Trīṣākhikēṭa*, (i.e., study the same portion of the *Vēdas*), who have mastered the *Samā Vēda*, who have duly studied the *Sāman* called the *Jyēsthā Sama*, those, who have studied the *Atharva Śtras* especially the *Rudrādhyayi*, who are is given to the performance of *Agnihotra*, the learned, those, who know all sins, who have read the Six *Angas*, those who are given to the adoration of the *Guru*, the Deities and the Fires who are endued with spiritual knowledge, who are non-injuring, who do not daily accept presents, who constantly perform sacrifices who are given to [the practice of] making gifts,—all such *Brāhmanas* are *Panglipavandās** (i.e., entitled to seats of honour at dinner parties) (3—7)

Even if they may not be of the same *Pravarā* (lineage) and of the same *Gotra* (family) and [even if they be not] relations—those *Brāhmaṇas* are to be known as *Panglipavandās* (8)

First of all one should feed a *Yogin* endued with the knowledge of self, in his absence a *Naiṣṭhikā* (a perpetual religious student), in his absence, a self controlled *Upakurvānaka* (a religious student who wishes to pass on to the state of a householder) (9)

* Literally those who purify *Pangti* or persons who sit in the same way so dine

In the latter's absence, one should feed a householder, who wishes to acquire emancipation and who has given up company. But one should never feed a householder who performs various works expecting the fruits thereof. (10)

In this world, one, who feeds a *Yatin*, who is conversant with the three *Gunds* (universal tentencies) of *Prakṛiti* (Nature) and the spiritual science, reaps fruits superior to that of (feeding) a thousand persons well-read in the *Vēdas* (11)

Therefore one should, with care, feed the foremost of *Yogins*, endued with the knowledge of *I's'vara*, with food and clarified butter, and in his absence, the twice-born persons (12)

This is the first rule in the distribution of the *Havya* (food) and the *Kavya* (clarified butter); the following is the minor rule which good people follow. (13)

One should feed his maternal grandfather, maternal uncle, father-in-law, preceptor, and daughter's son, if they are all learned and are like unto fire in Brahmanic energy. (14)

One should not feed a friend at a *S'rāddha*; he must be secured by money. Even if it is done without any money-present at a funeral offering, it secures prosperous fruits in the next world (15)

[In the absence of a worthy person,] it is better to adore an accomplished friend, but never an enemy. Clarified butter, partaken of by enemies, becomes fruitless in the region of the dead (16)

Having offered the *Havi* to a person, who is not acquainted with the *Vēdas*, the giver does not attain to the fruits thereof. A person, not knowing the *Vēdas*, would, in the next world, eat as many burning maces

with downward faces as the number of balls, which he would eat at the time of distributing the *Havya* and *Kavya* II persons learned in the *Vēdas* and the *Yogins* [take their meals at a *S'raddha*] the performer is honoured both in this world and the next (17—18)

The twice born men as mentioned below, who partake of the *Havya* become *A'sura* (demonic) He, in whose family the study of the *Vēdas* and the [practice of] sitting on the sacrificial altar has been given, up for three generations, is to be known as a bad *Brāhmana*, and he [should never be invited] at a *S'raddha* (19)

He, who is the servant of a *Sūdra*, he, who is the servant of the king, he, who is proud, he, who is irreligious, he, who works as the priest for a [whole] village, and he, who leads the life of a butcher,—these six are contemptuous (nominal) *Brāhmanas* Manu has designated them as degraded ones, even if they impart [lessons in the] *Vēdas* (20—22)

The following are disqualified to be present at a *S'raddha* ceremony —Those, who sell the *S'rutis*, those, who marry widows, those, who enter into a locked room without the permission of the owner, and those, who officiate as priests for inferior castes,—are described as out castes Those, who teach unknown persons, those, who give instructions on receiving fees, those, who study the *Vēdas* by paying fees,—are described as *Vistakās* The *S'rāmanās* (Bouddha ascetics), *Nirgoodās*, (a class of naked mendicants) those, who, know the doctrines of the *Pancharātra*,* the

* This is a sect amongst the *Vaishnavas* The promulgator of this sect was Āndilya. According to them Vishnu is the Supreme Deity and the sole cause of all. Deliverance is attainable by the worship of this Deity

In the latter's absence, one should feed a householder, who wishes to acquire emancipation and who has given up company. But one should never feed a householder who performs various works expecting the fruits thereof. (10)

In this world, one, who feeds a *Yatin*, who is conversant with the three *Gund*s (universal tendencies) of *Prakṛiti* (Nature) and the spiritual science, reaps fruits superior to that of (feeding) a thousand persons well-read in the *Vēdas* (11)

Therefore one should, with care, feed the foremost of *Yogins*, endued with the knowledge of *I'svara*, with food and clarified butter; and in his absence, the twice-born persons (12)

This is the first rule in the distribution of the *Havya* (food) and the *Kavya* (clarified butter), the following is the minor rule which good people follow. (13)

One should feed his maternal grandfather, maternal uncle, father-in-law, preceptor, and daughter's son, if they are all learned and are like unto fire in Brahmanic energy. (14)

One should not feed a friend at a *S'rāddha*; he must be secured by money. Even if it is done without any money-present at a funeral offering, it secures prosperous fruits in the next world (15)

[In the absence of a worthy person,] it is better to adore an accomplished friend, but never a qualified enemy. Clarified butter, partaken of by enemies, becomes fruitless in the region of the dead (16)

Having offered the *Havi* to a person, who is not acquainted with the *Vēdas*, the giver does not attain to the fruits thereof. A person, not knowing the *Vēdas*, would, in the next world, eat as many burning maces

with downward faces as the number of balls, which he would eat at the time of distributing the *Havya* and *Kavya* II persons learned in the *Vēdas* and the *Yogins* [take their meals at a *S'raddha*] the performer is honoured both in this world and the next (17—18)

The twice born men as mentioned below, who partake of the *Havya* become *A'sura* (demoniac) He, in whose family the study of the *Vēdas* and the [practice of] sitting on the sacrificial altar has been given, up for three generations is to be known as a bad *Brāhmana*, and he [should never be invited] at a *S'raddha* (19)

He, who is the servant of a *Sudra*; he, who is the servant of the king, he, who is proud he, who is irreligious, he, who works as the priest for a [whole] village and he, who leads the life of a butcher —these six are contemptuous (nominal) *Brāhmanas* . Manu has designated them as degraded ones, even if they impart [lessons in the] *Vēdas* (20—22)

The following are disqualified to be present at a *S'raddha* ceremony —Those, who sell the *S'yuts* those, who marry widows, those, who enter into a locked room without the permission of the owner, and those, who officiate as priests for inferior castes,—are described as out castes Those, who teach unknown persons, those, who give instructions on receiving fees, those who study the *Vēdas* by paying fees,—are described as *Vṛtākās* The *S'rāmanās* (Bouddha ascetics), *Nirgoodās*, (a class of naked mendicants) those, who, know the doctrines of the *Panchardīra*,* the

* This is a sect amongst the *Vaishnavas* . The promulgator of this sect was Āndilya . According to them Vishnu is the Supreme Deity and the sole cause of all . Deliverance is attainable by the worship of this Deity

Jinds;^{*} the *Kāpālikās*;[†] the *Paśupatas*;[‡]—if these and similar other heretics,—wicked souls pervaded by the quality of *Tamas*,—partake of the *Havi*, the *S'rāddha* does not become successful, and it does not yield fruits in the next world. O ye leading *Vipras*, a twice-born man, who does not follow an established order of life; as well as the one, who enters upon a false one;—are to be known as *Paṅctidushakās* (i.e., those who are unworthy to sit at a dinner party) One, who has a bad skin; one, who has bad nails; one, who is afflicted with leprosy; one, who suffers from leucoderma (i.e., white leprosy); one, who has brown colored teeth; one, who is wily; one, who carries on a trade; a thief; a eunuch, an atheist; a drunkard; one, who knows an unmarried girl; one, who kills heroes; one, who has sexually known his brother's widow (not as a sacred duty, but for the carnal gratification of one's senses; an incendiary; one, who takes food, offered by an intelligent person called the *Kunda*; the *Brāhmanās*, who sell the *Soma*; one, who serves meals; an injuring person; a (*Parivitti*) younger brother who marries before his elder has been married; one, who does not perform the five great sacrifices; the son of a widow, re-married; one, who lives on usury; one, who lives by astrological calculations; one, who lives by singing and playing on musical instruments; one, who is afflicted with a disease; one, who is deaf; (23—30)

* A follower of *Jaina* doctrines.

† Followers of a certain *Saiva* Sect (the left-hand order) characterised by carrying skulls of men in the form of garlands and eating and drinking from them.

‡ A sect of *Saiva* worshippers; they hold that *Ś'ivana*, the Supreme Being is the Efficient Cause of the world, its Creator and Superintending and Ruling Providence.

One, who is defective in limbs; one, who has extra limbs, a religious student, who has committed an act of incontinence; one, who vilifies a maiden; the son of a woman who commits adultery during the life-time of her husband; the bastard son of a widow; one imprecated with a curse; a low *Brāhmaṇa*, who subsists upon offerings made to an idol; (31)

One, who injures a friend; one, who is deceitful; one, who daily beats women; one, who renounces his parents and preceptor; as well as one, who renounces his wife; (32)

One, who has no issue, one, who gives false evidence; one, who cooks food, one, who lives by treating diseases; one who goes to sea; one, who is ungrateful; one, who breaks a high way, and one, who breaks an agreement, (33)

One, who is given to the vilification of the *Vēdas*, one, who is given to speaking against the Deities; one, who is given to speaking ill of the twice-born;—[all these] should be avoided in all rites appertaining to a *S'rāddha*. (34)

An ungrateful person; a deceitful person; a wicked soul; an atheist; one, who speaks against the *Vēdas*; one, who slays a friend; one, who knows another's wife, one, who falsely accuses a learned person; [should, also, be avoided] (35)

What is the use of speaking more on this subject, even those, who after doing prescribed works perpetrate interdicted deeds, should, also, be carefully avoided in a *S'rāddha*. (36)

CHAPTER V.

[RULES OF S'RĀDDHA.]

HAVING purified himself with cow-dung and water and being self-controlled, [the performer of a *S'rāddha*,] saluting all the twice-born, should invite them with welcome words. (1)

On the day previous, he should say,—“To-morrow shall my *S'rāddha* take place” If it is impossible, he should invite a *Brāhmaṇa*, endued with [all] the marks mentioned before. (2)

When the hour for the *S'rāddha* arrives, his departed Manes, fleet like the mind, hearing his [invitation] and meditating on it with a concentrated mind, arrive there. (3)

The departed Manes, who range in the intermediate region, follow the *Brāhmaṇds*, remain there in the shape of the wind, and attain to the most excellent condition after partaking of the food [offered there.] (4)

When the hour for the *S'rāddha* arrives, the *Brāhmaṇds* who are invited, should all lead continent lives and sit there being self-restrained (5)

They should all be shorn of anger and hastiness and be truthful and self-restrained. One, who takes meals at a *S'rāddha*, should give up fear, sexual intercourse, wending a way and the recitation [of the *Gāyatrī*] (6)

A *Brāhmaṇa*, who, being invited, accepts another's invitation, [is a sinner.] And a twice-born person, who, having invited [*Brāhmaṇds*, according to his acquirements], invites another out of stupefaction, is a greater sinner and is born as a virmin of excreta. (7)

A *Brahmana*, who being invited at a *S'raddha* holds sexual intercourse, is visited by 'the sin of Brahmanicide and is born amongst the degraded castes' (8)

The departed Manes of the wicked minded *Viśra*, who being invited, wends a way, live for that month on dust (9)

The departed Manes of the twice-born person, who being invited picks up a quarrel, live for that month on dirt and excreta (10)

Therefore, being invited at a *S'raddha* a twice-born one should become self-controlled. The performer of the *S'raddha*, too, should be shorn of anger, remain purified and control his senses (11)

Having gone to the southern quarter, [the performer of a *S'raddha*] should attentively offer [unto the invited persons,] beautifying [the place], *Durd* grass with roots, having their tips directed towards the south, and pure water (12)

He should paste with cow-dung, a low ground in the south cool demarcated possessed of auspicious marks, purified and secluded (13)

The departed Manes are gratified [with oblations] offered at the secluded banks of rivers, pilgrimages, one's own ground and the summits of mountains (14)

One should not offer oblations to the departed Manes on another's ground. Whatever [rite] is performed [there] by men out of stupefaction, becomes lost on account of its ownership [being invested in another] (15)

Forests mountains sacred shrines sacrificial places, all these are described as having no owners. No one has any right of possession over them. (16)

A twice born person should put boundary marks all over there and scatter sesame seeds. All places, sullied

by the *Asuras*, are purified by sesame and the *Aja* (a kind of corn.) (17)

He should, then, according to his power, dedicate food, purified in many ways, not consisting of one curry, fresh and of which nothing has been spent, and prosperous with articles to be sucked and drunk. (18)

Then when the noon sets in, he, having approached the twice-born, who have pared their nails and shaved their beards, should offer them, as laid down in the ritual, sticks for rubbing the teeth (19)

First of all he should offer unto [the *Brāhmanas* representing the] *Vis'wadēvas*, in *Udumvara*-vessels, oil, unguents, water for bathing [and] other ingredients of bathing, and perfumeries of sorts (20)

Then, having risen up and with folded palms, he should offer, in order, water, for washing the feet and rinsing the mouth, unto them, when they have returned from after bath. (21)

The seats, made of *Kus'd*, for those *Brāhmanas*, who, being invited for the first [party, the Deities], are beautifully seated there (*i e.*, the place where a *S'rāddha* is performed), should be placed facing the east. (22)

They (*i e.*, those seats) shall have one *Kus'd* facing the south, and should be sprinkled with sesame-water. [The performer of the *S'rāddha*] should make the *Brāhmanas*, like unto the Deities themselves, sit thereon, saying,—'Sit' They (the *Brāhmanas*), too, should sit separately (23)

Two, on the side of the *Dēva*, [should sit with their] faces towards the east. Three, belonging to the *Pitris*, should sit with their faces towards the north. Or one on each side should [be present] there. Such is [the rule in the case] of the maternal grandfather (24)

The ceremony of reception, the determination of time and place, purity and the [acquisition of] qualified *Brahmans*,—these five destroy [the true spirit of] the *Srāddha*. Therefore many should not be invited (25)

Or, one should feed only one *Brāhmaṇa* who has mastered the *Vedas*, is endued with good character and with [the knowledge of] the *Śruti* and who is shorn of [all] bad marks (26)

All self-restrained persons, [desirous of offering] food to a qualified person [should offer the same] in a temple, unto him returned from the three regions (27)

He should then offer [a part of] that food unto the Fire and then unto the [invited] religious student. A *Bhikṣu* (religious mendicant) or a *Brāhmaṇa* *śreṇi* bring present for food, one should feed them to satisfaction after [the invited *Brāhmaṇas*] have been seated [to take their meals] at a *Srāddha*. That *Srāddha* is not well spoken of where an *Atithi* (uninvited guest) does not take his food (28—29)

towards the *Brahmans* belonging to the *Pitris*, should all be done in the worship of the *Vaishadévas*. One should bedeck, with ornaments,* all those [*Bráhmans*] seated at pleasure. (33—34)

[Then] one should offer *Arghya* unto their hands with the *Mantram*,—"Yádivya;" as also scents, garlands, incense, etc., according to one's might (35)

Then making the sacred thread hang down towards the left part of the body over the right shoulder, a wise person, with his face directed towards the south, should invoke the departed Manes with the *Mantram*,—"Us'antastud" (36)

Having invoked [them] and been commanded, [he] should then recite [the *Mantram*,—] "*A'yántunas*" [Then with the *Mantram*,—] "*S'annodévi*," [he should place] water; [and with the *Mantram*,—] "*Tilosi*," sesame, in the vessel (37)

Having placed [water and sesame] and given again, as before, *Arghya* unto their hands, [he should], being self-restrained, place the remaining water of *Arghya* in a vessel (38)

Having placed, with this vessel, the *Arghya*-vessel along with the *Pitris* (i.e., having kept it as a place of their residence) and then taken up rice soaked with clarified butter, he should ask—"Agnou Karishyē!" (i.e., if I can offer oblation to the Fire.) (39)

Being commanded with "*Kurushwa*," (do it), he should, with the sacred thread on,* offer oblation [to

* This and similar other passages distinctly show that to put on the sacred thread always was not the practice prevailing then. But the *Bráhmans* used to put on the sacred thread as a distinctive mark, before the performance of any particular religious rite.

with religious laws, should bow unto the six seasons, the departed Manes and the Deities. (49)

If the burning lamp is extinguished, while taking meals at a *S'rāddha*, one should not again take food. Having taken it, one should perform the *Chandrayana* (50)

One should offer corns, various cakes of flour, sweet boiled milk and rice, soup, vegetables, desired-for fruits, milk, curd clarified butter and honey (51)

One should dedicate desired-for boiled rice, various edibles and drinks and all that is liked by the leading twice borns (52)

One, seeking one's well being, should give unto the twice borns paddy, various kinds of sesame, sugar and warm boiled rice, but not (warm) roots, fruits, and drinks. One should not [while offering these] shed tears, nor should one be angry, nor should one speak an untruth (53—54)

One should not touch boiled rice with the feet, nor should one scatter it. The *Yatudhanās* (*Rakshasās*) destroy what is offered angrily or hastily, or what is acquired by sinful means. One should not, with a moistened body, stand near a twice born person (55—56)

One should not look at the crows or drive away the birds, for the departed Manes, for knowing the real truth, come there in those forms (57)

One should not give anything there with the hands [only], nor simple salt (*etc.*, without mixing it with any other article) nor should one give it in an iron vessel, nor disrespectfully (58)

[By offering food] in a golden vessel or in an *Udumbara* one; and particularly in the horn of a

rhinoceros -one comes by the most excellent sovereignty (59)

He, who feeds the departed Manes in an earthen vessel goes, with the eater, to the most dreadful hell of *Purodhā*, (60)

One should not offer food in unequal quantities in the same row, nor should one beg food nor should [the eaters] quarrel with [one another] By begging food, one despatches oneself to a dreadful hell (61)

Abstaining from speech one should take food, even when accosted, one should not describe the real virtues [of the food] : As long as the merits of the *Yavi* are not described, the departed Manes partake of the food (62)

[Disregarding] many others seeing him, a twice-born person seated in the first row, should not take his meals Such an ignorant person takes upon [himself] the sin of the [entire] row (63)

The foremost of the twice born, [who is] engaged, should not leave anything in a *S'raddha* Even he must not prevent one from offering *Masha* corns, nor shall he look at another's food (64)

A twice born one who being engaged in a rite for the departed Manes, does not eat *Masha* corns, is born, after death, as a beast for twenty one births (65)

One should make them [*i e*, the invited *Brāhmanas*] listen to the Vedic recitations *Dharma Sāstras*, *Itihāsas* (History) *Purāṇas*, and the most beautiful portion [of the *S'āstras*] dealing with [the performance of] the *S'raddha* (66)

Thereupon one should offer food and scatter it on the earth before those who are unseated Then accosting the

gratified [*Brāhman*s] with "*Swa'ditam*" (are you satisfied?), he should make them sip the water (67)

After they have sipped the water, he should address them "*Bho ramyatam*," (Hon'ble Sirs, please take rest) Thereupon the *Brāhman*s should say,— "*Suadhā*." (68)

Thereupon he should communicate the residue of the food unto the [*Brāhman*s already] fed Then commanded by the twice borns, he should do what they say (69)

In a *Pitṛ-Srāddha* (i.e., *Ekoddhistha* and *Parvana*) "*Swadita*" should be uttered, in a *Goshṭha* (i.e., a *Srāddha*; described by *Viśwamitra*) '*Sunrita*', in an *Abhyudaya Srāddha*, "*Sampannam*", and in a *Dāna*, "*Ruchitam*" (70)

Being speechless, he should send away first of all the *Brahman*s representing the Deities Then looking towards the south, he should beg [the following] of the departed Manes (71)

May [the number of] givers [in our family] multiply, may our children [be given to the reading and teaching of the] *Vēdas*, may reverential faith [in the *Vēdas*] not disappear [in our family, may riches, to be given away, multiply [in our family] (72)

One should offer *Pindas* and edibles unto the *Brāhman*s, throw them into the Fire or water The *Viśvas* being seated, one should not cleanse the leavings of the twice-born persons (73)

Thereupon one, seeking a son, should offer unto one's wife, the middle [*Pinda*] Then washing the hands and rinsing the mouth, one should feed one's kinsmen in the end (74)

The kinsmen being gratified, one should, thereafter feed the servants One should afterwards take, with one's wife, the last portion of the food. (75)

So long the sun is not set, one should not look at the leavings; the pair should lead a continent life for that night. (76)

He,—who having made presents in a *S'rāddha*, or he,—who, having taken meals [there-at], holds sexual intercourse,—is again born as a virgin, after having passed through [the hell of] *Mahāraurava*. (77)

One (i.e., the performer of the *S'rāddha* or the partaker of food) should be pure, shorn of anger, of quiescent soul, truthful and self-controlled. Even the performer or the eater, should give up [for that day] Vedic studies and meditation. (78)

The twice-borns, who, having made presents in a *S'rāddha*, take their meals elsewhere, are equal to great sinners and go to innumerable hells. (79)

I have thus attentively described, in full, the rituals relating to a *S'rāddha*. An *Udasi* (an indifferent ascetic) should perform the *S'rāddha* with *A'mā* (raw or uncooked materials) and not with any thing else. (80)

A twice-born one who does not keep the Fire, who wends ways and who is given to all sorts of evil habits, should perform the *S'rāddha* with raw rice. A *S'ādva* should always do the same. (81)

A twice-born person, who is conversant with religious regulations, should, being endued with reverential faith, perform the *S'rāddha* with raw rice. He should [then] offer the same as oblations to the Fire and make *Pindas* with the same. (82)

He, who, having controlled his mind, performs the *S'rāddha*, according to these regulations, attains to the station of Vishnu, being daily freed from his sins. (83)

Therefore the foremost of the twice-born ones,

should perform a *S'rāddha* with all care By it the Eternal Lord becomes perfectly adored (84)

A twice-born person, the foremost of them, who is not rich should, after bathing and gratifying the departed Manes with oblations of sesame and water, perform [the *S'rāddha*] only with roots or fruits (85)

One should not offer [*Pindas* at a *S'rāddha*] in the lifetime of one's father. *Homa* and its terminating offerings are laid down [for such a one] Or such a person may offer [*Pindas*] for them to whom he [his father] offers the same This is the opinion of the learned (86)

One should offer [*Pinda*] for him who, amongst the father, grandfather, or great grandfather is dead, and not for any one else (87)

One should, with reverence, feed any one amongst them who is alive, to his heart's content Disregarding one alive, one should not offer [food to another] Such is the *S'ruti* (Vedic regulation) transmitted (88)

A *Dvamushyāyana* son* should offer *Pinda* [for his procreator], for he is born from his seed (semen); he should likewise offer [*Pinda* for the other father], if by his religious appointment he (i.e., the son) is procreated by another on his barren wife † (89)

A son, [who is procreated] without any agreement [upon another's wife], should offer *Pinda* for [the father]

* This is a son, who is begotten by a person of good birth, on the barren wife of another person, with her husband's permission or with that of her elders in the absence of her husband Such a son should offer *Pindas* for his procreating father as well as the other father who is the husband of his mother [See *Yājñavalkya*, Chapter I, *Sloka* 68—69.]

† i.e. || there is no such contract between the parties (the one procreating the son and the person on whose wife the son is begotten) as that the son shall belong to them both

Who gives seed, for he is born of his semen. Otherwise, [he should offer it] to the *Kshétri* [father] * (90)

He should offer two *Pindas* both for the *Kshétri* (father), and the *Vij* (procreator) or in one (*S'raddha*) he should offer it to the *Kshétri* after mentioning the name of the *Vij* (91)

On the day of death, he should perform [the *S'raddha*,] according to the regulation of the *Ekoddishtha* † But determining the impurity, he should perform the *Kāmya-S'raddha*, if he seeks any thing (92)

One, seeking prosperity, should perform the *Abhyādaya-S'raddha* in the fore part of the day. All [its rituals are like those of a] *Darva*. No external rite should be performed (93)

Darva (grass) should be spread over on all sides. Thereon he (the performer) should feed the twice born ones. He should say,— "Be ye gratified, *Nandimukha Pitris*" (94)

First of all the *S'raddha* of the female ancestors should take place then that of the male ones, then that of the [deceased] maternal grandfather. These three *S'raddhas* have been laid down in the *Smritis* for the *Vridhi* (i.e. offerings made to the Manes on prosperous occasions, such as the birth of a son, &c.) (95)

First [before performing these *S'raddhas*] offerings should be made unto the Deities. No work should be done from the left to the right (96)

* The father on whose wife he has been begotten by another person with the former's permission

† In the performance of the *S'raddha* for a particular person on the day of death, it is not necessary to take any notice of the purity or impurity of the day

Having made adorations with flowers, incense, edibles and ornaments unto the variegated altars, the idols and the twice born persons, one, with the sacred thread on, being self-controlled and facing the east, should offer *Pindas*, and having adored the *Mātrīs*, a learned person should perform three *S'rāddhas* (97—98)

The *Mātrīs* (deceased female ancestors) being possessed by ire, seek to injure him, who, without performing the *Mātri-Yajña*, performs a *S'rāddha* (99)

CHAPTER VI

[VARIOUS FORMS OF IMPURITY]

If any, amongst the *Sapindas*, is born or dead, the impurity of the *Brāhmaṇas*, say the learned, extends over ten days (1)

During the period of impurity, one should not perform any of the (*Nitya*) daily rites, and particularly those of the *Karmya*, nor should one think of the Vedic *Mantrams* (2)

At this time, one, who keeps the [Sacred] Fire being purified and shorn of anger, should feed the other (i.e., pure) twice born persons. He should, with dried rice and fruits offer oblations to the Fire for the departed Manes (3)

Others should not touch them [who are in impurity], nor should they offer food to the Spirits. In [an impurity] consequent on the birth of a] son no sin is committed by touching [the other] *Sapindas*, with the exception of the mother. Again in [an impurity of] death it has been said by the Sages, that one can, on the fourth or the fifth, day, touch him who is given to religious study,

who celebrates sacrifices, or who is conversant with the *Vēdas* (4—5)

On the tenth day, after bathing, all [other castes] may be touched by them. Unmeritorious [impurity] in the case of servants and unworthy* *Sapindas*, has been described [to extend over] ten days (6)

A person possessing one qualification† [i.e. purified] in four days, one possessing two,‡ in three days, and one possessing three, in one day (7)

After the tenth day, one should fully read out the *Vēda* and offer oblations to the Fire. He (i.e., one who observes impurity for ten days) becomes worthy of being touched on the fourth day. So the Patriarch Manu has said (8)

The period of impurity of those who do not perform religious rites, who are not read in the *Vēdas*, and who suffer from leprosy, etc., terminates with their death (9)

The [period of] impurity, on the death of [*Nirguna*] *Brahmanas*, ranges from three to ten nights. [Impurity on the death of a *Sapinda*,] before he is invested with the sacred thread extends over three nights, and for ten nights, thereafter (10)

[If a child] is dead within two years after its birth, the same [period of impurity, i.e., ten nights] is for the parents. Such is desired [by the Law-givers] [If the *Sapinda*] is highly unmeritorious, [one attains to] purity within three nights (11)

* *Nirguna* persons are those who do not maintain the Sacred Fires, as described in the *Śrauta* and the *Smṛti*

† Two qualifications are the maintenance of either the *Śrauta*, or the *Smṛti* Fire and Vedic studies

‡ Three qualifications are the maintenance of both the Fires and complete Vedic study

The same [is the period of impurity, *i.e.*, three nights] for the parents on the death of a child before teething. Such is the deliverance [of the *Rishis*]. Three nights [form the period of impurity on the demise] of a child that has teethed. [A child is called] *Jātadanta* when the teeth grow (12)

Immediate is [the purification, on the death of a child] who has not teethed, [and impurity extends over] one night, before the ceremony of tonsure (*Chudakara nam*) [is performed within two years], and three nights, before the investiture with the sacred thread (*Upanayanam*), and ten nights, afterwards (13)

If a child is dead as soon as it is born, both the father and mother suffer from impurity consequent on the birth* [only], the father, too,† becomes unfit to be touched (14)

Immediate is the purification for the *Sapindas*, [if death takes place after ten days]. One day [is the period of impurity] for a uterine brother, if he is *Nirguna* (unmeritorious) (15)

If death takes place after the teething, one night is the period of impurity for the *Nirguna Sapindis*, and three nights, if it takes place after the ceremony of tonsure (16)

O ye learned ones, if death takes place before the teething, one night [is the period of impurity] for the *Sapindas*, if they are highly disqualified (17)

Immediate is the purification of the *Sapindis* on the dropping [of an embryo] by abortion. But if the *Sapindas* are greatly disqualified, a day and night

* *i.e.* the impurity consequent on death does not affect them

† Mother, of course is also not to be touched.

[form the period of impurity] on account of abortion (18)

Three nights have been laid down [as the period of impurity] for kinsmen if they act according to their desire. If any birth takes place during [the period of impurity consequent on] a birth and any death during [impurity owing to] a death purification is attained with the termination of [the first impurity]. [If any such incident takes place] on the last day [of impurity the period is increased by] two nights. [If impurity] for both birth and death simultaneously takes place it terminates with that of death (19—20)

If any impurity multiplying sin* takes place after [any other minor impurity] —one is purified by it (i.e. by its termination). Hearing of an impurity consequent on birth or death a person gone to another country should observe impurity till the [remaining] period is completed. [If he hears of it] after the period of impurity is over three nights have been spoken of [as the period of impurity] for the *Sapindas* (21—22)

Hearing of a death after a year a bath [brings on purification]. Under all circumstances and in all times,

* This is an impurity consequent on the death of father, mother, grandfather etc. which is called *Guru* or most important *a sucha* impurity. There is another reading *ardhavrati madas sucha* *murdhaman* *nyenasoudhyat* meaning — if any impurity of a more important character takes place after half the period of another impurity is over it lasts for the entire period to be observed for the latter and at its termination one is purified. Thus the meaning of the context is — Supposing a person is in impurity for the death of a *Sapinda* kinsman. After four days his father or mother dies. In this case his impurity does not end with the last day of the first one but extends over the entire period beginning with the commencement of the latter.

immediate is the purification for a person who is observing a vow, for one who studies the *Vēdas*, and for one who is engaged in a work for carrying on his livelihood [On the death of] maidens who have been engaged by words but not married the father and the *Sapinda* relations [have to observe impurity for] three nights If marriage has been solemnized, [their] husbands [are to observe impurity] One day has been prescribed in the *Smṛitis* [as the period of] impurity on the death of a maiden who has not been even orally engaged (23—25)

Impurity has been spoken of as immediate on the death [of a maiden] within two years from birth [Impurity extends over] a night [if she dies before] the ceremony of tonsure (26)

Three nights [form the period of impurity if a maiden dies] before being given away in marriage, and ten [nights] after that [form the period of impurity in her husband's family] Three nights [form the period of] impurity on the death of a maternal grandfather (27)

Similarly is to be known the period of impurity on the death of a uterine sister *Pakṣini* (a night with the two days enclosing it) [forms the period of impurity] on the death of relations formed by marriage as also of *Vāndhavas* (i.e. maternal uncles) (28)

One night has been laid down [in the case of the death] of the preceptor or a fellow religious student Immediate [is the purification] on the death of the king in whose territory [a person] lives (29)

On the death of a married daughter [living] in the house the father [has to observe impurity for] three days, three nights [form the period on the death and

birth of sons to] *Punarvu*-wives (i.e., widows married by him), of sons born in the family (i.e., not born of his own loins), and of the preceptor. A day and night is spoken of [as the period of impurity on the death of] a wife who has been visited by another person, [and on that] of the preceptor's son and wife (30—31)

One night [is the period of impurity on the death] of an *Updhyāya*, of *S'rotiyyās* and of *Sapinda*-relations living in [a person's] house (32)

Three nights [form the period of impurity] on the death of the mother-in-law as well as that of the father-in-law. Immediate purification is laid down on the death of a *Sagotra* (i.e., one of the same family after fourteen generations) (33)

A *Brāhmaṇa* attains to purity within ten days; a *Kshatriya*, within twelve days, a *Vaiśya*, within fifteen days, and a *Sūdra* within a month (34)

It has been desired [by the Law-givers] that of all persons, born in the families of the *Kshatriyās*, *Vaiśyās*, and the *Sūdrās* who serve good *Brāhmaṇas* with undivided attention, one attains to purification within ten days like unto a *Brāhmaṇa* [himself] (35)

[If a person born] in degraded castes, [serves the *Kshatriyās* and *Vaiśyās*] [he attains to purification] like the *Kshatriyās* and *Vaiśyās** [On the death of a *Sapinda*.] *Sūdra*, the impurity for the *Vaiśyās*, *Kshatriyās* and the *Brāhmaṇas* extends, in order, over six, three, and one night. O ye leading *Brāhmaṇas*, [similarly on the death of a *Sapinda Vaiśya*] the impurity for the *Sūdrās*, *Kshatriyās* and the *Brāhmaṇas* extends over

* If a person serves a *Kshatriya*, he attains purification in that work within twelve days, and if a *Vaiśya*, within fifteen days.

a fortnight, six nights and three nights respectively. Of ye foremost of the twice born race the impurity [on the death] of a *Kshatriya*, for the *Brāhmanas* the *Vais'yas* and the *Sūdras* [extends] it is said, over six nights and twelve days gradually * (36—38)

On the death of a *Brāhmaṇa* the *Sūdras*, *Vais'yas*, and the *Kshatriyas* [should have to observe the usual period of impurity] By performing the funeral rites of a *Brāhmaṇa* who is a *Sapinda* (i.e., for whom one is entitled to offer a *Pinda*) a *Vipra* attains to purification within one night. The Lotus sprung (*Brahmā*) has said so. By taking meals or living with [that *Brāhmaṇa*], one attains to purification within ten nights (39—40)

If having his mind possessed by avarice, one speedily burns [the dead body of a *Brāhmaṇa*] a twice born person (i.e., a *Brāhmaṇa*) becomes purified within ten and a *Kshatriya*, within twelve days (41)

A *Vaisya* attains to purification within a fortnight, and a *Sūdra* within a month or again, in six seven and three nights (42)

Having cremated a helpless friendless, poor *Brāhmaṇa* the *Brāhmanas* and others attain to purification by drinking clarified butter after bathing (43)

If out of love a person of a lower caste touches during the period of impurity, a higher caste and a higher caste a lower one he attains to purification with [the termination of] his impurity [By following the

* These *Ślokas* conclusively prove that there was inter-caste marriage prevalent at that time otherwise these laws relating to purification would not have been promulgated by the Law givers.

dead body of a] *Kshatriya*, [a *Brāhmaṇa*] attains purification in one day, and [following that of] a *Vais'ya*, in two days (44)

[In following that of] a *Sūdra*, three days have been spoken of [as the period of impurity] [He should] again [practise] *Prāṇāyām* for a hundred times. If, before the bones of a *Sūdra* are deposited a *Brāhmaṇa* weeps with his (i.e., the *Sūdra*'s) own people, [his] impurity lasts for three nights. One night is for a *Kshatriya* and *Vaisya* [if they do the same]. Otherwise (i.e., after the depositing of the bones), a *Brāhmaṇa* [attains purification by bathing after a day or a night] (45—46)

If, before the bones of a *Vipra* are deposited, a *Brāhmaṇa* weeps for him he, forsooth, attains purification by bathing with the cloth, worn by him at that time, on (47)

He, amongst the *Brāhmaṇas* or other inferior castes who takes food with them (i.e., those who are impure) or drives in the same conveyance, attains purification within ten days (i.e., the fixed period of impurity) (48)

He who wilfully takes their (i.e., impure persons) food, even if he be a *Deity* attains purification after observing impurity [for the fixed period] and bathing after its termination (49)

A person, who under the pressure of famine takes food offered by them, should observe impurity for the [number of] days [he has taken it], thereafter, he should perform penance (50)

The twice born, who maintain [their] Sacred Fires, should on the death of their *Sapindas*, observe impurity from the time of cremation, and others, from the hour of death (51)

Sapindalā (kinship connected by the offering of the

funeral rice balls to the Manes) ceases in the seventh generation,* *Samānodakabhāra*† (relationship connected by the libations of water to the Manes of common ancestors) ceases when there is no knowledge of the name and birth [of a person] (52)

Father, grandfather and great-grandfather [who are entitled to *S'rāddha*], the *Lepabhājas*,‡ and one's own self,—these seven generations form the *Sapindas* (53)

The Divine *Prajāpati* has said that *Sapinda* relationship extends over [three generations] upwards [from the great grandfather] *Sapinda* relationship extends over three degrees in case of persons of various *Varnas* begotten by one [father] upon many wives of various castes. (54)

Architects, artizans, physicians, maid, and man, servants, kings, and royal officers have been described as to have immediate purification Persons, who make daily charities, one, who makes a *Niyama* (i.e., a particular promise), one, who knows the *Brakman*, religious students, those who are initiated, those, who are engaged in religious rites a king who has been duly installed and those who continually distribute rice,—[all these]—attain immediate purification according to ordinances (55—57)

* From a person with whom the calculation begins six generations upwards and six generations downwards constitute the *Sapindas*

† This relationship extends from the seventh or the (eleventh) to the thirteenth (or the fourteenth according to some) degree

‡ *Lepas* means the wipings of the hand (or the remnants of the food sticking to the hand) after offering funeral oblations to the first three ancestors (father, grandfather and great grandfather) these wipings being offered to the three ancestors after the great grandfather i.e., to paternal ancestors in the 4th 5th and the 6th degree

In a sacrifice, at the time of wedding, in any religious rite relating to a Deity, during famine or any other calamity, immediate purification has been mentioned (58)

Immediate is the purification for those who have been killed by poison by lightning by the king, by the *Brāhmanās*, or by snake bite (59)

Immediate purification is laid down in a death by entering into fire by jumping down from a high place, by taking poison or by fasting in that for *Brāhmanās* and kine, and in that while leading the life of a *Sannyāsin* (60)

There is no impurity [at the death of] perpetual religious students forest recluses *Yatins*, and religious students, as well as at that of an outcaste [This has been said] by the learned (61)

CHAPTER VII

[PERSONS QUALIFIED TO PERFORM THE ŚRADĀHA]

No cremation no funeral rites no depositing of bones no shedding of tears [no offering of] *Pinda* and no *Śraddha* whatsoever should be done for the degraded ones (1)

There is no impurity for him who lays a violent hand on himself with fire, poison etc. No cremation and no offering of water should be made for him (2)

If, however, by a mistake one dies through fire poison, etc., impurity should be observed for him and [the rite of offering] water should be performed (3)

If a son is born [to a person] gold, paddy kine, clothes, sesame, rice, oil, molasses and clarified butter

all these raw materials may be accepted from him on that very day. (4)

From the house of a person who is in an impure state, fruits, sugar-cane, vegetables, salt, wood, water, curd, clarified butter, medicines, milk, and dried food may be accepted daily. One, who maintains the Sacred Fire, shall be duly burnt with the Three Fires. (5—6)

One, who does not maintain the three Sacred Fires [should be burnt] with the Sacred Fire consecrated in the house; and other inferior persons, with the ordinary fire;—by the twice-born. If the dead body is not found, an image should be made with *Palāsa* [leaves];—and be only burnt by the *Sapinda*-relations endued with reverence, controlling speech and [mentioning] only the name and family. Water, they should offer, only once. (7—8)

They all,* putting on wet cloth and with kinsmen, should duly offer every day, [both] morning and evening for ten days [consecutively], *Pindas* † at the gate of the house for the deceased person. They should feed four *Brāhmanas*. On the second day, shaving‡ shall be done along with all kinsmen (9—10)

Then the bones [of the deceased person] should be deposited by the *Yātī†* (chief-mourner) with all kinsmen. [The performer of the *S'raddha* on that

* The usual practice is that the son should offer the *Pindas*. In the Text *Sūtra* or all, is mentioned, because, in the absence of a son all the *Sapindas* are qualified to offer *Pindas*.

† Shaving takes place generally on the last but one day of impurity.

‡ Here the word *Yātī†* means the next kin who performs the funeral rite, and he is therefore, qualified to perform the *S'raddha* in the absence of a son.

day], should, with reverence, feed an uneven number of pure *Brāhmaṇās* not lesser than three (11)

On the fifth, ninth, and the eleventh, day he should feed an uneven number of *Brāhmaṇās*. This rite is known as the first *S'rāddha* (12)

On the eleventh day (for the *Brahmanās*) and on [the day after] the twelfth (for the *Kshatriyās*), the person, who lights up [the funeral pyre], should, with reverence, offer a *Pinda* and a *Puṣṭra* (a *Kuśā*-reed) in honour of the deceased. And he should [perform the *S'rāddha*] every month on the day of death for one year (13—14)

It is said that after full one year, the *Sapindikaran* (annual *S'rāddha* for offering *Pindas*) should be performed. O leading twice born ones [in that *S'rāddha* the performer] should make four vessels, [one] for the deceased, and [three for] ancestors of three degrees upwards (15)

Thereupon with the *Mantrams* — 'Ye *Samānā*, etc.," he should pour down [water from] the vessel dedicated to the deceased into those offered for the *Pitṛ* (grandfather, etc.) *Pindas* should be offered in the same manner (16)

It is laid down that *Sapindikaran*, *S'rāddha* should be preceded by the *Dāna*, (i.e., offerings made to the Deities). There one should invite the departed Manes and point out again (i.e. invoke) the deceased * (17)

No separate rite should be performed for those deceased ancestors for whom *Sapindikaran* has [once] been done. He, who makes separate *Pindas*, becomes a destroyer of the departed Manes (18)

* A deceased person is called *Preta* till the celebration of the *Sapindikaran S'rāddha* after which he is designated *Pitṛ*

After the death of his father, a son should be well instructed in the word *Pinda*. He should, every day, offer boiled rice and a pitcher, full of water, according to the rites to be performed for a deceased person. (19)

The annual *S'rāddha*, which should be performed every year, must be done according to the regulation of a *Pārvaṇa*-(*S'rāddha*). Such is the eternal law.* (20)

[Every rite] for the parents, such as the offering of the *Pindas*, should be performed by the sons. In the absence of a son, the wife should do it; and in the absence of a wife, the uterine brother should do the same. (21)

I have thus described duly the duties of the householder. [The duty] of women is to serve their husbands. There is no other duty laid down for them. (22)

He, who daily satisfies his own duties and has his mind dedicated to *P's'vara*, attains to that great station which has been highly spoken of in the *Vēdas*. (23)

CHAPTER VIII.

[PENANCES FOR VARIOUS SINS]

Penance for Brahminicide.

THE destroyer of a *Brāhmaṇa*, one who drinks spirituous liquors, a thief, and the violator of the preceptor's bed, and the one who associates with them,—are the great sinners. (1)

He, who lives for a year in their company, becomes

* This is the ritual when the father dies after becoming a *Sannyāsin* or when the parents die on an *Amāvasyā*-day.

degraded. Even he, who daily sits [with them] on [the same] bed and seat, also, becomes degraded. (2)

A twice-born person, who knowingly performs religious rites for, holds sexual union with, teaches and takes meals with [those great sinners], becomes forthwith degraded (3)

A twice-born one, who unwillingly and out of ignorance, receives religious instructions [from such a sinner] and a fellow-student remain outcasted for one year. (4)

One, who is guilty of Brahminicide, should, for self-purification, by making a hut, begging alms and carrying a rod with the skull of a dead [*Brāhmaṇa*] placed on its top, live in a forest for twelve years. (5)

He should avoid all the houses belonging to the *Brāhmaṇas* and temples. He should always accuse his ownself and think of the [dead] *Brāhmaṇa* (6)

Every day when the fire is shorn of its smoke and all conversation about food is stopped, gradually he should enter into seven houses belonging to qualified castes and capable [of offering alms] (7)

Or, [for purification,] he should voluntarily betake to fasting, jump down from a high place, enter into a burning fire or into the water. This is the first [part]. (8)

Or, for a *Brāhmaṇa* or a cow, he should, disinterestedly, give up his vital airs (*i.e.*, life); or, making a *Vipra*, suffering from a long-standing disease, shorn of his ailment, [he attains to purification] (9)

By offering food to a learned [*Brāhmaṇa*], one is freed [from [the sin of] Brahminicide. A twice-born person is [also] purified by taking the final bath in a Horse-Sacrifice (10)

The killer of a *Brāhmaṇa*, who gives his all unto a

Brāhmana conversant with the *Vēdas*, or who sees the Bridge,* is freed from sins (11)

Penance for Drinking Spirituous Liquors.

A DRINKER of spirituous liquors should drink wine, red-hot like iron. A twice-born person, when his body is [thus] burnt, is freed from [the sin] (12)

Or by drinking red-hot cow's urine, or [similar], liquidified cowdung, milk, clarified butter or water, [he is] freed from the sin (13)

Or for the expiation of the sin, he should, with a wet cloth on and being self-controlled, perform the vow of *Brāhmanicide* (for twelve years) (14)

Penance for the Theft of Gold

A *Brāhmana*, who has stolen gold, should, after approaching the king and describing his own misdeeds, once say,—“Do thou punish me” (15)

Taking up the mace, the king should himself once strike him. Thereupon he [the perpetrator] becomes freed [from the sin]. Or by [practising] austerities a *Brāhmana*-thief becomes freed]. (16)

Finding out and taking up by the hand a destructive mace, stick, or an iron rod sharpened on both ends, running about with dishevelled hairs, trumpeting his own sinful deeds, [a perpetrator of a crime should say,—] “Punish me” : The king should [then] strike the thief (17—18)

Whether meeting with death or escaping it, thereupon, he is freed from [the sin of] theft. Without

* This refers to the Bridge, constructed by *Rāma* over the Sea, at *Rāmés'waram*, in the District of Madura, in the Madras Presidency, popularly known as Adam's Bridge. This shows that this *Saṁhitā* must have been written after the *Rāmāyana* Period

Leading a continent life, always practising austerities, taking his meals at the eighth period (*i.e.*, in the night of the fourth day after fasting for three days), standing or seated and lying down on earth,—a man, who has no money,* should thus, in three years, be freed from the sin (27—28)

Or he should perform four or five *Chandrayanas* (29)

Penance for the Sin of mixing with the Degraded

If a twice-born person mixes, out of avarice, with a degraded person, he should once perform, for the expiation of the sin, the penance laid down for him (*i.e.*, the degraded). Such a person amongst those who associate with the degraded, attains to freedom [from the sin], or he should zealously practise hard austerities for one year (30—31)

Half is the penance for associating [with them] for six months. Such purificatory rites dissipate even the impurity of the great sinners (32)

One attains to freedom [from the sin] by taking journeys to holy places situate on this earth. O ye *Vipras*, a *Brāhmaṇa*, possessed by lust, after perpetrating the mighty iniquities of Brahmanicide, drinking spirituous liquors, theft, or knowing his step-mother, being self controlled, should perform [the vow of] fasting at a holy place (33—34)

Or meditating on *Kapardin* (*Siva*), he should enter into the fire or water. *Munis*, conversant with religious rites, have not seen of any other means of redemption [for them] (35)

* It shows that a rich man is freed from the sin by making proper gifts

CHAPTER IX.

[PENANCES FOR VARIOUS MINOR SINS]

By willingly knowing his daughter, sister or daughter-in-law, a *Vipra* should enter into a burning fire. This is the law. (1)

By co-habiting with mother's sister, maternal uncle's wife, or with father's sister, or by knowing sister's daughter, maternal aunt's daughter, or paternal aunt's daughter, one, being self-controlled, [and] after practising hard austerities, should perform four or five *Chândrayanas* (2—3)

By knowing a maternal uncle's daughter, one should perform the *Chândrayana*. By co-habiting with wife's friend or with her sister, after fasting for a day and a night, one should perform the *Taptakrichha* (a kind of penance). By knowing a woman in [her] menses [one should attain] purification [by fasting] for three nights (4—5)

By co-habiting with a *Kshatriya*-woman, [a *Brâhmana*] is purified by a *Chândrayana* or by a *Parâka* (a kind of penance). The Divine Unborn (*Brahmâ*) has said so (6)

By [consciously] killing a frog, mungoose, crow, cat, boar, mouse or a dog,—a twice-born person should perform a great penance extending over sixteen days. Or by [unconsciously] killing a dog, one should zealously drink milk for three nights (7)

Or by [unknowingly] killing a cat or a mungoose, one should wend a way a *Yojana* [in length]. By killing a horse, a twice born person should perform a hard austerity extending over twelve [days] (8)

Having killed a servant, the foremost of the twice-born should give away a weapon made of crude iron

Having slain a crane, *Rangava* mouse, *Kṛtālamdhak*-boar, a black spotted raven, *Tilat*, francolinie partridge or a parrot,—[one should give away] a two years old calf, and a three years old one, for having killed a heron (9—10)

By killing a swan, crane, *Vaka* (a kind of crane), a *Titti* bird, a monkey, or a *Bhṛṣa*,—one should make a gift of a cow unto a *Brahmana* (11)

By slaying animals living on flesh or deer, one should give away a milch cow, [by killing] animals that do not take flesh a calf, and [by killing] a camel gold weighing five rupees (12)

By killing animals having bones, [one should] present something to a *Vipra*, and by killing those that have no bones, one is purified by *Prāṇayama* (13)

By destroying trees yielding fruits, groves, creepers, and large trees loaded with fruits,—one should recite a hundred *Rik* verses (14)

To take clarified butter is the purification [enjoined for destroying] flowering [plants] By killing by mistake, [a cow] one should perform the *Chāndrayana* and the *Paraka* (15)

There is no penance for wilkngly killing her (i.e., a cow) : By stealing men, women, houses, tanks wells or other watery expanses,—one is purified by the *Chāndrayana* By stealing articles of little value from another's house one should perform the austere *Sāntaṇa* for self purification : The five ingredients supplied by the cow (*Pañchagavya*) [form] the purification for pilfering rice etc., and wealth (16—18)

Fasting for three nights is [the penance for pilfering] grass wood, trees, flowers garments, hide, meat and fish (19)

or an alligator,—one should perform the *Prajāpatya* (penance). By eating onion or garlic, one should perform the *Chāndrāyana*; (24—31)

[By eating] the *Vārtaku*, (the egg fruit), or the *Tanduliya* (broken rice), [or the both]—one is purified by *Prājāpatya*. [By eating] the *As'mantaka* (a plant from the fibres of which a *Brāhmaṇa*'s girdle may be made), or what comes near,—one is purified [by performing] the *Taptakṛichha*. By eating [the flesh of] a man or a hare, one is purified by *Prājāpatya*. By eating bottle gourd or turnip, one should perform the very same penance (32—33)

By eating *Udumvara* one is purified by self sought [penance of] *Taptakṛichha*. By eating useless (i.e., not dedicated to a deity) *Kṛisara Samjāta* (a kind of pudding), *Pāyasa* (rice boiled with milk, cake, *S'ushkali* (a preparation of cake),—one is purified by performing this penance for three nights. By drinking milk unworthy of being drunk [all], especially a *Brahmachārin* becomes purified in a fortnight by living on barley boiled with the urine of a cow. By drinking the milk of a cow that has not passed ten nights from the day of delivery, that of a (similar) she buffalo, that of a (similar) she goat, that of a cow big with a young one, or that of a cow that has no calf,—one should perform the self same penance. By taking unnatural transformations of these (such as curd, etc.,) or drinking them out of ignorance,—one is purified within seven nights by living on barley boiled with the urine of a cow. By taking food of the first *S'raddha*, or on the occasion of a birth or death,—a *Brāhmaṇa* becomes purified by attentively (performing) the *Chandrayana*. A twice born person, by taking the food of a person who does not

perform the daily rites, the end of which is not ruinous, should fully perform the *Chândrâyana*. Having taken food prepared by people who are disqualified to serve it, that of a degraded caste, or that offered at the monthly funeral rite of a deceased person,—one [should, so it is said, perform] the *Taptakrichha*. Having taken boiled rice from a *Chandāla*, a twice-born person should completely perform the [penance of] the *Chândrâyana* (34—41)

By unwittingly taking excreta, urine, or any other article sullied with spirituous liquor,—the three twice-born castes should again perform the *Samskaras* (rites of purification) (42)

The twice-born,—amongst those taking, out of ignorance, urine or excreta of birds living upon flesh,—should perform the great *Santapanam* (43)

[By taking] *Bhṛṣu*, frog, dog or a crow,—[one should] perform a distressing penance. A *Brāhmaṇa* becomes purified by *Prajāpatya* and a painfully restricted diet (44)

By drinking water from a wine-bowl, a *Kshatriya* should perform the *Taptakrichha*, a *Vaisya*, three distressing penances, [and a *Brāhmaṇa*,] the *Chândrâyana* (45)

By taking the residue of food or the remnant of drinking water left by a dog, a twice-born one becomes purified, within three nights, by living upon barley boiled with the urine of a cow (46)

By drinking water sullied with urine or excreta, one should perform the *Santapanam* capable of purifying the body (47)

If a *Brāhmaṇa* unknowingly drinks water in a well

or an alligator,—one should perform the *Prājāpatya* (penance) By eating onion or garlic, one should perform the *Chāndrāyana* (24—31)

[By eating] the *Vārtaku*, (the egg fruit), or the *Tandulīya* (broken rice), [or the both] —one is purified by *Prājāpatya* [By eating] the *As'mantaka* (a plant from the fibres of which a *Bṛdhmana*'s girdle may be made), or what comes near,—one is purified [by performing] the *Taptakṣhha* By eating [the flesh of] a man or a hare, one is purified by *Prājāpatya* By eating bottle gourd or turnip, one should perform the very same penance (32—33)

By eating *Udumbara* one is purified by self sought [penance of] *Taptakṣhha* By eating useless (i.e., not dedicated to a deity), *Kṛisara Samjḍva* (a kind of pudding), *Pāyasa* (rice boiled with milk, cake, *S'ushkala* (a preparation of cake) —one is purified by performing this penance for three nights By drinking milk, unworthy of being drunk, [all] especially a *Brahmachārin* becomes purified in a fortnight by living on barley boiled with the urine of a cow By drinking the milk of a cow that has not passed ten nights from the day of delivery, that of a (similar) she buffalo, that of a (similar) she goat, that of a cow big with a young one, or that of a cow that has no calf,—one should perform the self same penance By taking unnatural transformations of these (such as curd etc.) or drinking them out of ignorance,—one is purified within seven nights by living on barley boiled with the urine of a cow By taking food of the first *Sradātha*, or on the occasion of a birth or death,—a *Brāhmana* becomes purified by attentively (performing) the *Chandrayana* A twice born person, by taking the food of a person who does not

perform the daily rites, the end of which is not ruinous, should fully perform the *Chândrâyana*. Having taken food prepared by people who are disqualified to serve it, that of a degraded caste, or that offered at the monthly funeral rite of a deceased person,—one [should, so it is said, perform] the *Taptakṛichha*. Having taken boiled rice from a *Chandśla*, a twice-born person should completely perform the [penance of] the *Chândrâyana* (34—41)

By unwittingly taking excreta, urine, or any other article sullied with spirituous liquor,—the three twice-born castes should again perform the *Samskṛas* (rites of purification) (42)

The twice-born,—amongst those taking, out of ignorance, urine or excreta of birds living upon flesh,—should perform the great *Santapanam* (43)

[By taking] *Bhāsa*, frog, dog or a crow,—[one should] perform a distressing penance. A *Brāhmaṇa* becomes purified by *Prajāpatya* and a painfully restricted diet (44)

By drinking water from a wine-bowl, a *Kṣhatṛiya* should perform the *Taptakṛichha*, a *Vaiśya*, three distressing penances, [and a *Brāhmaṇa*,] the *Chândrâyana* (45)

By taking the residue of food or the remnant of drinking water left by a dog, a twice-born one becomes purified, within three nights, by living upon barley boiled with the urine of a cow (46)

By drinking water sullied with urine or excreta, one should perform the *Santapanam* capable of purifying the body (47)

If a *Brāhmaṇa* unknowingly drinks water in a well

or a vessel belonging to a *Chandāla*, he should perform the *Santapīnam* destructive of sins (48)

By drinking water touched by a *Chandāla*, the foremost of the twice born becomes purified [by fasting] for three nights or by taking the *Pañchagavya** (49)

By taking food, without bathing after willingly touching a great sinner, a foolish twice born person should perform the *Taptakṛichha* (50)

By marrying in another caste (i.e. a *Sūdra* maiden), one (i.e., a *Bṛāhmaṇa*) becomes a *Mahapātaka*n (great sinner) By associating with such a sinner, one also becomes a sinner (51)

By simply marrying a maiden of different caste, twenty four penances are [to be performed], half of those for living with her there is no penance in procreating a son [on her] (52)

By taking food out of ignorance after seeing a *Mahapātaka*n, a *Chandāla* or a woman in [her] menses—one is purified [by fasting] for three nights (53)

By taking [one's] meals, while still wet after bathing, one becomes purified [by fasting] for a day and a night [By doing so] knowingly, [one attains to purification] with the [performance of] a distressing penance So the Divine Lotus Sprung Deity has said (54)

By eating dry [meat] rotten or foul smelling articles—a twice born person should fast [He should] do it again and again (55)

By officiating as a priest for servants [or by helping] others (i.e. other castes) in other rites, by performing rites causing death to another person, and other

* The five products of the cow taken collectively i.e., milk curd clarified butter, urine and the dung

unworthy deeds,—[a *Brahmana*] becomes purified by three distressing penances (56)

By performing the cremation of those who have been killed by a *Brāhmaṇa*, a twice born person becomes purified by a *Prājāpatya*, living [all the while] on barley boiled with the urine of a cow (57)

He, who having his body anointed with oil, passes urine or excreta or has his beard shaven, or holds sexual intercourse, in the morning, becomes purified [by fasting] for a day and night (58)

By disregarding (i.e. not performing *Homa*) *Vivāha*-Fire for a day, a leading twice born person becomes purified in three nights [and by doing so] for three nights again, [one becomes purified by fasting for] six days (59)

By neglecting it for ten^o or twelve days, one should perform the most distressing *Chandrayana* for the expiation of that sin (60)

By accepting an article from an outcaste, one becomes purified by throwing it away. He should, also, duly perform 1 penance. So has the Divine Lord said (61)

By desisting from a fast [intended to bring about death] and returning from the order of religious mendicants one should perform three distressing (*Prājāpatyas*) and *Chāndrayanas* (62)

[They] by again performing all the purificatory rites, such as the *Jātakaṛman*, etc., twice born persons [are] purified. They should, having an eye on religion, completely perform this penance (63)

By not performing a morning adoration and offering sacrificial fuels to the Fire for pressure or urgency of work, [a *Brahmachārin*],—taking his meals once,

and in the night only, [if] in evening [rite is neglected], and after being purified by bathing, governing his mind and restraining his self,—should recite the *Gāyatri* eight thousand times and be [thus] purged of [his sin] (64—65)

If a householder, out of mistake, does not perform his *Sandhyā* adoration or deviates from the performance of a *Snataka*-vow, he should fast for the day (66)

In consequence of wilfully [neglecting the *Sandhyā*], the foremost of the twice born should perform the distressing penance [of *Prājāpatya* for full one year, and should perform the *Chandrayana* [if he does so] for livelihood [And] by making a gift of kine, [he is] purged of [his sins] (67)

If he does so, prompted by agnosticism, a twice born person should perform the *Prājāpatya*. By performing the *Tāptakrichka*, one is purged off of [the sin of] acting against the Deities and preceptors (68)

By willingly riding a car drawn by camels or asses, one becomes purified [by fasting] for three nights. One should not, being nude enter into the water (69)

The purification of the offspring [of sinners is brought about] by taking food in the night of the third day for a month, the recitation of the *Samhitā* or the performance of *Sakala Homa** (70)

By putting on a blue or a dark blue raiment, a *Brāhmaṇa* should fast for a day and night, and he should purify [himself] by [taking] the *Pañchagavya* after
(71)

the *Vēds*, *Dharma Sastras* and the

Purāṇas before the *Chandālas*, one is purified by the *Chāndrāyana*. There is no other means of redemption for him (72)

Having touched, on some occasion, [the dead body of a person] killed by hanging a *Brahmana* becomes purified either by the *Chāndrāyana* or the *Prājāpatya* (73)

If, without washing his mouth after taking his meals, a twice-born person touches a *Chandāla* or any other low-born having still the leavings of food in his mouth, he should perform the *Prājāpatya* for purification (74)

By touching a *Chandāla* a woman who has given birth to a child, a dead body, a woman in [her] menses or those touched by her or any outcaste, one should bathe for purification (75)

If, out of mistake, one touches an article touched by a *Chandāla* a woman who has given birth to a child, or a dead body, purification is attained by bathing, rinsing the mouth and [thereafter] reciting the *Gāyatrī* (76)

By touching what should not be touched, the foremost of the twice born should purify [himself] by bathing. And he should [also] rinse his mouth for purification. So the Divine Grandfather has said (77)

If, on any occasion a *Vīpra* passes excreta while taking meals, he should then immediately wash himself, bathe, fast and offer libations of clarified butter to the Fire (78)

By touching the dead body of a *Chandāla*, the foremost of the twice born should perform the distressing penance [of *Prājāpatya*]. Then by [fasting] for a day and night [and] seeing a star in the sky, [he becomes] purified (79)

Having touched spirituous liquor, a twice-born person should perform the *Prāñjya* thrice [for] purification

[By touching] onion or garlic, one is purified by drinking clarified butter (80)

Being bitten by a dog [on the lower part of the navel], a *Brahmana* should drink milk only in the evening for three days, threefold is the penance, if bitten on the upper part of the navel (81)

Threefold is the penance, [if bitten] on the arms, and fourfold, if on the head Being bitten by a dog, the foremost of the twice born should after bathing, recite the *Gayatri* (82)

An indigent householder—who when not suffering from an ailment daily takes his food without performing the Five Sacrifices—becomes purified by performing half the *Prajapatya* (83)

He, who does not adore the Sacred Fire deposited in his house on *Parva* days (i.e., on the day of the New-Moon or on the day of any Planetary Conjunction),—as also he, who does not know his wife after the menses,—should perform half the *Prajapatya* (84)

He,—who without water or entering into water passes urine or excreta—becomes purified by being immersed in water with a cloth on or by touching it* (85)

A householder [who does so by practice] should fast for three days [and] recite the *Gayatri* for eight thousand times The foremost of the twice born who follows the dead body of a *Sudra* should recite the *Gayatri* eight thousand times in a river A *Vipra* by swearing falsely in a matter relating to the destruction of another *Vipra* should perform the penance of *Chandrāyana*, living on boiled barley By making unequal gifts in the

* This is the penance for a person who cannot suppress the mot while in water and so forth.

feelings, passes urine in a temple should after cutting off his generative organ perform the *Chandrāyana*. For vilifying the Deities the *Rishis* or the *Vedas* a twice born person should fully perform the *'Prajāpatya*. By conversing with such [persons] one should, after bathing adore the Deities (96—99)

If a woman in her girlhood commits a great sin she should have a penance performed by her father on her behalf (100)

One can espouse such a maiden if the penance has been performed. Otherwise he [who marries her] should be outcasted. Even in the destruction of a *Kṣatriya*, one should perform for a year the penance for Brahmanicide. After that period one should give away a thousand line together with a bull (101)

By killing all (insects etc.) one should give away gold or silver to the weight of a *Mishā*. Copper, tin, lead, belmetal and iron are purified by water and earth. All metallic vessels containing leavings are purified by ashes and water. Gold, silver, precious stones, conch shell, pearls, corals, diamonds, ebony, rope and hide are purified by water (102)

Being touched by a *Chandala* or a *Svapacha* while passing urine or excreta, one is purified by [fasting for] three nights. By taking the residue of food one should fast for six days (103)

If one's father, maternal grandfather or elder brother [does not perform] the *Tapas* and the *Agnihotra* there is no sin in the younger brother's marrying before the elder (104)

He—who on the last day of the dark fortnight, adores a *Brāhmaṇa* lady thinking of the Grandfather *Brahmā*—becomes freed from all sins (105)

Having obtained the auspicious day of *Amāvasyā* one should adore *Yama* (the Regent of the Dead) and *Bhava* (*Śiva*). And having fed the *Brāhmanas* [on that day] he becomes freed from all sins (106)

Having adored with all the leading *Brāhmanas* *Mahadēva* on the eighth or the fourteenth day of the dark fortnight one is freed from all sins (107)

Having seen the three eyed Deity with all the ingredients of adoration in the first *Yama* (part) of the night of the thirteenth day one is freed from the entire multitude of sins (108)

By accepting gifts from everywhere, sacrificial presents and a golden image one is released by performing the *Soma* Sacrifice and uttering benedictory verses (109)

One by reciting the *Gayatri* for ten thousand times is freed from all sins (110)

ANGIRAS SAMHITA.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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Harivamsī's, Agni Purānam, Mārkaṇḍeya
Purānam, &c, &c.*

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ANGIRAS SAMHITA'.

CHAPTER I.

HAVING seen [the import of the *Védās*], the ascetic Angiras described, from the beginning to the end, the regulations of penance for the various *Varnas* amongst the duties of the order of householders (1)

Having partaken of boiled rice from lowcaste people, twice-born persons [should perform penances]; [The learned] have laid down the *Chándráyana*, *Kṛichha* and one half-[distressing like the latter] for the *Bráhmaṇas*, *Kṣhatṛiyas* and the *Vais'yas* [respectively]. (2)

A washerman, cobbler, actor, *Varuda*, *Kaivarla*, *Mīda*, and *Dhilla*,—these seven are described in the *Smṛiti* as lowcastes (3)

When one drinks water lying stale in a vessel in the house of a lowcaste person, he should perform a penance (4)

What penance is laid down for the *Varnas*, if they, out of ignorance, drink water from a vessel or from a well belonging to a *Chandála*? (5)

A *Bráhmaṇa* should perform the *Sántapanam*; a *Kṣhatṛiya*, the *Prájápatya*, a *Vais'ya*, half the *Prájápatya*, and a *Súdra*, the *Pádakṛichha* (6)

By drinking, unknowingly, water from degraded castes, a *Bráhmaṇa*, fasting for a day and night, becomes purified with the *Pañchagavya*. (7)

If, on any occasion, a *Brahmana* is touched by another *Bráhmaṇa* who has still the leavings of food in his mouth (*æc*, who has not washed his mouth after taking meals), he becomes purified by rinsing his mouth. The ascetic Angiras has said so (8)

If he is, on any occasion, touched by a *S'ūdra* who has not washed his mouth after taking meals, he should bathe and recite [the *Gāyatrī*] and shall become purified by [fasting for] half a day (9)

If a *Vipra* is [similarly] touched by a *Vais'ya*, a dog or a *S'ūdra*, he shall, after fasting for one night, become purified with the *Pañchagavya* (10)

If [a *Brāhmaṇa*] is touched by a person who has still the leavings of food in his mouth by being touched by whom in a pure state he is required to take [a purificatory] bath, he should have to perform the *Prajapatya* (11)

Hereafter I shall describe the regulations relating to the use of clothes dyed with indigo. There is no sin [in using them] while lying down on bed for cohabiting with one's wife (12)

By rearing up indigo plants, by selling them, and acquiring his livelihood therefrom a *Vipra* becomes degraded and he is freed from the sin by three distressing penances (13)

[Sacrificial] bath, charity, recitation [of *Mantrams*], the offering of oblations to the Sacred Fire, Vedic study and the offering of oblations to the departed Manes as well as the [Five] great *Yajñas* (Sacrifices) become profitless to a person from the use of a cloth dyed with indigo (14)

If one, out of ignorance puts on a cloth dyed with indigo, one, after fasting for a day and night, becomes purified with the *Pañchagavya* (15)

If by his carelessness an indigo wood pierces the body of a *Brāhmaṇa* and if blood is seen there the twice-born person should perform the *Chandrāyana* (16)

If a twice born person eats rice boiled with the sticks of an indigo plant he should, by vomiting out the food, be purified with the *Pañchagavya* (17)

[The branch of a tree] of the bulk of a thumb joint, measuring an arm in length, covered with leaves and having a top is called a *Danda* (rod) (28)

If a person strikes a cow with any [implement] other than the rod mentioned above, twofold is the penance for him for his purification (29)

In breaking her horns or bones or by lynching her, one should perform a penance for ten nights if she recovers by that time (30)

[In that case,] one should live on barley mixed with the urine of a cow. This is the most wholesome penance as viewed by Angiras (31)

Sin does not continue in him for whom, the father or preceptor of an incapable person or child performs a penance (32)

One, who is aged eighty years, a child of less than sixteen years of age, women and diseased persons are allowed to perform half the penance (33)

If a cow, when beaten with a stick, swoons away or drops down, [the recitation of] the *Gayatri* for eight thousand times is the purifying penance (34)

A woman, in [her] menses becomes pure on the fourth day after bathing. She should perform [a penance] after her menstrual period and never within (35)

When the cataminal flow of women becomes excessive for any disease, they do not become impure by that for this is not natural with them but the reverse of it (36)

One does not become of pure conduct so long as the menstrual flow continues. When the menses is stopped, a woman may be employed in domestic works and known for sexual purpose (37)

On the first day [of the menses], she is a *Chandāla*-woman, on the second she is the murderer of a

Brāhmaṇa, on the third, she is called a washer woman, and on the fourth day, she becomes purified (38)

When [a *Brāhmaṇa*] is touched by a woman in [her] menses, by a dog or by a *Sūdra*, he becomes purified by the *Pañchagavya* after fasting for a night (39)

A married couple is impure as long as they lie together on bed. Getting up from the bed, a woman becomes pure but the man continues still impure (40)

One should never rinse his mouth or wash his feet [with water placed] in a belmetal vessel. Belmetal is purified by ashes and copper, by acid (41)

A woman is purified by her menses, and a river, by its current. [A stone vessel, etc.] greatly crusted with impurities, becomes pure by being left on the ground for six months (42)

Belmetal vessels smelt by kine and those containing leavings of food partaken of by a *Sūdra* are purified by being kept in ashes for ten days. Similarly those, sullied by crows [are purified] (43)

The purification of gold and silver [is encompassed] by air and the rays of the sun and moon (44)

A woolen cloth is not sullied when marked with semen or touched by a dead body. It becomes pure when the part [affected] is washed by water and earth (45)

By taking dried food (cakes, etc.) of his (a *Sūdra's*), a *Viśva* must observe a penance for a week. Food, accompanied with curry, is digested in a fortnight (46)

Milk and curd [are digested] within a month, and clarified butter, within six months. It is doubtful if oil is digested in the stomach within a year (47)

He who continually partakes of a *Sūdra's* food for one month becomes a *Sūdra* in this birth and is born as a dog after death (48)

[Partaking of] ■ *S'ūdra's* food, associating with a *S'ūdra*, sitting with a *S'ūdra* acquiring knowledge from a *S'ūdra*, degrade even one burning with *Brahma*-energy (49)

The twice born person, who utters benediction before a *S'ūdra* and salutes him,—that *Brāhmaṇa* as well as the *S'ūdra* go to hell (50)

A *Vipra* ■ purified on the tenth day, and a *Kshatriya*, on the twelfth day : A fortnight, it is said [is for] a *Vais'ya* and a *S'ūdra* is purified in a month * (51)

The soul, the *Vēda* (Vedic study) and the Three Fires,—these five are destroyed, if an *Agnihotrin Vipra* partakes of a *S'ūdra's* food (52)

If a twice-born person, being fed by a *S'ūdra's* food, procreates sons, those sons belong to him (i.e., the *S'ūdra* who gives the food) for semen originates from food (53)

Any article touched by a *S'ūdra* or any residue of his food, should not be given to a twice born out of carelessness or with the one palm. So the ascetic A'pastamba has said (54)

One may always take a *Brāhmaṇa's* food, a *Kshatriya's*, on *Parva* days, a *Vaisya's*, in times of calamity, but never a *S'ūdra's* (55)

[By taking] a *Brahmana's* food, [one attains to] poverty, [by taking] a *Kshatriya's* food, [one becomes] a beast, [by taking] a *Vaisya's* food one becomes a *S'ūdra*, [and by taking] a *S'ūdra's* food, one, forsooth, goes to hell † (56)

* This refers to impurity consequent on the birth or death of a *Sapinda* relation

† It means that ■ *Brāhmaṇa* should not beg his food from another *Brāhmaṇa* and live thereon. This *Śloka* entails restriction about taking food from the various castes

The food, [offered] by a *Brāhmaṇa*, is ambrosia, that by a *Kṣatriya* is known as milk, that by a *Vaiśya* is simple food and the food [offered] by a *Sūdra*, is certainly blood (57)

The iniquity of human beings stands resting on their food. One eats the sin of a person whose food he partakes of (58)

When a *Vipra* who leads the life of a religious student and has mastered his senses drinks any drink and unknowingly takes any food from persons suffering from the impurity of birth he should vomit it out, rinse his mouth and bathe after going into the water. Then reciting the *Varuṇa Mantram*, he should be qualified to perform his own work (59—60)

One should leave off his shoes [before entering] the house in which the Sacred Fire is deposited in a cow pen and the presence of a Deity or a *Brāhmaṇa* [and before] taking his meals or reciting [the *Gātras*] (61)

[If a person] putting on [his] sandals, goes, from his house, to the Five Rooms* a pious king should cut off his two legs (62)

An *Āgnihotrīn* (i.e., who maintains the Sacred Fires), an ascetic or *Srotriya*, one who has completely studied the *Śāśtras*—these may go there with [their] sandals on, others must be chastised with punishment (63)

[On the *Sraddha*] of a son who had gone through all the *Samskaras* from the birth to the *Chārdā*, especially after the cremation rite (i.e., on the first *Sraddha*), food should be partaken of only by the *Sapindas* (64)

* The Five Rooms are—the room for the Fire the cow pen that of an idol that of a *Brāhmaṇa* the one in which one takes meals and the one in which the recitation of the *Śāstras* is performed

By taking the food of a professional beggar, that at a new *S'rāddha*, that at the birth of a child and that at the *Garbhādhāna* ceremony of a woman, one should perform the *Chāndrāyana* (65)

One should not eat the food of a maiden, who, after having been promised to be given away in marriage to one, is actually given to another. She is designated *Punarbhū* (66)

If abortion takes place before the celebration of the *Samskaras*, *Pumsavana*, or the *Simantonnyan*, then, it is laid down, [the child in the womb] is purified with [the performance of] the purificatory rites in the second conception (67)

As long as a pregnant woman remains within ten months (i.e., does not give birth to a child), she should be protected by the king and others. Thereafter some other arrangement should be made (68)

The food of a woman, who, disregarding the command of her husband, acts against him, should never be taken. She is known as one acting at her will (69)

One should not take food in the house of a woman who has no issue. He, who does so out of stupefaction, goes to the *Pāyasa* hell (70)

The relations, who out of stupefaction live upon a woman's wealth or use her clothes and conveyances—sinful wights [as they are], go to hell (71)

A king's food steals energy and a *S'ūdra's* food destroys *Brahma* energy. But one, who takes food from persons suffering from impurity, eats the dirt of the [entire] earth (72)

YAMA SAMHITA'.

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YAMA SAMHITA.

THE *Dharma Śāstra* (Religious Code), the object of which is to discourse on penances, is founded on the duties of the four *Varnas* (1)

Those, who have not been killed by water, fire, hanging, adopting the life of a mendicant, fasting, poison falling down *Prāya* (fasting till death), and self inflicted strokes of a weapon—all these, [as well as] the *drūh* and those interdicted by all persons are purified by the *Chāntṛāyana* and two *Taptakṛichhas* (2—3)

The sinful wights who return from the order of *Vanaprastha* (hermits) lose both the worlds. By giving away a cow and a bull, they are purified by two *Chāndrāyanas* (4)

By cremating the destroyer of a cow of a *Brahmana*, or a person killed by hanging or by cutting off his (*vis*, the latter's) rope, one should perform a *Taptakṛichha* (5)

One, bitten by a worm born in a wound by a fly or a dog should perform half the *Prajāpatya* and make a sacrificial present proportionate to his might (6)

If pus and blood come out from an ulcer made by worms at a *Brahmana*'s anus he becomes purified by the *Mounji Homa* * (7)

* The offering of clarified butter to the Fire by a *Brahmana* after being invested with a girdle made of triple *Munja* grass

in three years by living upon food acquired by begging and reciting [the *Gāyatrī*] daily (26)

She, who, renouncing her own husband, desires for the company of another man, is to be known as a *Vrishali*, a *Sūdra*-woman does not [necessarily] become a *Vrishali** (27)

There is no redemption for the person who has drunk the saliva of a *Vrishali*, has been sullied by her breathing, and has procreated a son on her (28)

One suffering from white leprosy, one suffering from leprosy, one who has bad nails one who has black teeth, one who perpetually suffers from a disease one who has not all the limbs one who has got an extra limb a wicked person, one who always envies others, an ugly person a eunuch a heretic, one who violates the *Vēdas*, one who makes false discussion, one who officiates as a priest for the *śūdras* one who officiates as a priest for those to whom no such service should be given, one who is avaricious for gifts a beggar, one who is addicted to worldliness, one who has got a very small tooth in the row of teeth a physician one who makes a false talk—all these should be carefully shunned at a *S'rāddha* and [while making gifts] (29—32)

A [*Brahmana* who subsists upon offerings made to an idol, one who works as a servant, one who sells the *Vēdas*—these should be carefully shunned Yama has said so (33) .

The departed Manes of the person and the Deities along with the great *Rishis* go back disappointed, who engage all these in *Harja* (sacrifices) and

* This signifies that an unchaste *Brahmana* woman is infinitely worse than a *Sūdra* woman.

Kavya (the rite of offering oblations to the departed Manes) (34)

[On] seeing a *Mahishika** first the husband of a *Vrishali* in the middle and *Vardhusika* (a usurer) in the end the departed Manes go back disappointed (35)

An unchaste wife is called *Mahishi*. He who forgives her for her sins is known as *Mahishika* (36)

He, who purchasing an article at a fair price, sells it at a higher one is named *Vardhusika*. He is the censured of the *Brahmavādins* (i.e., those conversant with the *Védās*) (37)

So long the boiled rice remains warm [the *Brāhmanas*] should, abstaining from speech, eat it. So long the virtues of an offering are not mentioned, the departed Manes partake of it (38)

The virtues of *Havi* should not be mentioned where the departed Manes are gratified with oblations. On the departed Manes being gratified (i.e. after the *S'rāddha* is over) the offering should, afterwards, be described as excellent (39)

The father, residing in the body of a *Brāhmana*, takes as many morsels of food as a person, conversant with *Mantrams* takes in sacrifices and rites of offering oblations to the departed Manes (40)

A twice born person, who has the leavings of food in his mouth, on being touched by such a person, a dog, or a *Sudra* become purified with the *Pañchagavya*, after fasting for a night (41)

Mere bathing is laid down in a case while [one is] touched by [one] having no leavings of food in the mouth. By being touched by [a *S'udra*] having leavings

* One who lives by the prostitution of his wife.

of food in his mouth, [a *Brhāmana*] should perform a *Prājāpatya*. (42)

As long as the *Vipras* are not adored with complete feeding and gold, so long that sin is not dissipated, even if one has performed a hard penance (43)

If one's body is encircled by crows, cranes or vultures, or is touched by an unholy object, or if [such an article] touches the mouth or the body, the purification of such a person, sullied with a paste, [is effected] by bathing. (44)

If leaving aside the hands, the limbs [situate] above the navel are sullied [by the excreta of a crow, etc.], the upper part [is purified by] bathing, and the part beneath [the navel], by being rubbed with earth and water. By this only [the upper and lower limbs] are purified (45).

In taking what should not be eaten, or what should not be drunk, or what should not be eaten by licking, or semen, urine or excreta,—what should be the penance? (46)

The leaves of lotus, *Udumvara*, *Villwa*, *Kus'ā*, fig and *Palās'a* [should be boiled with water]—by drinking this decoction for six nights, one becomes purified. (47)

A *Vipra*,—who, being safe in a fire and a life of mendicancy, returns, lives disregarding the adoration of the Sacred Fire, and wishes again to enter upon the domestic mode of life,—should perform three *Prājāpatyas*, and three *Chāndrāyanas*. He becomes again purified with the *Jātakarma* and [other *Samskāras*] mentioned before (48—49)

A mattress filled with cotton (or a painter's brush), pillows, flower, and crimson-coloured, garments, become purified by being dried in the sun and sprinkled [with water] (50)

woman in [her] menses should remain fasting for that period (i.e., the period of menstruation) and purify [herself] by bathing in time (i.e., on the fourth day) (61)

Being touched by *Chandīlas* a woman in [her] menses [shall be purified] by the penance of *Prājāpatya*; and one who is not in menses, by a century of *Prāndyam* is (62)

Being touched [by a woman in her menses] or by a degraded caste in the night, a *Vipra* should bathe, before the Fire, with the water brought during the daytime (63)

Water is always holy when touched by the solar rays during the day, and by the rays of the stars in the night, at the two periods of junction and in the evening (64)

If a twice born person drinks water touched with the nails and fingers at the time of rinsing his mouth, he clearly drinks spirituous liquor. Such is the deliverance of Yama (65)

In a ditch, tank, well, by [the strokes of] stones, by the stroke of weapons, by that of a stick or clod of earth, in a cow pen, in an obstructed place, while being tied with a rope, in a cow shed set up in a limited form [being tied] to a wood, under a tree, in a place where it is difficult to come from, when tied with a rope or cloth—I have told thee, that these are dangerous places for kine—whenever and under whatever circumstance, a cow may happen to die, one should perform a penance (66—68)

[By killing a cow] with the stroke of a wood, [one should perform] the *Prājāpatya*. Twofold is [the punishment, when killed] with a stone, when killed in a ditch, [one should perform] half the penance, and a

Paṇḍarikha when killed under a tree When [killed] with the stroke of a weapon one should perform three penances and two [when killed] with the stroke of a stick (69—70)

When [a cow] is strangled to death by a cloth the slayer of the cow is purified by one *Prajapatya*. He should live amongst the kine near a river or a dreary forest [and] shave in the first part the hairs of the body, in the second the beards in the third the hairs excepting the tuft on the crown and in the fourth the tuft too (71—72)

The heads of women should not be shaven they should neither follow a cow nor pass the night in a cow pen. Nor should they recite the *Vaidic Mantram* (73)

Having taken up all the hairs one should cut them off to the measurement of two fingers. This is the shaving of the head for women according to the *Smṛiti* (74)

Impurity originates both on the birth and death of a person. But there is no impurity [on the death of] a sinful person (75)

One should, in the evening abstain from four works — is from taking meals sexual intercourse [and] sleeping [these three] and Vedic study [forming] the fourth (76)

From taking meals [at that time] originates a disease from sexual intercourse a very wicked offspring is conceived from sleep prosperity disappears, [and there is] certain death in Vedic studies (77)

O foremost of the twice born desirous of well being unto ignorant castes these institutes have been described by me, determine them with care (78)

THE END

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ATRI SAMEHITA'.

CHAPTER I

HAVING saluted Atri, the foremost of those conversant with the *Vēdas*, informed of the regulations of all the Scriptures adored all the *Rishis*, seated at ease after offering oblations at an *Agnihotra*, all [the *Rishis*] gave vent to these words — 'For the behoof of all the worlds, describe, O lord unto us [the religious institutes] (1—2)

ATRI said —

"O ye conversant with the essence of the *Vēdas* and other Scriptures I shall describe all that has been seen and heard by me [for the determination of] the doubt [about] which you have asked me (3)

Having rinsed his mouth with the waters of all the sacred places, bowed unto all the Deities, and recited all the *Sūktas*, Atri following all the Scriptures, determined, for the four *Varnas* a Religious Code, destructive of all sins, eternal and dissipating all doubts (4—5)

Listening to this most excellent Code of religious injunctions, those, who commit iniquities in this world, and others, who vilify religion, are freed from all sins (6)

Therefore this should be carefully studied by those who are conversant with the *Vēdas* and be communicated fairly unto disciples endued with good conduct (7)

[The knowledge of] this *Sāstra* should not be given by the foremost of the twice-born, unto those born

The twice born who perform both the *Sandhyā*-adorations by abstaining from speech, remain gloriously in the celestial region for a thousand celestial years (26)

The king, who examines the virtue and sin [of all the four *Varnas*], attains to fame, celestial region and solidarity of [his] kingdom, and his treasury becomes replenished again (27)

The punishment of the wicked, the adoration of the pious, the enrichment of the treasury by fair means, impartiality towards those who approach him with prayers, and the protection of the kingdom,—these five have been spoken of as the sacrifices for the kings (28)

The *Brāhmanās*, by a thousand sacrifices, do not attain to that piety which the kings do by protecting their subjects (29)

In the absence of watery expanses attached to temples, [one should bathe] in lakes and ponds. By taking up four *Pindas* [made of clay], one should bathe [in a tank] belonging to another (30)

Fat, semen, blood, marrow, urine, excreta, dirt of the ears, nails, phlegm bones, dirt of the eye, and drops of perspiration,—these twelve are the dirt of men (31)

The purification of each six, in order, has been described by the learned sages,—the first six [are purified] by earth and water, and the second six, by mere water (32)

Purity, desire for doing good unto others, absence of exertion, absence of jealousy, absence of avarice, self-restraint, charity and mercy are the characteristics of a *Brahmana* (33)

A really accomplished person does not try to suppress another's merit. He praises another's accomplishments,

he does not laugh at another's shortcomings. [such a spirit] is called *Anasūyā* (want of jealousy) (34)

Renunciation of forbidden food, association with those who are not badly spoken of and abiding by good conduct—is spoken of as *Soucha* (purity) (35)

To follow good conduct always and to renounce a bad one, has been described as *Mangala* by the *Rishis* well read in Religious Codes (36)

One should not do, to an excess, what afflicts the body, whether good or bad. This is called *Andyāsa* (want of exertion) (37)

One should be contented with all articles, whenever what arrives. One should not long for another's wives, this is called *Asprihā* (want of desire) (38)

If external or spiritual pain is created by others, and one is not offended and does not wreak revenge, [i.e., the spirit] is called *Dama* (39)

Even from a limited income, something should be given away daily with care and liberal spirit. This is called *Dāna* (charity) (40)

One should behave like his own self, towards others, his own relations and friends him who envies him, and an enemy. This is called *Dayā* (mercy) (41)

A twice born person, even if he be a householder, who is possessed of all these marks, attains to the highest station [after death]; and is not born again in this world (42)

Maintenance of the Sacred Fires, and the adoration of the *Viśvadevās* are called *Ishṭa* (holy ceremony or sacrifice) (43)

[The excavation of] tanks, wells, and other watery expanses, [the construction of] temples, [the distribu-

tion of] food, and [the laying out of] pleasure-gardens are called *Purta* (acts of pious liberality) (44).

Both *Ishta*-, and *Pūrta*-, [acts] should, with care, be performed by a *Brāhmaṇa*. By the '*Ishta*' one attains to 'the celestial' region; and by the *Purta*, emancipation. (45)

Twice-born persons have equal rights in the religious acts of *Ishta* and *Pūrta*. A '*Sūdra*' is qualified to perform the *Ishta*, but not the Vedic rites. (46)

A learned person should always observe the *Yamas* (moral or religious duties or observances), but not the *Niyamas* (religious austerities) daily. By performing the *Niyamas* always and disregarding the *Yamas*, one becomes degraded (47)

Absence of cruelty, forgiveness, truthfulness, abstention from injury, charity, simplicity, love, cheerfulness, sweetness [of temper], and mildness,—these are the ten *Yamas*. (48)

Purity, [celebration of] sacrifice, austerity, [making] gift, Vedic study, abstention from undue sexual intercourse, [observance of] vow, abstention from speech, fasting and bathing,—these ten are the *Niyams*. (49)

One should immerse an image made of *Kus'a*-grass in sacred waters. He, for whom it is immersed, gains eight parts of the purity (50)

[The person].—mother, father, brother, friend, or the preceptor, for whom one bathes,—attains to twelve portions of the fruit [thereof]. (51)

The representative of a son should be appointed by a sonless person* with care, for the rite of offering *Pinda* and water. (52)

* i.e., should adopt a son.

If a father sees the face of a living son born, he is freed from the debt [he owes to his ancestors] and attains to immortality (53)

With the very birth of a son, a father is freed from his ancestral debt and attains to purification on that very day, for he (i.e. the son) liberates him from the hell (54)

Many sons should be desired for if any [of them] would go to *Gaya*, or celebrate a Horse Sacrifice, or dedicate a *Neela Vrisha* * (55)

All the departed Manes dreading hell, desire for 'the son, who would go to *Gayā* and become our saviour" (56)

By bathing in the holy [river] *Phalgu*, seeing the Deity *Gadadhara* (the holder of mace, *Vishnu*) and touching the head of *Gayā* (*Asura*) with his feet, one is freed [even] from [the sin of] Brahmanicide (57)

He who touching the water of a great river [like the Ganges] gratifies the *Pitris* with oblations of water, attains to eternal regions and delivers his own family, (58)

Listen to me discoursing, I shall describe the [means of] purification of the food [when it is taken] in a dangerous place where there is no desirable and pure food (59)

A *Brahmana* should take food for three days without salt or drink the extract of powerful *Brahmi*-tree or *Sankhapushpi* with milk (60)

If a twice-born person, out of ignorance, drinks water from a vessel used for spirituous liquors, what is

* A bull that has white tail hoops and horns and other limbs red

his penance, and by what rite is he freed [from the sin] ? (61)

By making a decoction [of] *Prlās'a*, *Villwa*, *Kus'a*, lotus and *Udumvara*, leaves, one should drink it, [by doing so] for three nights, one attains to purification (62)

He, who out of carelessness fails to perform the *Sandhyā* once, either in the morning or in the evening, should with a concentrated mind, recite, after bathing, the *Gāyatrī* for a thousand times (63)

If laden with grief or being fatigued, one goes out (i.e., fails to do) the bathing and recitation, one should, with reverence, perform the *Brahma-Kurchha*, and purify [oneself] by making gifts (64)

One, bitten by a serpent, shall be purified by bathing in the water on the horns of kine, or at the confluence of great rivers, or by seeing the ocean (65)

If a *Brāhmana* is bitten by a wolf, dog, or a jackal, he shall be purified by drinking clarified butter mixed with water [sanctified with] gold (66)

But a *Brāhmana* if bitten by a dog, jackal, or a wolf, shall be immediately purified on seeing the rise of a star or a planet (67)

Bitten by a dog, a person, while in the observance of a vow should fast for three nights. By eating barley boiled with clarified butter, he should bring about the termination of his vow (68)

He, who breaks a religious observance out of stupefaction, ignorance or avarice, shall be purified by [fasting for] three nights. He should again undertake that religious observance (69)

If a *Brāhmana* unknowingly takes the residue of

another *Brāhmaṇa*'s food, he becomes purified by reciting the *Gayatrī* for a couple of days (70)

If a *Brāhmaṇa* unknowingly takes the residue of a *Kṣatriya*'s food, he becomes purified by [fasting for] three nights. As in [the case of a *Kṣatriya*, so it is [in that] of a *Vaiśya* (71)

By taking forbidden food the residue of a food partaken of by a *Sūdra* or a woman, or by eating forbidden meat, one should drink the extract of barley for seven nights (72)

Bathing is laid down [for a person] touched by a dog. By partaking of the food taken by a dog, he should perform a distressing penance for six months (73)

By being touched by castes that should not be touched, one should bathe. He who takes the residue of their food, should perform a distressing penance for six months (74)

By unknowingly taking excreta, urine or articles contaminated by spirituous liquor the three twice born *Varnas* should have again to perform all the purificatory rites (75)

In performing again the purificatory rites, twice-born persons would not be required to shave their heads, hold girdles, carry staffs or perform the practice of begging alms (76)

I shall now describe the purification of a house contaminated by a dead body being placed inside. Earthen vessels and boiled rice of the place should be left off (77)

By taking out all those articles from the house, one should have it pasted with cowdung, and, then, smelt by a goat (78)

Being sanctified with the *Brāhma-Mantram* and sprinkled with the water of *Kuśa* and gold that house

ten days of its birth, [no impurity, consequent on its] birth or death, should continue (95)

After the ceremony of tonsure, [a boy] is qualified to perform the rite of offering water and funeral balls and recite the *Swadhā* and the name (96)

A religious student and a *Yatin* [become immediately purified] In the recitation of the *Mantrams* determined upon before, in a sacrifice, and in a marriage [wherein the rite of the *Vṛiddhi Śraddha* has been performed], immediate purification is laid down (97)

There is no sin, if any intervening impurity, consequent on a birth or death, takes place, in the celebration of a marriage, festivity, or a sacrifice, determined upon before So Atri has said (98)

The purification it is laid down, [for the impurity] of touching, on account of the birth of a stillborn child, [is effected] by rinsing the mouth if one has not touched the mother who has given birth to such a child (99)

The touching of a *Kṣatriya* on the fifth day, and of a *Vaiśya* on the seventh day, is known (i.e., sanctioned) by the learned (100)

The touching of the *Śūdra* on the tenth day has been sanctioned by the learned On the occasion of a birth or death the purification of self is effected in a month (101)

Perpetual impurity attaches to one who is always sickly, one who does not perform religious rites, one who is ignorant, one who is notoriously henpecked one who is grossly inclined to vile practices one who is always dependent upon others, and one who abstains from Vedic study and the vow of celibacy (102—103)

Two *Prājāpatyas* are laid down in the *Sṃiti* for a *Parivṛtti* (an elder brother whose younger brother is

married before him) one for the maiden [so married], the most distressing of all penances for the person who gives away [a maiden in such a marriage], and *Sāntapanam* for the *Parivṛtta* (a younger brother married before his elder brother) (104)

There is no sin in a younger brother's marrying before his elder, [if the latter is] hunchbacked dwarf, lame of censurable conduct ignorant of the *Vēdas* or by birth blind deaf or dumb (105)

[The elder brother] being a eunuch residing in another country, being outcasted adopting the life of renunciation : being devoted to the study of the *Yoga-Sāstra* there is no sin in the younger brother's marrying before his elder (106)

There is no sin in the younger brother's marrying before his elder if his father grandfather or elder brother had not been qualified to maintain the Sacred Fires (107)

In the case of the death [of the elder brother's wife, or in the case of his going to another country, or on his being sullied with a sin [a younger brother] becomes qualified [to maintain the Sacred Fire] (108)

If the eldest brother lives near but does not maintain, the Sacred Fire [a younger brother] permitted by him, may do so such is the decision of Sankha (109)

[The maintenance of] the Sacred Fire, [the study of] the *Vēdas* [the practice of] the austerities shall not contaminate [a younger brother] with the sin of taking before. But a younger brother can never perform a *Sraddha* without the permission [of the eldest brother] (110)

The daily and occasional rites described in the *Śruti* and the religious rites performed with the sole

If one takes every day a morsel of oil cake, curd and powdered grain [for four days] and fasts for another day, [the penance] is called *Soumyakṣichhra* (128)

If each one of all these is performed, in order, for three days, (the penance) is known as *Tulāpuruṣa* [extending over] fifteen days (129)

One should drink the tepid milk flowing from [the udders of] a *Kapila*-(cow) when milked. This is the penance *Vṛṣakṣitā* (performed by Vyāsa) It purifies even a *Chandīla* (130)

To take meals in the night is known as *Nakta* (*Vrata* or night penance) *Chāndrāyana* is spoken of [as the penance] for sins for which no expiation is laid down (131)

Persons having asceticism for wealth, obtain the same fruits by these penances, as they get by performing *Agnistoma* and other Sacrifices with twofold sacrificial presents (132)

One, given to the study of the *Vēdas* and of forgiving, [disposition], if he makes enquiries into the *Dharma Śāstras*, and a householder too, if he is endued with purity and good conduct,—become freed [from sins] (133)

[The religious rites] of the twice born have been described O great *Rishi* hear, I shall hereafter describe what brings about the fall of *Sūdras* and women (134)

Recitation [of the *Gāyatrī*] austerity, and journeys to sacred places, adoption of a *Sannyasa* life, practice of *Mantrams* and adoration of Deities,—these six bring about the fall of women and *Sudras* (135)

The woman who during the lifetime of her husband, fasts while performing a religious rite robs the longevity of her husband Such a woman goes to hell (136)

A woman, desirous of bathing in a sacred water, should drink the water washing the feet of her husband, of S'iva or of Vishnu. She should, thereby, attain to the most excellent station (137)

A woman is [always] the left limb, the husband being alive or dead, and he, the right one. But in a *S'riddha*, sacrifice, and marriage, a wife should always [be placed] in the right (138)

Soma (the Moon), the *Gandharvas*, and the *Arigraha* have conferred purity on them, and Fire, all holiness. Women are, therefore, always holy (139)

By birth, one is known as a *Brâhmana*, and by the purificatory rites, he is called a *Dwija* (twice-born). He attains to the dignity of a *Vipra* by learning, and by these three, to that of a *S'rotriya* (140)

He, who studies the *Vêda S'âstra* and follows the import of Scriptural injunctions, is called a *Vêdavid* (one knowing the *Vêdas*), his utterance is sanctifying (141)

That religion is to be known as the highest which a leading *Brâhmana*, knowing the *Vêdas*, follows—but not that which is followed by ten thousand illiterate persons (142)

By reciting [the *Gâyatri*] and making *Homa* (offering oblations to the Fire), foremost persons of the twice-born race shine like fire, and [they] meet with ruin, by accepting presents like fire by water (143)

Like the wind driving away the clouds in the sky, the learned and foremost twice-born persons dissipate the sins begotten of accepting presents, by *Prând-yama* (144)

When a *Vipra*, after taking his meals or rinsing his

A mortal should know his *enciente* wife for [the first] six months and again after the child has teethed. Such is the religious prescription (163)

The first is Brahmanicide the second is co habitation with a step mother, and the third is the drinking of spirituous liquors, the fourth is called theft [of gold from a *Bráhmāna* master] the fifth is association with these sinful wights,—these are heinous crimes (164)

For the purification of these sins one should perform three penances for three years successively, by it, one becomes freed from the sin of Brahmanicide when committed unknowingly (165)

It is laid down that one half [of the sin] of Brahmanicide [visits a man for killing] *Ashatryas* similarly, six and twelve portions for [killing] *Vaisyas* and *Sudras* (166)

The destroyer of a woman is purified by taking his meals in the night and sleeping on earth for three months and by performing thirty *Prádāpatyas* (167)

A twice born person who takes food from a washerman or from an actor or from one who lives on bamboo-work should perform a *Chāndrāyana* (168)

By knowing women of low castes taking their meals and lying with them on the same bed one should get [himself] purified with a *Parika* (169)

By drinking the water [that lies] in a *Chandāla's* vessel the foremost of the twice born should live, for thirty seven days on barley and the urine of a cow (170)

A *Bráhmāna* who unknowingly partakes of cooked food touched by outcastes or by women in [their] menses, should perform half a *Prádāpatya* (171)

The [following are the means of] expiation for the four castes when they [happen to] partake of a *Chan*

dāla s food. A *Brāhmaṇa* should perform a *Chandīa-yaia* and a *Kṣatriya*, a *Sāntapanam* (172)

A *śāisyā* should perform a penance and live on the *Pañchagavya* for six nights. A *Sūdra* should perform [the same] for three nights and purify [himself] by making gifts (173)

If a *Brahmana* getting upon a tree, eats its fruits and a *Chandala* standing down touches its root, what would be the penance [for that *Brāhmaṇa*]? (174)

With the permission of other *Brāhmaṇas* he should bathe with the cloth on. That *Vipra* should take his meals in the night [for one day] and purify [himself] by taking clarified butter (175)

If getting upon the same tree a *Brāhmaṇa* and a *Chandala* eat the fruits thereof what then would be the penance [for the former]? (176)

Having obtained permission from [other] *Brāhmaṇas* he should bathe with the cloth on. Then after fasting for a day and night he should purify [himself] by taking the *Pañchagavya* (177)

What would be the penance then, when a *Brāhmaṇa* and a *Chandāla* getting upon the same branch of a tree eat its fruits? (178)

He becomes purified by taking the *Pañchagavya*, after fasting for three nights (179)

The purification for knowing a *Mlecchha* woman [consists] in a *Sāntapanam* or, it is said, [one may attain to] purification by performing a *Taptakrichhra* (180)

If a person lives with a wife known by a *Mlecchha*, [he becomes purified] by bathing with the cloth on and drinking clarified butter (181)

Again [for knowing a woman] brought by another for [the purpose of] procreating a son, [one becomes]

A mortal should know his *enciente* wife for [the first] six months, and again after the child has teethed. Such is the religious prescription (163)

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By drinking the water [that lies] in a *Chandālīś* vessel the foremost of the twice born should live, for thirty seven days on barley and the urine of a cow (170)

A *Brāhmana* who unknowingly partakes of cooked food touched by outcastes or by women in [their] menses, should perform half a *Prajāpatya* (171)

The [following are the means of] expiation for the four castes when they [happen to] partake of a *Chandāl*

dāsa's food. A *Brāhmaṇa* should perform a *Chandrayāṇa*, and a *Kṣatriya*, a *Sāntapanam* (172)

A *Vaiśya* should perform a penance and live on the *Panchagavya* for six nights. A *Sūdra* should perform [the same] for three nights and purify [himself] by making gifts (173)

If a *Brāhmaṇa* getting upon a tree, eats its fruits and a *Chandala* standing down touches its root what would be the penance [for that *Brāhmaṇa*] ? (174)

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If a person lives with a wife known by a *Mlecchha*, [he becomes purified] by bathing with the cloth on and drinking clarified butter (181)

Again, [for knowing a woman] brought by another for [the purpose of] procreating a son, [one becomes]

purified by bathing in the water of a river and drinking clarified butter (182)

By co habiting, unknowingly, with the women of the *Chandalas*, *Mlechchhas*, *Śrapachas*, as well as those who observe the *Kapālu-Vrata*,* one is purified by a *Paraka* (83)

But if one knows them, willingly, and procreates children, he is degraded to the same caste, there is no doubt in it, for that man is born as her son (184)

If a twice-born person, being anointed with oil or clarified butter, passes urine or excreta, or if a twice-born person being anointed with oil or clarified butter, touches a *Chandāla*,—he should, after fasting for a day and night, purify [himself] with the *Pañchagavya* (185)

By touching hairs, insects, nails, nerves, bones, and thorns, one becomes purified by bathing in river-water and drinking clarified butter (186)

By touching the bones of a fish, or of a jackal, nails, an oyster shell or a small univalve shell, one becomes purified by bathing and drinking hot clarified butter purified by gold (187)

The purity [or otherwise] of a cow shed, a boiler-house, oil mill, sugarcane press, women and diseased persons should not be discussed (i.e., they are always pure) (188)

A woman is not sullied by being known by another, nor a *Brāhmaṇa*, by [harmful] Vedic rites, nor a [river] water, by urine and excreta, nor fire, by burning impure articles (189)

Women were first enjoyed by the Celestials, then, by the moon the *Gandharvas* and the Fires Afterwards

* Lowcastes: offspring of a *Brahmana* mother and a fisherman father

came men to enjoy them They are never affected by any sin (190)

When a woman conceives by being known by a *asazarna* (i.e., one belonging to a higher caste than she), she remains impure till she does not give birth to a child (191)

When, after delivery the menstrual blood is seen, the woman becomes purified like pure gold (192)

If despite her complete unwillingness, a woman is known decentfully, forcibly or stealthily, that woman, unaffected by any sin should not be renounced, for she has not done so willingly [Her husband] may hold congress with her at the time of the menses, [for a woman] becomes pure at the flowering time (193—194)

A washerman, a cobbler an actor a *Varuḍa*, a *Kaivarta* a *Mēda* and a *Bhilla*—these seven are known, in the *Smṛiti*, as degraded castes (195)

By knowing their women, taking their food and accepting gifts from them if willingly, one should perform *Prajāpatya* for a year and, if unknowingly, two *Chandrayanas* (196)

The woman who has once been known by the *Mlechchhas*, or by the perpetrators of crimes, becomes purified with the *Prajāpatya* and the menstrual flow (197)

The woman who has once being taken away forcibly, or herself by being imposed upon, been thus known, becomes purified with a *Prājāpatya* (198)

If the menses appears in women who have been practising hard austerities for a long time, their religious observances are not destroyed thereby (199)

If a twice born person drinks water from vessels contaminated by spirituous liquors, he becomes purified

The virtuous driving of a ploughshare, is by eight bulls, [to do so by] six bulls, is what is in general practice, to do so by four [is the work] of the cruel-hearted, one who does so by two bulls, is the killer of a bull (218)

It is laid down in the *Smṛiti* that two bulls shall carry a plough for one *prahara*, four, up to mid day, six, up to the third part of the day, and eight, for the whole day (219)*

One killing a cow by a piece of wood, a clod of earth, or a stone, should perform the distressing penance of *Sāntāpanam*, if she is killed by a earthen clod, one should perform the *Prājāpatya*, and if by an iron, a highly distressing penance (220)

When the penance is completed, one should feed the *Brāhmanas* and make a gift of a cow with a bull unto a *Vipra* (221)

The penance for killing a *Sudra* is also laid down for slaying a *Sarabha* deer, camel, horse, elephant, lion, tiger or an ass (222)

By killing a cat, an alligator, a mungoose, a frog or a bird, one should either drink [only] milk for three days or perform a *Padakrichhrah* (223)

[Fasting for] three nights [effects] the purification of one touched by a *Chandala* or of one sullied by urine or excreta. And by taking the residue of one's own food, he should act similarly (*i.e.*, fast for three nights) (224)

The purification of contaminated tanks, wells and pools [of water, is effected] by taking out one hundred

* The import of the *Śloka* is that one commits no sin if he makes these bulls work for a limited time so that they may not suffer from excessive toil or exhaustion

By taking food from one whose cooking is of no value, a twice-born person should perform a penance. By thrice performing the *Prāṇāyama* in the waters, rinsing his mouth and taking clarified butter, he attains to purification (251)

For the expiation of the sin of *Pañchasuna*,* one should perform a *Vais'wadeya* [Sacrifice] in the *Vaidika*, *Leukika* (ordinary), and the *Hutochchhista*,† Fire, either in water or on earth (252)

If the eldest brother becomes disqualified, the youngest, endowed with accomplishments and knowledge, [and therefore] the best should marry and set up the Sacred Fire before [his elder brother] (253)

If the eldest brother is unsullied by any sin and [the younger brother] sets up the Sacred Fire before, he commits the sin of Brahmanicide daily, there is no doubt in it (254)

Bathing is laid down for him who is touched by a *Maha Putakin*. Bathing is [also] laid down for him who partakes of his food (255)

By associating with the degraded for a month or a fortnight, one attains to purification by living on barley and the urine of a cow for half a month (256)

By [knowingly] taking once the food of a degraded person, the foremost of the twice born should perform half a *Kṛichhrah*. By unknowingly eating it he should perform a *Sāntapanam* (257)

* Hearth (ron) mortar pestle flat stone and a wooden mortar—these five are called *Suna*. The expiation is for the sin that accrues from killing animals in all these.

† The fire that is kept up by clarified butter after the performance of the daily *Homa*.

When a person partakes of the food of a degraded one or takes his meals in a *Chandāla*'s house, he should live upon water [only] for a fortnight. S'ātātapa has said so (258)

No cremation should be performed for those that are killed by a *Brāhmaṇa* or by a cow, nor for the degraded, this is the deliverance of S'ankha (259)

The twice born person, who under the influence of lust, knows a *Chandāla*-woman, should get [himself] purified by three penances [performed] according to the regulation of the *Prājāpatya* (260)

If a *Brāhmaṇa* takes food or accepts [a present] from a degraded person, he should, after vomiting the food and returning the present, perform an *Atikṣichhrah* (a highly distressing penance) (261)

One should not touch the wood, clod of earth, or the twig fallen on a dead body from the hands of a degraded caste, nor the residue of his food, [by doing so], one should fast for a day and night (262)

By touching a *Chandāla*, an outcaste, a *Mlecchha*, a wine bowl or a woman in [her] menses, a twice born person should not take his meals. If [he is touched by any of these] while taking [his] meals, [he must at once stop] (263)

Thereafter he should not take his meals, and giving up his food he should bathe. And being commanded by the *Brāhmaṇas*, he should fast for three nights. And taking *Yāvaka* (food prepared from barley) together with clarified butter, he should complete the sacrifice (264)

Purification is [effected by fasting] for three nights, if a person, while taking meals touches a crow or a fowl, [if he does so] with the leavings of food in his mouth

[he should get himself purified by fasting] for a day (265)

By undertaking the duties of a perpetual religious student vowing lifelong abstinence and chastity he, who deviates from them should perform a *Chandrayana* extending over a month. Śātatāpa has said so (266)

Prājāpati is laid down for holding sexual intercourse with a beast, or with a harlot. By holding intercourse with a cow, one should perform a *Chāndrāyana* spoken of by Manu (267)

By discharging semen into inhuman females except a sow into a woman in [her] menses into others that have no female organs (i.e. a man or a eunuch) or into water one should perform the penance of *Santapanam* (268)

If one touches a woman in [her] menses, a woman who has given birth to a child or a lowcaste woman, he should get himself purified by [fasting for] three nights. This is the eternal regulation (269)

If one cohabits with a woman in [her] menses or with lowcaste women he is known as being obliged to perform a penance, he should [take his] bath before that (270)

[By touching them while passing urine] one should observe [fasting] for one night, and for three nights, while passing excreta, for three nights while drinking water and for five or seven nights, while holding intercourse (271)

A *Prājāpatya* is laid down for those touching [them] while taking meals, and [fasting] for a day and night while cleansing the teeth with a piece of wood. This is the purifying regulation according to the *Smṛiti* (272)

By being touched by dogs *Chandalas* or crows,

a woman in her menses should remain fasting till [the menstrual period] and should get herself purified by bathing in time (273)

If a woman, in her menses, is touched by camels, jackals or hogs, she should remain fasting for five nights and get herself purified with the *Pañchagavya* (274)

[In case of] women, in their menses, touching each other, a *Brāhmana* woman, touching another *Brāhmana* woman, should remain fasting for one night and get herself purified with the *Pañchagavya* (275)

[In case of] women, in their menses, touching each other, a *Brāhmana* woman touching a *Kṣatriya* woman should get herself purified by [fasting for] three nights. This is the deliverance of Vyāsa (276)

[In case of] women touching each other while in menses, a *Brāhmana* woman, touching one born of a *Vais'ya*, should fast for four nights and get herself purified with the *Pañchagavya* (277)

[In case of] women, touching each other while in menses, a *Brāhmana* woman touching one born of a *Sudra*, becomes purified by [fasting for] six nights [This is rule when] a *Brāhmana* woman does so willingly (278)

If a *Brāhmana* woman unknowingly touches them all, she should perform half the penance. This has been described as the purification for the four *Varṇas* (279)

S'ankha's deliverance is — If a *Brāhmana* is touched by another *Brāhmana* having the leavings of food in his mouth, while taking meals or passing urine, he should bathe, the recitation of the *Gāyatrī* and performance of *Homa* are for the *Brāhmana* who is [similarly] touched by a *Kṣatriya*, when by a *Vais'ya* he should perform a *Nakta Vrata* (abstention from food during the

night), and fasting [is for him, if similarly touched by] a *Sūdra* (280—281)

A cobbler, a washerman, one making articles of bamboo, a fisherman and an actor,—having touched all these out of stupefaction, a twice born person should, being self restrained, rinse his mouth (282)

By being touched by these, a twice-born person should drink water for one night by being touched by them, having the leavings of food in their mouth, he should [fast] for three nights and get himself purified by drinking clarified butter (283)

The *Brāhmaṇa*, who goes under the shadow of a *S'wāpāka*, should bathe and get himself purified by drinking clarified butter (284)

A twice born person, against whom a charge is laid, should perform the penance for Brahmanicide in the forest, or fast for a month or perform a *Chāṇ-drāyana* (285)

When a false accusation is made, [one should] perform the penance for the destruction of an embryo. Fasting for twelve days, he should get himself purified by a *Parāka* (286)

By killing a deceitful *Brahmaṇa*, one should perform the penance for killing a *Sūdra*. A qualified person, having killed one who is shorn of accomplishments, should perform a *Parāka* (287)

If a man, sullied with a minor sin, breathes his last, the person, who performs the funeral rite for him, should perform two *Prājāpatyas* (288)

If a twice-born person while taking meals, touches [another] out of excessive love, he should perform the *Nakṣa* (night fasting) for three nights and if not out of love, he should fast [for three nights] (289)

By eating the residue of the food taken by a cat, crow, dog, or a mongoose, or a food contaminated by hairs or by insects, one should drink the highly powerful decoction of *Brahmī* leaves (290)

By willingly getting upon a conveyance drawn by camels or asses, or by bathing in a nude state, a *Vipra*, should become purified with the *Prāṇāyāma* (291)

[When one], having suppressed the vital airs, recites the *Gāyatrī* thrice with the *Vyahṛiti-Pranāna*, and the *Mantram*—“*A'pojyotik*, it is called *Prāṇāyāma* (292)

In *Pañchagavya* one must put one portion of dung, twice, urine fourfold, clarified butter and milk; and eight times curd, of a cow (293)

A *Sūdra* who takes the *Pañchagavya* and a *Brahmana* who drinks spirituous liquors are equally guilty. They live in hell for good (294)

The milk of a she goat, of a cow or of a she buffalo which eat unholy things excreta etc.), [should never be used] in *Havya* and *Karya* and cowdung [of such a cow] should never be used for paste (295)

The milk of those that have more or less udders, as well as that of those which drink milk from the udders [of other kine] must never be offered to the Celestials, even though offered, it remains *A'hū'a* [unaccepted, i.e., like that which has not been offered at all] (296)

By taking food at the rite of depositing the Sacred Fire, in a *Soma Yajña* (Moon Plant Sacrifice), at the rite of *Simantonayana*, at a *Sraddha* consequent on a birth, and at the first *Sraddha*, one should perform a *Chāndśyana* (297)

A *Kṣatriya's* food destroys energy, and a *Sūdra's* food destroys *Brahma* vigour. He, who partakes of his daughter's food, eats the dirt of the earth. (298)

If one's own daughter does not give birth to a child, the father should not take his meals at her house. He who takes food out of love, goes to the *Paya* Hell (299)

One informed of the esoteric meaning of all the Scriptures, who having studied the four *Vedas*, takes his meals in a *Kshatriya's* house, is born as a virgin in excreta (300)

The departed Manes, of a twice-born person, who, except in a calamity, takes food at the first *S'raddha*, at that taking place in the third fortnight, at a six-monthly, monthly, or at an annual *S'raddha*, become degraded (301)

[By taking food] at the first *S'raddha*, [one should perform] a *Chândrâyana*, at a monthly, a *Paraka*; at a third fortnightly, an *Atikrichhrah*, at a six-monthly, a *Krichhrah*; at an annual, a *Padakrichhrah*; and at the next annual, [he should fast] for a day (302)

The departed Manes, of the twice-born person, who, without observing *Brahma-haryya*, takes his food in monthly *S'raddhas*, *Parva-S'raddhas*, at a twelfth-day *S'raddha*, in a third fortnightly, or at an annual *S'raddha*, fall down, even if when stationed in the region of Brahmâ. (303)

By fasting for a day, when taking food in a *S'raddha* which should be performed on the eleventh day; and for three days when taking food prepared by many persons collectively,—a *Vipra*, duly reciting the *Mantram*—“*Kushmanda*,” should offer clarified butter to the Fire (304)

By taking the food of that wicked souled wight in whose house twice-born persons do not take meals either in a fortnight or in a month, a twice-born person should perform a *Chândrâyana* (305)

The house, which does not resound with Vedic recitation, which is not adorned with line, and which is not filled with children, is like a cremation ground (306)

The place, where many people, even when laughing, do not speak of any thing else but religion, is, even when without any Religious Code religious and therefore holy, according to the *Smṛiti* (307)

He, who unknowingly salutes a lowcaste person, should immediately bathe and get [himself] purified by taking clarified butter (308)

If, when ready for bathing a twice born person takes his meal or drinks water, he should, after bathing and being self-restrained recite the *Gṛyatrī* for eight thousand times (309)

To cleanse the teeth with a finger, to eat unmixed salt, and to eat earth is equally sinful like eating beef (310)

[To live under] the shade of a *Kapittha*-tree during the day, [to take] curd in the night, [to live] under the shade of a *Yamī* tree, to use a cotton reed for cleaning the teeth, robs even *Vishnu's* prosperity (311)

The Sun [when seen at the rising], the wind [of the cremation ground] the water on the finger nails, the water in a pitcher touched by a cloth at the time of bathing the dust of a broomstick and water sprinkling from the hairs, destroy the virtue acquired in the day (312)

He, who is covered with the broomstick dust and the water sprinkling from hairs, [both] originating from a temple, = [said to be] sprinkled with the *Ganges*-water (313)

The earth, in an anthill, in the hole of a mouse, in the water, in the cremation ground at the root of a tree, in a temple, and that dug by bulls, should always

be discarded by learned persons seeking their well-being (314)

Earth freed from pebbles and stones, should be collected from a holy place (315)

[While passing] excreta [holding] sexual intercourse, [making] *Homa*, cleansing the teeth, bathing, taking meals, and making adorations one should always abstain from speaking at all (316)

He—who, always abstaining from speech, takes his meals for full one year,—lives gloriously in the celestial region for a thousand *Koti Yugas* (317)

Placing the feet on the seat and binding the waist and knee joints with a piece of cloth (*Praudāpada*, one should not bathe, make gifts recite the *Gāyatrī*, perform *Homa* take meals adore the Deities, study the *Vēdas* and offer oblations to the departed Manes (318)

He—who having killed a leading *Brāhmaṇa*, gives away his all—reaps the fruit of destroying a foetus after having killed all creatures (319)

To make gifts is known as necessary on the occasion of an eclipse, a marriage, the last day of a month and at the delivery of a woman. It is therefore better [to make gifts] even in the night (320)

He, who gives away a sacred thread of silk, cotton, or *patta* (woven silk), wins the fruit of making a gift of a cloth (321)

One should with reverence and due rite, give away a helmeted vessel beautified and filled with clarified butter [By it] he wins the fruit of an *Agnistoma* (322)

He who gives away a pair of excellent sandals at the time of a *S'raddhā* even when wending another (i.e. improper) way wins the fruit of giving away boiled rice (323)

The person, who attentively makes a gift of an oil-vessel completely filled, forsooth goes to the celestial region, there is no doubt in it (324)

He, who gives food during famine he, who gives gold in a prosperous time, and he who gives water in a forest [where there is no water], fares gloriously in the celestial region (325)

A cow is known, in the *Smṛiti*, as the earth, so long she gives birth, half-way, to a young one By him, who gives away such a cow the earth is made a gift of (326)

The fires are gratified with clarified butter and the departed Manes with oblations and all the Celestials are adored by him who gives food daily to the kine (327)

All the sins, inherited by one, from birth, from father and mother, are all, forsooth, speedily dissipated by the gifts of food and cloth (328)

He, who gives away a black antelope skin with all the necessary ingredients, rescues, from hell, a hundred generations (329)

The Sun, Varuna, Vishnu Brahmā, Soma, Fire, and the Divine Wielder of the Trident (Śiva), welcome the giver of lands (330)

With the expiration of a hundred years [enjoyment in the celestial region], only an atom of sands, collected in heaps reaching the region of the *Saptarshi*, is destroyed* (331)

No deterioration [of piety] is seen in him who gives away a maiden daughter [in marriage], and in him who gives life in a disease These three gifts bear equal fruits (332)

The gift of learning is superior to all these gifts

* The meaning is that there is no end of his enjoying the piety so acquired

One, who gives it with an end in view to a non-deceitful *Brahmana* and to one's own kinsmen headed by the son, attains to the celestial region, and if disinterestedly, to emancipation (333)

If a person seeks his own well being he should make gifts unto a *Brahmana*, well read in the *Udas*, versed in all the Scriptures devoted to parents, knowing his wife in the time of *Ritu* (i.e. immediately after the menstrual period) endued with good character and conduct, and given to bathing in the morning (334—335)

Leaving aside learned *Brahmanās* one should not make any gifts to any other person. I have neither seen nor heard of such a course (336)

I shall now describe the twice born persons, who are worthy to take part in a *Sraddha*,—by making gifts to whom the departed Manes live [in the celestial region] eternally, and [also] those, a gift unto whom becomes profitless (337)

One should never feed these at a *Sraddha*—one who is short of limbs one who is diseased, one who does not study the *Śrutis* and the *Smritis* and one who always speaks the untruth (338)

[One should not feed] a hurtful person, a deceitful person, one who hiding his ownself learns the *Veda*, one who is a servant one who is tawny coloured, a deaf, one suffering from white leprosy, one who is diseased one who has a bad skin one who has withered hairs one who suffers from jaundice, one who wears matted locks one who carries a load, one who is angry one who has taken two wives and one who has married a *Viśhālī*. (339—340)

He, who creates dissensions, he who injures

one who is short of limbs, or one who has an extra limb,—these should also be excluded (341)

One who eats too much, one who has a poorly grave face, he who is egoistic, and one who is gifted with wicked intellect—neither should any be ever given to, nor should any be ever accepted from any of these (342)

He who contaminates a row by physical deformities but is well read in the *Vēdas*, is not blameable as Yama has said, and is the sancher of the row (343)

The *Sruti* and the *Smṛiti* are described as the two eyes of the *Vipras*. One who is deficient in either of the two is described as the one eyed and one who is deficient in the both as stone blind (344)

ATRI has said

“That wretch of a blind man, who has no [knowledge of] the *Sruti* or of the *Smṛiti*, who has no character, no family should not be given any present at a *Sraddha* (345)

Therefore the Brahmanahood (*i.e.*, the status and dignity) of a *Brāhmaṇa* [is encompassed] by both the *Vēdas* and the *Dharma Śāstras* and not by the *Vēdas* only. The divine Atri has said so (346)

He,—who, endued with eyes stationed in *yoga*, places the forepart of his foot (*i.e.* wends good ways) and observes the regulations and restrictions established by human usage the *Dharma Śāstras*, the *Vēdas* and the *Rishis*—is, indeed one endued with most excellent vision and a master of all the *Śāstras* (347)

One should feed at a *Sraddha* one who observes religious vows, is born in a good family and is always devoted to the *Sruti* and the *Smṛiti*. [By it, the residence] of the departed Manes [becomes] eternal [in the eternal region] (348)

As long as [such *Vipras*] take morsels of food [offered] to the effulgent departed Manes, the father, grandfather and the great-grandfather, even when stationed in hell, become liberated and repair to the celestial region. Therefore, one should examine carefully the *Brāhmanās* at the time of a *S'rāddha* (349—350)

A twice-born person, hearing his father dead, who does not perform the *S'rāddha* at the every wane of the Moon (i.e., *Amāvasya*) is required to perform a penance (351)

Wealth, sons, and the family of the householder, who does not perform the *S'rāddha* when the Moon is in conjunction with the *Kanyā* (the sixth sign of the zodiac, i.e., in the dark fortnight of the month of *A's'vin*), become destroyed by the sighs of the Manes (352)

When the Sun is in the *Kanyā*, the departed Manes get good sons. The region of the dead remains always empty till the seeing of the *Vriś'chika* (the sign *Scorpio*, i.e., till the *Amāvasyā* of the month of *A's'vin*) (353)

Thereupon, if, at the advent of the *Vriś'chika* (i.e., on the *Amāvasyā*), the departed Manes become disappointed [for the non performance of the *S'rāddha*], they, imprecating a highly dreadful curse on the son, brother, daughter's son, or <on> son return to their own habitations (354)

Those, who are devoted to the rites for the departed Manes, attain to the most excellent condition (355)

As fire exists in all [pieces of] wood [in an invisible form but is manifested] by friction, so virtue is, forsooth, visible by gifts made at a *S'rāddha* (356)

To make gifts at a *S'rāddha* is undoubtedly equal to the understanding of the meaning of all the scrip-

tures, bathing at the sacred places and the fruit of all the scriptures (357)

Like the Sun freed from all clouds, like the Moon released from Rāhu, one,—laden with all sins and minor sins—does undoubtedly, freed from all sins, get over all miseries and attains, himself, to all sorts of felicity (358—359)

Of all gifts, that made at a *S'rāddha* is superior. The gift [made] at a *S'rāddha* is [the instrument of] purification, when sin equal to [the Mount] Meru [in height] is committed. By performing a *S'rāddha*, one reigns supreme in the celestial region (360)

A *Brāhmaṇa*'s boiled rice is ambrosia, that of a *Kṣhatrya* is known in the *Smṛiti*, as milk, that of a *Vaiśya* is simple food, and that of a *Sūdra* is blood (361)

All this has been described by me at the time of a *S'rāddha* [at a rite for] the *Vaiśvadevas*, at the *Homa*, at the adoration of a Deity and at the recitation (362)

Because the boiled rice of a *Vipra* is sanctified by the *Rig*, *Yajush*, and the *Sāma*, (*Mantram*), it is ambrosia, because a *Kṣhatrya*'s boiled rice is subject to the dominations of laws and acquired by fair ways and religious rites, it is called milk and a *Vaiśya*'s boiled rice is called so, because [it is acquired] by tending cattle (363)

In the *Smṛiti*, there are ten classifications of *Vipras*, viz., a *Dēva*, an ascetic, a twice born one, a king, a *Vaiśya*, a *Sūdra*, a *Nishada*, a beast, *Alekhchha* and a *Chandāla* (364)

One who performs [both the morning and evening] adorations, the sacred bath, the recitation of the *Gayatri*, the *Homa*, the daily adoration of the Deities.

and who receives guests and worships the *Vais'ṇu idēas*, is called a *Dīśa-Brāhmaṇa* (365)

A *Vipra*, who lives on vegetables, leaves, roots and fruits always lives in the forest, and always performs a *S'rāddha*, is called a *Muni* (366)

He, who daily studies the *Vēdānta*, gives up companionship and discusses the *Sāṅkhya Yoga*, is called a *Dwija* (367)

That *Vipra*, who, in the very beginning of a battle and before all, strikes all holders of bow with weapons and defeats [them],—is called a *Kṣatra* (368)

That *Vipra*, who is given to agriculture, who tends line, and who drives a trade, is called a *Vaisya* (369)

That *Vipra*, who sells shell lac, salt, saffron, milk, clarified butter, honey, or meat, is called a *S'ūdra* (370)

A *Vipra*, who is a thief or a robber, or who is ever prone to give bad advice or give vent to harsh words, and who is always fond of fish and flesh, is called a *Nishāda* (371)

A *Vipra* who does not know the true nature and being of *Brahman* but is always proud of his sacrificial thread, is for that sin called a *Paśu* (beast) (372)

A *Vipra*, who unhesitatingly obstructs [the use of] tanks, wells, watery expanses pleasure-grounds and lakes, is called a *Mlechchha* (373)

A *Vipra*, who is devoid of all religious rites, is ignorant, innocent of all forms of religions and is cruel to all creatures is called a *Chandala* (374)

Those, failing to understand the *Vēdas*, study the *Dharma-S'āstras* those, failing to master the *Dharma-S'āstras*, study the *Purāṇas*, those, failing to acquire proficiency in the *Purāṇas*, betake to agriculture, and

those, failing in it, become *Bhāgavatas* (decentful followers of Vishnu) (375)

The astrologers (*i.e.*, who live by astrological calculations), the followers of the *Ātharvan* and those who recite the *Purānas* without understanding their meaning,—should never be invited at a *Srāddha* sacrifice and at the distribution of great gifts (376)

[In doing so] a *Srāddha* for the Manes, becomes dreadful a gift becomes fruitless and a sacrifice becomes profitless, therefore one should always shun them (377)

The four [classes of] *Vipras* who sell sheep who are painters who are physicians and who read the positions of stars should never be adored even if they are equal to *Vrihaspati* in learning (378)

The panegyrist, the flatterer cheats those who act harshly, and those who are avaricious—these five *Brāhmanas* should never be adored even if they are equal to *Vrihaspati* in learning (379)

A maiden who is bought should never be taken as a wife, the sons begotten on her are not qualified to offer funeral cakes to their departed Manes (380)

Even when pierced with arrows in all his eight limbs if a twice born person drinks water with his palm, it is tantamount to the drinking of spirituous liquor or to the taking of beef (381)

By washing the feet of *Brāhmanas* [lying] with thighs upraised one lives like a *Chandāla* (*i.e.*, in an impure state) till he immerses himself in the Ganges (382)

The touching of the shades of lamps beds, and seats, of the cotton wood intended for cleansing the teeth and of the dust raised by a goat,—robs even the prosperity of Sakra (383)

[To bathe] in a well, is ten times more [meritorious] than [bathing] in the house, [to bathe] on the bank is ten times more [meritorious] than [bathing] in a well [to bathe] in a river is ten times more [meritorious] than [bathing] on a bank. There is no enumeration [of virtues in bathing in] the Ganges (384)

The current water is for a *Brāhmana* that of a tank, is for a *Kshatriya*, that of a well or a pond is for a *Vaisya* that of a pitcher is for a *Sudra* (385)

On the demise of a great Guru (i.e., father or mother), one should not for a year bathe at a sacred place, make great gifts and oblations of sesame to others (386)

[In that year] one should perform the *S'rāddha* at the Ganges at Gayā on the day of death and on the *Amāvasyā*-day, and offer the *Magha pindas*, avoiding [the performance of] other [*S'rāddhas*] (387)

Clarified butter, oil, milk and curd,—these four are the main ingredients of *Ajya* (offering of clarified butter); these should not be discarded even when offered (388)

Having listened to these religious injunctions described by Atri himself those *Rishis*, devoted to religious observances again spoke to that high souled one as follows — (389)

Those, who would steadfastly follow these religious injunctions shall attain to the celestial region after acquiring fame in this world (390)

One, seeking learning, would obtain learning, one, desiring wealth, would get wealth, one, longing for a long life would acquire longevity, and one, wishing for prosperity would win great prosperity (391)

SAMVARTĀ SAMHITĀ.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION

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In the water, one should perform the *A'chamanam* by standing. Eternal purification [is also effected] by performing the *A'chamanam* on the ground. By performing the *A'chamanam* both in water and on the earth, one attains to purification (17)

One should 'purify one's hands up to the wrist, and the feet, with water, without making any sound, one should perform the *A'chamanam* thrice, or four times with water, not hot, having its own colour, taste and smell without any froth and reaching up to the heart. Rubbing his mouth twice, he should touch the twelve limbs (18—19)

After bathing drinking eating or touching [an impure object], O ye leading twice born ones a Vipra, by performing the *A'chamanam* according to this regulation attains to purification (20)

A S ūdra becomes purified [by touching the twelve limbs] with his hand, a Vais'ya with water [touching merely] the teeth. And a Kshatriya, by performing the *A'chamanam* with water reaching the throat attains to purification (21)

• [By performing it] being seated on a seat, or when sitting on his hams with a cloth girt round the legs and knees or with one foot placed above another, one never attains to purification (22)

If one fails to perform religious meditation, or evening adoration, or to offer oblations to the Fire, he should, after bathing and being restrained recite the *Gayatri* for a thousand and eight times (23)

A Brahmachārin, who eats boiled rice of a person suffering from the impurity of birth, or that at the first *S'raddha* or that at the monthly [*S'raddha*], should get himself purified [by fasting] for three nights (24)

He should first recite the *Pranava*, then the *Vyâhriti*, and then the *Gâyatri* from the beginning to the end, and then commence the study of the *Védâs*. (9)

Placing the two hands firmly on the two thighs, with the permission of the preceptor he should begin his course. He should not have his mind strayed away [to any other subject]. (10)

A Brahmachârin, observant of the vow, should always beg alms [both] in the morning and evening. Having dedicated it to the preceptor, he should, in a purified state and restraining his speech, take his meals with his face directed towards the east. (11)

To take meals in the morning and evening is sanctioned in the *S'ruti* for the twice-born ones. No food should be taken in the interval. The regulation, [in this] is equal to that of the *Agnihotra*. (12)

After rinsing his mouth, a twice-born person should take his meals, and wash his mouth after taking food. He, who takes food without performing the *A'chamanam*, is required to perform an expiation. (13)

A twice-born person, who drinks or eats without performing the *A'chamanam*, should be purified by reciting the *Gâyatri* for a hundred-and-eight times. (14)

A twice-born, who stands without washing his feet, or who performs the *A'chamanam* without binding the tuft of his hair on the crown or without putting on his sacred thread, is impure. (15)

With the sacred thread on and the face directed towards the north, one may perform the *A'chamanam* with the *Brâhma-Tirtha*, or, a twice-born person may, with the sacred thread on, restraining his speech and facing the east, perform it daily in a purified state. (16)

In the water, one should perform the *A'chamanam* by standing. Eternal purification [is also effected] by performing the *A'chamanam* on the ground. By performing the *A'chamanam* both in water and on the earth, one attains to purification (17)

One should 'purify one's hands up to the wrist, and the feet, with water, without making any sound, one should perform the *Achamanam* thrice, or four times with water, not hot, having its own colour, taste and smell without any froth and reaching up to the heart. Rubbing his mouth twice, he should touch the twelve limbs (18—19)

After bathing, drinking eating or touching [an impure object], O ye leading twice born ones, a Vipra, by performing the *A'chamanam*, according to this regulation, attains to purification (20)

A Sudra becomes purified [by touching the twelve limbs] with his hand a Vais'ya, with water [touching merely] the teeth. And a Kshatriya, by performing the *Achamanam* with water reaching the throat, attains to purification (21)

[By performing it] being seated on a seat, or when sitting on his hams with a cloth girt round the legs and knees or with one foot placed above another, one never attains to purification (22)

If one fails to perform religious meditation, or evening adoration, or to offer oblations to the Fire, he should, after bathing and being restrained recite the *Gâyatri* for a thousand and eight times (23)

A Brahmachārin, who eats boiled rice of a person suffering from the impurity of birth, or that at the first *S'raddha* or that at the monthly [*S'raddha*], should get himself purified [by fasting] for three nights. (24)

A Brahmacharin,—who, being stricken with lust knows a woman,—should, being observant of regulations, perform one most distressing penance of *Prājāpatya* (25)

If a Brahmacharin happens to take somehow honey or meat, he should, after performing the *Prājāpatya*, be purified by a *Mouñji-Homa* (26)

On a *Parva* day, a Brahmacharin should dedicate cakes and offer oblations of clarified butter to the Fire with the Mantrams of *S'akala Homa* (27)

A Brahmacharin, who knowingly discharges his seminal fluid should perform the expiation consequent on the breach of the vow, and if unwillingly, he should be purified by bathing (28)

He should, then after roving about for alms, be at his ease [again], for the semen is like unto one's own self. He, who takes food without taking his bath, should recite the *Gāyatrī* for one hundred and eight times (29)

He, who takes his food or drink from a Sūdra's hands, should get himself purified with the *Pañchagārya* after fasting for a day and night (30)

Having taken boiled rice that is dry or rotten or that partaken of by another or contaminated with hairs, one should get himself purified with the *Pañchagārya* after fasting for a day and night (31)

By taking food in a vessel belonging to a Sūdra or in a broken plate, one should get himself purified with the *Pañchagārya* after fasting for a day and night (32)

If a Brahmacharin, on any occasion, sleeps during the day in a healthy state, he should after bathing and adoring the Sun recite the *Gāyatrī* for one hundred and eight times (33)

Thus is described the duty of those living in the first A's'rama or order. By following it, one, attains to the most excellent condition (34)

Thereupon commanded by the preceptor, a twice-born person should espouse according to the Bráhma form of marriage, a maiden belonging to the same caste, born in a great family, endued with all good marks and possessed of character and beauty. A twice born person should, daily and duly, perform the five sacrifices. A Vipra, seeking his well being should under no circumstances, abandon them. One should, [however] always abandon them [in an impurity consequent] on birth and death (35—37)

A Vipra, [on the occasion of a birth or death] should refrain, for ten days, from making gifts or studying the Vedás. A Kshatriya is purified in twelve days, a Vais'ya in fifteen days, and a Sudra in a month. Such is the deliverance of Samsvarta (38)

[After cremation,] water should be offered, after bath, to the deceased by those born in the same family on the first, third, seventh and the ninth day (39)

On the fourth day, one (i.e., the chief mourner) should deposit [the bones of the departed] along with all persons born in the same family. Thereupon after the depositing of the bones, the touching of the limbs of [the chief mourner] is laid down (40)

On the fourth day, a Brahmana's [limbs should be touched], on the sixth, a Kshatriya's, and on the eighth, and the tenth, a Vaisya's and Sudra's [limbs should be respectively touched] (41)

Similarly regulations about [the impurity of] birth have been laid down by the learned. Refraining from

adoring the Vais'wadévas [the Bráhmaṇas] become purified in ten nights. (42)

To bathe with the raiment on, is laid down for the father on the birth of a son. A mother becomes purified in ten days. The touching of the father [is sanctioned after] bath. (43)

There (*i.e.*, during the period of impurity) *Homa* may be performed with dry food and fruits; but one should never perform any rite of the five sacrifices [in a period of impurity consequent] on birth and death (44)

After the tenth day a Vipra, conversant with Religious Institutes, should make a full study [of the Védas]; [and] auspicious gifts, destructive of inauspiciousness, should be duly made. (45)

What is most pleasant unto the dwellers of the [three] regions, what is most sought for by a householder, should be given unto an accomplished [Bráhmaṇa by one,] desiring for un-ending [fruits]. (46)

By giving unto a great Vipra, various sorts of articles, profuse riches and gems born in an ocean, a person, shorn of sins, attains to great prosperity. (47)

The person, who, being conversant with Religious Institutes, gives away scents, ornaments and garlands, enjoys always scents and remains happy wherever he is born. (48)

A gift, that is made with reverence to a person who is well-read in the Védas and born in a good family, yields a great fruit. (49)

Having invited a Vipra, possessed of character, knowledge of the *S'ruti* and good birth, a pure and highly learned person should adore him with *Havya* and *Kavya*. (50)

Various articles, yielding juice and kindling desire [for possession], should be made a gift of by one seeking his own well being and desiring for eternal residence in the celestial region (51)

One, who makes gift of a cloth puts on a good cloth [in the next birth], the giver of silver [attains to] beauty, a man who gives away gold, gets a long life and energy (52)

By giving [promise of] fearlessness unto creatures one comes by all desired for objects attains to longevity and becomes happy (53)

The giver of corns and water and that of clarified butter enjoy happiness : Having made gifts of ornaments decorating [the person of a Brāhmaṇa] one attains to the fruits thereof (i.e., comes by ornaments in the next birth) (54)

By giving unto a Vipra fruits roots, various vegetables and sweet scented flowers, one is born as a learned person (55)

A discriminating person, who gives betel leaves unto the Brāhmaṇas is born [in another birth] as an intelligent lucky wise, and handsome person (56)

By making presents of sandals shoes, umbrellas, bedsteads seats and various vehicles, one attains in a divine position (57)

He who with great care makes gifts of fire and profuse fuels in winter, attains to fiery effulgence of the body, wisdom beauty and good luck (58)

By giving medicine oil and food for curing the ailments of the diseased one becomes freed from diseases, happy and long lived (in another birth) (59)

He who gives fuels unto the Vipras at the advent of the winter, daily winning victories in battle and

being possessed of prosperity, shines with effulgence [in his next birth] (60)

He, who, decorating a maiden with ornaments, give her, unto a becoming bridegroom, according to the Brāhma mode of marriage, enjoys extraordinary prosperity by the virtue of the giving away of the maiden, acquires the applause of the pious, and attains to an ending fame (61—62)

Having given away [a maiden] sanctified with *Homa Mantrams*, a person attains the fruits of hundreds of *Yotisthoma* Sacrifice (63)

Having given away a maiden daughter, decorated with ornaments, clothes and seats a father attains to the celestial region and is adored of the *Suras* (celestials) (64)

The Moon enjoys a maiden when hairs grow on her person, seeing the menstrual blood the Gandharvas [enjoy her], and seeing her rising breasts, the Fire (65)

[A maiden] eight years [old] becomes a *Gourī*, one of nine years a *Rohini*, and of ten years, a *Kanyā* (maiden), and after that, a *Rajasvalā* (a woman in menses) (66)

By seeing a maiden in menses, her mother, father and eldest brother—these three go to hell (67)

Therefore one should espouse a maiden before she has menstruated, the marriage of an eight years old maiden is most preferable (68)

A learned person, who makes a gift of oil, seats and water for washing feet, becomes always of a delighted mind and happy in this world (69)

He,—who gives away, according to his power, after decorating them, two bulls, endued with good marks,

capable of carrying carts and accompanied with a plough, —lives, having his soul purged off of all sins and secured all desired for objects, in the celestial region for years equalling their downs in number (70—71)

He,—who gives away, unto a twice person a milch-cow, after decorating her with belmetal bells and a cloth,—becomes glorified in the celestial region (72)

By giving unto a Bráhmān who has mastered the Védās, fertile lands and a young cow one becomes glorified in the celestial region (73)

The first offspring of the fire is gold Vishnu's offspring is the earth, and kine are the daughters of the Sun By him, who makes gifts of gold earth and kine, three regions are given away (74)

A man lives gloriously in the celestial region for years equalling the number of fruits and vegetables dedicated [by him] (75)

The fruit of all sorts of gifts follows one birth, but the fruit of the gift of gold earth and of an eight years old maiden follows seven births (76)

That man—who makes gift of a good natured milch-cow with a calf having its horns bedecked with silver or gold, covered with a cloth, and freed from any disease,—repairing to the celestial region lives near Brahma for so many thousand years as are the downs of the cow and the calf (77—78)

He,—who, according to the regulation mentioned before, makes gift of a sound bull—reaps fruits ten times more than what is got by the gift of a cow [only] (79)

The giver of water, being freed from thirst for all objects, attains to incomparable gratification, the giver of boiled rice, being gratified with all objects, enjoys happiness (80)

Of all gifts that of boiled rice, is considered as the highest in the *Smṛiti*, his life (*i e.*, the giver's) becomes more fruitful than those of all creatures (81)

Since the Lord [Brahmā] creates in every cycle, all creatures from boiled rice, therefore there has never been nor shall there ever be any gift higher than that of boiled rice (82)

There is no gift superior to that of boiled rice, for from boiled rice all creatures forsooth, originate and live (83)

By giving in order, unto a Vipra superior in accomplishments earth cowdung *Kusa* reed and the sacrificial thread one is born in a great family (84)

He, who makes gifts of scents for the mouth and wood for cleaning the teeth becomes endued with pure fragrance and expert in speech (85)

He—who gives unto a Vipra water for washing the feet generative organ and the anus—becomes always of purified understanding (86)

He—who gives unto the diseased medicine, food suited to ailments only substances those for rubbing the body, and protection—becomes freed from all sorts of diseases (87)

By giving away molasses sugar cane juice, salt, curries and sweet scented drinks one becomes greatly happy (88)

The virtue [acquired] by various gifts, has thus been completely described by the virtue of the gift of learning, one lives gloriously in the region of Brahmā (89)

The Vipras—who give boiled rice unto one another, who adore one another and who accept presents from one another,—save [themselves mutually] and are saved (90)

By an intelligent person, seeking his own well being, these gifts and others should be made specially unto the poor, the blind and other distressed persons (91)

The person, who gets the hairs shaved and the nails pared of the Brahmachārins and Yatis, is born possessed of excellent eyes (92)

The man—who places lamps in temples, in the houses of the twice born at the crossing of four roads—is born endued with intellect discriminating knowledge and excellent eyes (93)

A person,—by making gifts of sesame, according to his might in the daily and occasional rites as well as in those undertaken with a particular motive—is born possessed of children animals and wealth (94)

A Vipra, who being solicited gives away grass wood etc., as asked for reaps fruits equal to that of the gift of a cow (95)

A man, who being engaged in maintaining his own wife, commits culpable deeds but knows her in the time of *Ritw* comes by a most excellent condition (96)

Living in the house a Vipra after [performing the duties of] the second order should on his flesh being loosened and hairs growing grey resort to the third order (97)

Taking his own wife desirous of following him and the sacred Fire a wise man should repair to the forest and must not abandon the *Homa* [Fire] (there) (98)

He should duly with forest grown fruits offer cakes [to the Celestials and the departed Manes] and he should give alms, consisting of vegetables, fruits and roots, unto the mendicants (99)

Offering oblations to the Fire, he should daily study,

[the *Védīs*], [and] on every *Parī* day, he should perform the *Ishtā* and the *Parī* rites (100)

Thus living in the forest and being informed of regulations about all objects, he should, after finishing the *Homa*-rites and restraining his senses absolutely, resort to the fourth order (101)

By placing the sacred Fire within himself, a twice-born person should adopt the life of mendicancy (i.e., of a *Bhikṣu*). He should be given to the study of the *Vēda* and be devoted to spiritual science (102)

By begging eight seven or five morsels of food and washing them all with water that Muni, being self-controlled should partake of them (103)

After taking his meal a *Viprā* should live alone in a solitary forest and controlling his mind, body and speech should meditate in [the *Parī* *Brahma*] (104)

He should not seek death or life so long as the lease of life exists he should await the appointed hour (105)

Thus serving the [four] orders a twice born person, who has conquered anger and the senses and who has learnt the *Ved Sastra* attains to the region of *Brahmā* (106)

The regulations of all the *śrīmas* have thus been described as a side issue. I shall now duly describe the atonement for all the sins (107)

The killer of a *Brāhminā* a drunkard, a sterler of gold and one who knows his step mother—all these are *maṇḍapitāṁs* (great sinners), the fifth is one who associates with them (108)

Clothed in bark wearing matted locks and carrying a special mark the destroyer of a *Brāhminā* should repair into a forest and being shorn of all desires, he should live on forest fruits (109)

If he cannot maintain himself with the forest produces like a mendicant he should roam in a village, [and] being self controlled and carrying the mark of a bedstead that man should beg alms from the four Varnas (110)

Having taken alms he should again return to the forest that sinful wight shorn of idleness should always live in the forest (111)

That sinful wight who has killed a Brahmana should announce his crime and perform the penance for twelve years according to this regulation (112)

Having controlled all the senses [and] being devoted to the well being of all creatures one after performing the atonement for Brahmanicide would be freed from the sin (113)

Hereafter O ye Vipras I shall describe unto ye who are desirous of hearing the means of expiation laid down by the *Veda Sāstra* for the drinkers of spirituous liquors (114)

*Goudi** *Paishthi*† as well as *Madhvi*‡ are known as the three sorts of spirituous liquor, the one is as sinful as are the others they should never be drunk of by the twice born (115)

The drinker of spirituous liquors who wishes to be freed from the sin should drink *Sura* (wine) after having heated it or the urine of a cow of the colour of fire or, he should eat cowdung of a similar colour (116)

[Or he should drink] heated clarified butter or similar milk or freed from all desires, he should live on particles of rice (117)

* Spirit distilled from molasses

† Spirit distilled from rotten rice

‡ Spirit distilled from *Mand* flowers.

Or, the drinker of spirituous liquor should perform three *Chāndrāyana* penances. With the performance of the penance he would be freed from the sin (118)

Undoubtedly this is the purification for a drinker of spirituous liquor. By drinking water kept in a wine-bowl one is required to perform the purificatory rites again (119)

By stealing gold, a man should communicate it unto the king. Then the king taking up a mace, should kill the thief (120)

If that thief survives [the stroke] he would be freed from [the sin of] theft or by living in a forest, being clad in bark, he should perform the penance for Brahmaicide (121)

Or, having made a female figure with iron and heated it, he should embrace it, such is the purification for theft according to the deliverance of Samvarta (122)

By lying on the bed of a step mother, one should lie down on an iron bed or a twice born person should perform three or four *Chāndrayanas*. A penance being thus performed, he would thereafter be freed from the sin (123)

If any person stupefied by sin associates for six or more months with these he should perform the penance mentioned before (124)

By associating with the *mahapitahins* (great sinners), such as the destroyer of a Brāhmaṇa one should for the purification of that sin perform the penance laid down for each [sinner respectively] (125)

By killing a Kṣatriya one becomes purified with three *Kṛichchhras* being self restrained he should similarly perform three *Kṛichchhras* (126)

If any how one, under the influence of ignorance,

kills a Vais'ya, that man—the destroyer of the Vais'ya, should perform a *Kṛichchhīṣṭikṛichchhīra* (127)

By killing a Sudra, one should duly perform a *Tapta Kṛichchhīra* (128)

I shall, in sooth describe the redemption for a cow-slaughter. A person killing a cow should after controlling his senses sleep on the bare earth in a cowpen filled with kine for half a month. A twice born seeking freedom from sin should live in order, upon all these—*Sukta* (sour gruel), *Yavaka* (boiled barley), *Pṇyaka* (sesame paste) milk curd and cowdung. Shorn of nails and hairs he would be purified in half a month (129—131)

Bathing thrice and following kine a person being self-restrained and shorn of pride should do all these (132)

He should according to his might recite daily the *Gītras* and the sacred verses. Then completing his vow, he should give a most excellent feast to the *Vipras* (133)

The *Vipras* being fed, he should give away a cow as a present (134)

Many kine being slain [by one] either by binding or by shutting up, the penance for his purification would be double of that for [killing] a cow (135)

If, by an accident on any occasion, one [cow] is killed by many, they should severally perform each part of the penance [laid down] for [a cow] slaughter (136)

If, for branding [a cow], for treating a cow, or for bringing out a dead foetus, any calamity (*i.e.*, death) happens there would be no sin (137)

There is no penance for [a cow] being killed by being bound in the night, by a serpent, tiger, fire, or by any other calamity (138)

[When a cow is killed] by being shut up, one should perform one part of the penance, when by being bound, two parts, and [when killed] for cutting off a limb, [one should perform the full penance] less by one part (139)

By killing it with stones, sticks, rods or weapons one should perform a complete penance for purification (140)

By killing an elephant a horse, a buffalo, a camel or a monkey, one should fast for seven nights in all these [sins] (141)

By killing a tiger, a dog a lion, a bear or a boar, a twice born person should perform a penance and feed the Brāhmanas (142)

By killing all sorts of forest ranging deer, one should remain fasting for three nights and recite the *Agni-Mantrims* (143)

By killing a swan a crow, a crane, a pigeon, a Sārasa or a Bhāsa, one should spend three days [in fasting] (144)

Chakravāka (ruddy goose), Krouñcha (heron), Sārikā, parrot, Iṭṭiri, falcon, vulture Vuluka, pigeon, Tittibha, Jālapada (water fowl having a net), cuckoo, fowl — [in the destruction] of all these birds fasting for a day [is laid down] (145—146)

By killing a frog, a snake a cat, or mouse one should remain fasting for three nights [and then] feed the Brāhmanas (147)

By killing boneless worms, one is purified with the *Prāndyama*, in killing those that have bones, a learned Vipra should make some presents (148)

A twice born person who, stricken with lust, knows a *Chandala* woman, is purified, in order, with three *Kṛścchhras* [beginning] with the *Prājāpatya* (149)

For knowing a Pukkasa woman (the offspring of a Nishāda by a Sūdra woman) whether under the influence of lust or not the penance of *Chandrayana* is laid down as the highest purification in the *Smṛiti* (150)

By knowing an actress a *Vaidūshi* (a dancing girl), a washer woman one who makes her living by bamboo made articles and a cobbler woman one should perform a *Chandrayana* (151)

For him the penance of *Śītapānam* becomes destructive of sin who under the influence of lust, knows a Kṣatriya or a Vaisya woman (152)

By knowing a Sūdra woman for a month or half a month a Brāhmaṇa would become purified in a fortnight by living on barley and the urine of a cow (153)

By knowing [another] Brāhmaṇa's wife a Vipra should perform a *Prājāpatya* a Kṣatriya by knowing [another] Kṣatriya's wife should perform the same penance (154)

By holding intercourse with a cow a man should perform the penance of *Chandrayana* (155)

By knowing a preceptor's daughter father's sister or her daughter one should perform the penance of *Chāndrāyana* (156)

By unknowingly knowing a maternal uncle's wife, a woman of one's own family the daughter of a maternal uncle or a daughter in law one would become purified by a *Pitṛka* (157)

By knowing the wife of a paternal uncle or a brother's wife one should perform the penance [laid down] for knowing a step mother. There exists no other redemption for him (158)

By getting upon fire, cohabiting with one's own father's wives other than his own mother, and by

knowing any of these women viz, a sister, a maternal uncle's daughter, a step mother's sister, that vilest of men should perform a *Taptakrichchhra* (159)

For that vilest of men, who knows his own mother, daughter, or his own sister no atonement has been laid down (160)

For knowing a maiden one should perform this (i.e., the *Prājāpatya*), in holding sexual intercourse with an animal or a harlot, *Prājāpatya* is laid down (161)

A twice born person who knows his wife's friend a maiden, his own mother in law or his wife's sister, one engaged in *Niyama*, or one observant of a religious vow, should perform an ordinary penance and give away a milch cow (162)

A highly distressing penance is laid down for the expiation of his sin who cohabits with a woman in her menses, or with one who is in the family way, or with a degraded woman (163)

By knowing a prostitute, a Brāhmana should perform a *Krichchhra*, such is the expiation of sins according to the deliverance of *Samvarta* (164)

By knowing another Brāhmana's wife a Brāhmana would become purified by a *Krichchhra* (165)

If somehow, a Brāhmana woman comes in contact with a Sudra, she should perform the penance of *Chândrayana* which is most purifying according to the *Smṛiti* (166)

By somehow knowing a Brāhmana woman, a Kshatriya or a Vaisya would be purified in a month by living on barley and the urine of a cow (167)

By knowing the women of Chândālas, Pukkāsas, S'vapākas, or of other degraded castes, one of a superior caste should perform three *Chândrāyanas* (168)

† Listen now to the means of expiation for [other] sinners [than those mentioned above] A wicked minded person, who, having adopted a life of renunciation knows a woman for procreating children, should thereafter, untiringly perform a penance extending over six months (169)

This is the penance for those, who after taking poison or entering into fire [for committing suicide], become dark coloured or of variegated colour This is also the penance laid down in the *Smṛiti*, for those outcastes who vilify [chaste] women and know censurable women (170)

[This is also] the purification for killing men, the King of the departed spirits Yama) has said so (171)

No tear should be shed by the good seeking their own well being for those killed by him or for those who have committed suicide (172)

He,—who carries the dead body of, or cremates the same, or performs the watery rites for any of these — should perform the penance of *Chandrayana* (173)

By merely touching the dead body (i.e. not carrying or cremating the same) or by only touching its cloth, the former should perform a penance and the latter, fast for a day (174)

[The offering of] water and funeral cakes [and the performance of] *Srāddha* or the great sinners and for those who commit suicide, do not at all reach [them] but are stolen by the *Rākshasas* (175)

No *Srāddha* should be performed by those who have been killed by the *Chandālas*, aquatic animals and snakes, [as well as] for those who have been killed by the punishment [given] by the *Brāhmanās* (176)

If [before cleaning himself] after passing urine or excreta or with the leavings of food in his mouth, a twice born person is touched by a dog, etc., he should, after bathing recite the *Gāyatrī* for a thousand times (177)

By touching a Chāndāla an outcaste, a dead body, a lowcaste a woman in her menses, and a woman in a state of impurity consequent on child birth, one should bathe with the cloth on (178)

Bathing is laid down for him who touches an object which should not be touched [with an article in his hand], after that *aṣṭamanam* and sprinkling of that article with water is spoken of (179)

The foremost of the twice born who, with the leavings of food in his mouth is touched by a Chāndāla or any other [degraded caste] becomes purified by living on barley and the urine of a cow for six nights, (180)

By being touched by a dog or by another woman in menses a woman in menses should fast for the remaining days [of the menstrual period] and get herself purified by drinking clarified butter after bathing [at the end of the menstrual period] 181

By drinking well water contaminated by a Chāndāla's vessel one becomes purified by living on barley and the urine of a cow for three nights (182)

By drinking water out of ignorance in sacred waters, tanks and rivers polluted by the degraded castes, one becomes purified with the *Pañchagavya* (183)

By drinking water from wine bowls, from a place where it is distributed to travellers, and that which comes from the sky a twice born person, after fasting for a day and night should take the *Pañchagavya* (184)

By drinking water from a well contaminated by excreta and urine, twice born persons become purified [by fasting] for three nights, *Sintapanam* is laid down, in the *Spirit*, as the expiation for drinking water from a pitcher [similarly contaminated] (185)

[The following is] the means of purification for sullied tanks wells and ponds. By taking out a hundred pitcherfuls of water, one should throw the *Panchagavya* [into them] (186)

By drinking the milk of a sheep that of an animal whose hoof is not cloven (as a horse, an ass, etc.) and that of a she camel the foremost of the twice born, for the purification thereof, should take barley for three nights (187)

By taking the milk of a she goat, that of a cow pursued by a bull for impregnating her, and that of an animal that takes excreta one attains to purification [by fasting] for three nights (188)

By taking excreta and urine one should perform a *Prajapatiya*, taking the food partaken of by a dog, crow or a cow, a twice born person should [fast] for three days (189)

By taking the food partaken of by a cat or a mouse, a twice born person should take the *Panchagavya* by taking the residue of a Sudra's food one would become purified [by fasting] for three nights (190)

By taking onion garlic, as well as a domesticated fowl, a mushroom, and a domesticated hog, a twice born person should perform a *Chandrayana* (191)

By taking the urine or excreta of a dog, ass camel, monkey, jackal or a Kanka (bird) a man should perform the penance of *Chandrayana* (192)

If [before cleaning himself] after passing urine or excreta or with the leavings of food in his mouth, a twice-born person is touched by a dog, etc., he should, after bathing, recite the *Ghyatṛi* for a thousand times. (177)

By touching a Chāṇḍāla, an outcaste, a dead-body, a lowcaste, a woman in her menses, and a woman in a state of impurity consequent on child-birth, one should bathe with the cloth on (178)

Bathing is laid down for him who touches an object which should not be touched [with an article in his hand], after that *āchamanam* and sprinkling of that article with water is spoken of (179)

The foremost of the twice-born, who, with the leavings of food in his mouth is touched by a Chāṇḍāla or any other [degraded caste], becomes purified by living on barley and the urine of a cow for six nights, (180)

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By taking the food partaken of by a cat or a mouse, a twice born person should take the *Pañchagavya* by taking the residue of a Śūdra's food one would become purified [by fasting] for three nights. (190)

By taking onion garlic, as well as a domesticated fowl a mushroom, and a domesticated hog, a twice born person should perform a *Chāndrayana* (191)

By taking the urine or excreta of a dog, ass, camel, monkey, jackal or a hanka (bird) a man should perform the penance of *Chāndrayana* (192)

By taking boiled rice, which is stale, or which is sullied by hairs or insects, or which has been seen by outcastes a twice born person should take the *Pañchagryha* (193)

By taking food from the vessel of a degraded caste, or from that of a woman in menses one would become purified, in half a month, by living upon barley and the urine of a cow (194)

By taking all these interdicted food,—beef, human flesh and what is brought by the hand of a dog, one should perform a *Chandráyana* (195)

[By taking food] at the hands of a Chândāla, a Swapaka or of a Pukkasi a Vipra would become purified in half a month by living upon barley and the urine of a cow (196)

By associating with an outcaste for a month or a half one would become purified in half a month, by living upon barley and the urine of a cow (197)

And on every occasion when a twice born person would think himself impure he should perform a *Homa* with sesame and recite the *Gajatri* (198)

This auspicious regulation about penance has been spoken of by me The penance for sins not mentioned [before] should now be spoken of [by me] (199)

Forsooth the foremost of the twice born would be daily freed from sins by gifts *Homa* recitation of the *Gajatri* the practice of the *Pranayama* and Vedic study (200)

The gift of gold that of a cow, and that of earth dissipate sins [committed in this life] and those committed in pristine life (201)

He,—who gives unto a self controlled twice born

person sesame and a cow—is freed from sins such as Brahmanicide etc. there is no doubt in it (20)

By fasting on the Full Moon day when the month of Māgla sets in and giving sesame unto the Brāhmanas one is freed from all [sorts of] sins (203)

By fasting on the Full Moon day in the month of Kārttika and giving away gold raiment and boiled rice a person is freed from iniquities (204)

Amavasya (the last day of the dark fortnight) the twelfth day of each fortnight the last day of a month particularly and a Sunday—these are the most fitting days [for performing religious rites] (205)

Bathing the recitation of the *Gayatri Homa* the feeding of the Brāhmanas fasting and making gifts on all these days each of these purifies a man (206)

A learned person after being bathed purified putting on a washed cloth being of a purified soul, having controlled his senses and resorting to the *Sattwik* state of mind should make gifts (207)

For the expiation of minor sins *Homas* to the number of a thousand should be performed with seven *Vyāhritis* by the twice born ones seeking their own well being (208)

A twice born person committing heinous crimes, should perform a *Lakṣa* (a hundred thousand) *Homa*, [and then] from the recitation of the *Gayatri* [he] becomes freed from all sins (209)

For the purification of all sins one should going to a forest or on the bank of a river recite the most sacred *Gayatri* the mother of the *Vēdas* (210)

Bathing there suppressing the vital airs restraining his speech and being purified by three *Prāṇayāmas*, a twice born person should recite the *Gayatri* (211)

Being clad in a pure cloth, seated on the ground and on a pure spot, and self-restrained, and by performing the *āchamanam* with a pure hand, one should begin the recitation of the *Gāyatrī*. (212)

By the recitation of the *Gāyatrī*, all the sins, both of this world and of another, are dissipated in five nights. (213)

There is no purification of iniquitous deeds superior to the *Gāyatrī*. (214)

By reciting the *Gāyatrī* accompanied with *Mahā-Vydhṛitis* and *Prāṇdyama*, a Vipra becomes freed from all sins (215)

Living on a restricted diet and being given to the well-being of all creatures, a Brahmachārin, by the recitation of one-hundred thousand *Gāyatrī*, becomes freed from all sins (216)

By officiating as a priest for him for whom no priestly service should be rendered, by taking boiled rice of a censurable weight, one, by reciting one thousand and eight *Gāyatrī*, becomes freed [from sins]. (217)

As a snake throws off its slough, so a foremost of the twice-born, who daily studies the *Gāyatrī*, becomes freed [from his sins] in a month (218)

A Vipra,—who being restrained and purified, always recites the *Gāyatrī*, goes, becoming like air and assuming the astral body, to the most excellent station. (219)

A twice-born person should daily recite mentally the seven *Vydhṛitis*, accompanied with *Pranava*; and the *Gāyatrī*, accompanied with *S'irasa-Mantram* (220)

The suppression of one's own vital airs constitutes the regulation of the *Prāṇdyama*. Being self-restrained, one should perform the *Prāṇdyama* thrice every day (221)

Three *Prāṇāyāmas* being practised any sin, that is committed by the mind, word or the body, is forthwith destroyed (222)

He,—who reads the *Rig Vēda* the *Yajush* with its branches, and the *Sāmans* with their esoteric meanings, —becomes freed from all sins (223)

By reciting the *Pisamant Sūkta*, the entire *Puruṣa-Sūkta*, and the *Pitri Mantram* [recited by] Madhu chikhandas one becomes freed from all sins (224)

By reciting the *Brāhmana Maudala* [of the *Rig Vēda*], *Vṛihat Kuthu*, mentioned in the *Rudra Sūkta*, *Vamadēva Mantram* and the *Vṛihat Sams* one becomes freed from all sins (225)

By performing the *Chandrayana* the highest purificatory measure for all sins one attains to purification and the most excellent station (226)

This most sacred *Dharma Śāstra* (Religious Institute) was described by Samvarta By studying it, a Brāhmana attains to the eternal abode of Brāhmā (227)

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KA'TYA'YANA-SAMHITA'.

CHAPTER I

THEREUPON like unto a lamp [lighting up all objects in darkness], I shall fully point out the Regulation of all the rites mentioned, but not made clear, by Gobhila, as also of other [religious] works (1)

Three circles of thread should be formed upwards; and three circles downwards; thus a sacred thread becomes of three circles then one knot should be made (2)

That which hanging on the spinal chord and the navel reaches the waist,—such a sacrificial thread should be held (*śe*, worn), and not one longer or loftier than it (3)

One must always put on the sacred thread and bind the tuft of hair on the crown what one does without having the sacred thread on or without binding the tuft of hair on the crown is equal to an act not done (4)

Drinking water thrice one should, therewith, sprinkle the mouth twice, then [one should] sprinkle with water the following places —the face nose, eyes, ears, navel, breast, head and the ankles (5)

Closing the three fingers, one should touch one's face, with the thumb and the forefinger, one should touch one's nose, with the thumb and the nameless finger, the eyes and the ears [should be touched] again and again (6)

With the smallest finger and the thumb [one should touch] the navel and the breast with the palm with all the fingers the head, and afterwards one should touch the arms with the tips [of all the fingers] (7)

Where instructions about a religious rite have been delivered to a person engaged in performing them but no limb has been mentioned there the right hand should be known as [the one] competent for performing the rite (8)

Where there is no rule about the quarter in the performance of the recitation of the *Gāyatrī* and the *Homa Aindri* (east) *Soumi* (south east) and *Aparājita* (north east)—these three directions have been spoken [as the fittest] (9)

Where there is no such regulation [that one should perform a rite] either standing sitting or bending the forepart of the body one should do it by sitting and not by bending the forepart of the body nor by standing (10)

Gauri Padmā Śachi Medhā Śāvitri Vijayā Jaiā, Déva enī Śādhā Svāhā Dhṛiti Pushti Tushti with Atmadhātā—these *Mātṛis* are the mothers of the *Loka*. For performing a *Vṛiddhi* rite (on the occasion of a marriage etc.) these fourteen added by Ganés, should be adored 11—12)

In all religious rites the *Mātṛis* with the leader of the *Ganas* (Ganés) should be adored with care. They being adored make [the performer] worthy of adoration (13)

Having drawn figures on white images canvas and dried paddy [they should be adored] with separate *Naśadhas* (articles of worship) (14)

With clarified butter one should make seven or five

currents on the wall, neither very low nor very high, as *Vasudhārās* (15)

Then being self controlled having recited there longevity giving *Mantrams*, for the purpose of *Sānti* (peaceful completion of the rite) one should reverentially undertake a *S'raddha* for six departed Manes (16)

Without offering oblations to the departed Manes at a *S'raddha*, one should not perform a Vedic rite, even there the *Mātrīs* should be adored first with care (17)

The full complement of regulations, spoken of by *Vasishtha*, should be observed here without fish or meat, I shall, hereafter, describe what difference is there (18)

CHAPTER II

HAVING made an even number of *Brāhmanās* invited in the morning, to take their seats on both the sides, one should, with an evenly extended palm, offer them *Kus'ā* (1)

The *Kūsas* for a sacrifice should be of a green colour those for *Pakayajña* yellow those for *Pitṛīs* should be with roots and those for *Viśvadevī* should be of a variegated colour (2)

Green *Kūsās* with leaves dried plain, shorn of any defect, and of the measure of a cubit (i.e., the distance from the elbow to the end of the closed fist), should be spread [with the *Pitṛī Tirtha*] (3)

When the *Kūsās* that are spread for offering funeral cakes, and those [spread] for offering water, are held while passing urine or excreta, they should be thrown away: so it is laid down [in the *Smṛiti*] (4)

While performing a rite for the Deities, one should always lay down the right knee [on the ground], and one should lay down the left knee, while performing a rite for the departed Manes (5)

The right knee should never be laid low [in a *Viddhi Śrāddha*], in it, one should always serve the *Pitris* reverentially like unto the Divinities (6)

Having made them (i.e., the Brāhmanās) sit on the *Kus'a* offered to the *Pitris* according to the following regulation, and having recited their family and name, one should offer *Arghya* to the deceased ancestors (7)

In it, no *Apasāya* [going round a person, so as to keep the right side towards him] should be done, no *Pitri-Tirtha* is wished for the filling up of the vessels should be made with the *Darva Tirtha* (water) (8)

Having made [amongst] all the pairs [of Brāhmanās,] the younger place his hand on that of the elder, and their *Pavitra*s being placed in the foreparts of their palms *Arghya* should be given in it, [the *Arghya*] should not be given separately (9)

A *Pavitra* in each and every place should be made of *Kusā* reeds having tips and two rows of leaves and no leaves in the middle part and should be of the size of the span of the thumb and the forefinger (10)

This is the mark described of *Pinjālī* this is also necessary for cleaning clarified butter (11)

Some say that a *Kusā Pinjālī* should be made of dried or withered blossoms or of fresh raw blossoms (12)

The recitation of the *Pitri Mantram* the touching of the heart the seeing of degraded persons passing wind excessive laughter speaking an untruth the touching of a cat or of a mouse, speaking harshly and the rise of anger—any of these portends taking place

while performing a religious rite one should touch water (13—14)

CHAPTER III

TO perform no rite to do that which is enjoined for another branch and thirdly to perform improper rites are the three classes of *Akṛtyas* (interdicted acts) mentioned by the learned for those who perform religious rites (1)

Fruitless becomes the operation of that stupid wight who renouncing the protection of his own branch wishes to follow that of another (2)

That which has not been mentioned in one's own branch [of the *Véda*] but what has been mentioned in another branch as not colliding [with one's own regulation] should be performed by the learned like *Agnihotra* and other rites (3)

If a person after being engaged in a religious rite commits an improper act out of ignorance he should thereupon complete the same beginning from the part where the irregularity has taken place (4)

If he happens to know after the completion [of a rite] that an irregularity has been committed by him he should perform it again no re performance of all the rites [is allowed] (5)

When any irregularity takes place in a prominent religious rite it should again be performed with all its parts; but if any irregularity takes place in any of its parts neither it nor the [principal] rite should be performed again (6)

[In a *Pārvana-S'rāddha*] the recitation of the *Madhuvāta-Mantram* thrice after the *Gayatrī* is laid down for those who wish to feed [the Brāhmanās], but [the *A'bhyudayika S'rāddha*] is divorced from the *Madhu Mantram* (7)

In it, one should never recite a *Mantram* describing the greatness of the *Pitris*, but the recitation of any other auspicious *Soma*, *Sāma*-, *Mantram* should not be omitted (8)

[In a *Pārvana S'rāddha*, the Brāhmanās] being gratified [with food] boiled rice, near the residue, should be scattered like sesame or barley [in an *A'bhyudayika*,] the opposite procedure should be adopted (9)

[In an *A'bhyudayika*,] the question — "*Susampannam*" (is it well done?), should be put instead of, — "*Tṛiptaḥ stha*" (are you gratified?), when they say that "it is well done," one should dedicate the last portion of the food (10)

Having invoked [the spirit of one's father] at the base of the *Kusā* reeds having their tops directed towards the east, one should pour water from the vessel at the root with the *Mantram* — "*Avanīkshva*" (11)

At the middle and the topmost parts [one should invoke] the second and the third [degrees of Manes, i.e., one's grandfather, and great grandfather], on the left side, [one should invoke] [the three grades of departed Manes,] such as, the maternal grandfather, etc (12)

Having taken up the boiled rice from all [the collections], mixed it with curry, barley, jujube and curd, been seated facing the east, and offered funeral cakes of the size of *Bel* fruits like unto the offering of water, — one should again sprinkle the *Darbba*-grass with the water, washing the vessel (13—14)

CHAPTER IV

IN a *S'rāddha*-operation, gradual [advancement of the giver is effected] by the gradual offering of funeral cakes [from bottom upwards], and gradual degradation [is effected by offering the same] at the top downwards. (1)

Therefore in all the *S'rāddhas*, principal and minor, one should offer small *Pindas* at the bottom, middle, and the top [of the *Kus* & reeds] (2)

Then one should dedicate scents and other [articles] silently and then make the twice born persons perform the *A'chamanam*, in other places, (i.e., in other *S'rāddhas*) this procedure, without barter, should be observed (3)

[Funeral cakes should be offered] in a lowland, in the south, [the offerer should sit] facing the south; the *Darbha*-grass [should be scattered] with their tops directed towards the south, this is the regulation in other [*S'rāddhas*] (4)

[With the *Mantram* —] "*Suprokshitamastu*" (it is sprinkled well), one should sprinkle with water the ground lying before [the *Brāhmanās*] [with the *Mantram*, —] '*S'ivā A'pah santu*' (may water become auspicious), one should pour water into the hands of a couple [of *Brāhmanās*] (5)

[With the *Mantram* —] '*Soumanasyamastu*' (be of delighted mind), one should, hereafter, offer flowers; and with, — "*Akshatañcharishtañchastu*" (may fried paddy remove ills), one should offer fried paddy (6)

Akshayyodakadān (gift of inexhaustible water) should be made like that of *Arghya*, one should daily do it with the sixth inflection, and never with the fourth (7)

In [the offering of] *Arghya*, of inexhaustible water, of *Pinda*, in sprinkling water on the *Darbha*-grass at a

S'rāddha-ceremony, and in reciting the *Swadhā* [at the termination of the rite], no regular order needs be maintained. (8)

Replies being given by the leading twice-born in all the prayers, one, reciting the *Mantram*, for placing a vessel on the back with the face upwards, (i e., "*Urjath Vahanti*,") should sprinkle water on the *Pindas* strewn with *Pavitra*. (9)

Then the pairs of Brāhmanās should be made to recite "*Swasti*" (peace be unto you). Then joining the tops of both the thumbs and saluting the *Vipra* standing at the head, one should then follow him. (10)

The entire course of *S'rāddha*-rules has thus been briefly described by me, they who know them never make mistakes in *S'rāddha*-rites. (11)

He, who knows the sum-total of this mysterious science told by Vas'ishtha, knows the *S'rāddha*-[rules] and not any one else (12)

CHAPTER V.

IN all those rites, which, once commenced, are to be performed respectfully, the adoration of the *Mātṛis* and the celebration of the (*A'bhyudayika*-) *S'rāddha* should not be done, on every occasion, by the performer of the rite (1)

In depositing the Sacred Fire, in the two *Homas* (morning and evening), in the *Vais'wadēva*-[adoration] in the *Vali*-rite, in a half-monthly sacrifice, in that performed on the Full-Moon day, and in a new sacrifice, the learned sages, informed of rituals relating to sacrifices, hold, that one *S'rāddha* should be performed and not separately. (2-3)

In an *Ashtaka (Homa)* in a *S'raddha* [for the departed Manes], in a *Sashyanti (Homa)* in *Jatakarma* (a ceremony consequent on a birth) and in a rite to be performed on the return of a person from a foreign country no [*Abhyudayika*] *S'raddha* should be performed (4)

In all the rites beginning with the marriage and ending with the *Garbhādhan* which we have heard of it is only in a marriage that one should perform this *S'raddha* and not at the beginning of every rite (5)

For *Nishkramana* (the rite of bringing out a child to the public in the fourth month) and for that of entering into a house there is one *S'raddha* in the night fall. In a religious ceremony performed for the attainment of religious prosperity one should not perform a *S'raddha* in the beginning (6)

In all the six rites such as the application of plough etc. one should perform [the *S'raddha*] separately. And at the recurrence of every such one should perform one [*S'raddha*] but not in the beginning (7)

There is no [performance of] *S'raddha* at the rites that are performed for the well being of big animals at the appearance of a solar disc and for that of smaller animals at the appearance of a lunar disc (8)

It should not be performed in the end in rites for the crooked positions of the planets and in rites, like [the administration of] poison for being bitten [by a snake] and in the treatment of worm bite (9)

While performing a number of rites the *Mātṛis* should be adored once and a *S'raddha* should be performed once at the beginning and not separately in [all the rites] (10)

Whenever a *S'raddha* takes place, there the *Mātṛiś* [should be adored] This has been spoken of [by me] as a side issue. The main point I would [now proceed to] describe truthfully (11)

CHAPTER VI

If the eldest brother has deposited the Sacred Fire, then one should deposit the same being subject to the time of depositing and the person who has engendered the Fire (1)

He, who takes a wife or deposits the Sacred Fire before his eldest brother is known as *Parivṛttā*. And the brother born before is known as *Parivṛtti* (2)

Both the *Parivṛtti* and *Parivṛttā* go to hell. Even if they have performed a penance, they partake of the fruits of *Pādona* (3)

If superseding [the eldest and other] brothers,—living in foreign countries having no generative power, having one testes, not born of the same mother, addicted to public women, outcasted [and those who are] acting like *Sudrás*, suffering from a serious disease, inert, dumb, blind deaf, hunch backed dwarf, lepers, greatly aged, widowers, given to agriculture servants of the king given to the multiplication of wealth and doing whatever they like divorced from the family, insane and thieves,—a younger brother marries or deposits the Sacred Fire he commits no sin (4—6)

Even when hasty one should, wait, at least for three years [for a senior brother] who multiplies his wealth by usury, who serves the king, who cultivates the land and who lives in a foreign country (7)

When one bears of no news [of a senior brother] living in a foreign country, one should do it after [waiting for] a year, if he returns again, [the younger brother] should perform a part of a penance for purification (8)

In a *Latshmana* rite (*i.e.* a rite beginning with *Parisamuhana* *i.e.* sprinkling water round the Sacrificial Fire to *Parishéka* (*i.e.* pouring water), one should draw lines with *Kus'ā* [around the Fire,] leaving off seven fingers [on each side] [of the following lines] — twelve fingers form the measure of the line that is directed towards the east the measurement of another line touching its base and running towards the north, is twenty-one fingers, the remaining lines attached to the one running towards the north, are of the measurement of a thumb (9—10)

If the rite of measurement and the person to do it, are not mentioned the sacrificer should make the measurement This is the conclusion of the learned (11)

One should deposit the Sacred Fire, and it is highly spoken of by all . Sacrificial fuels should be collected by one willingly for kindling that Fire (12)

He, to whom a maiden has been given by one by words, should collect the last sacrificial fuels for depositing the Sacred Fire otherwise not (13)

If in an unmarried state that maiden dies, he should not be guilty of the breach of vow By that Fire, he may marry another maiden (14)

If after soliciting he does not get a maiden, he should consign that Fire unto himself and forthwith adopt the next order (15)

CHAPTER VII.

It is said that *Araṇi** and the *Uttara-Araṇi* (i.e., the upper part) should be made of the branches spreading towards the east or north or upwards of an *As'wattha*, grown in an extensive ground and having a *S'amī*-tree attached to its root. It is preferable that *Chatra* and *Ovilī*† should be made of the strongest parts of the wood (1—2)

The [tree,] the root of which is attached to a *S'amī*, is called *S'amigarbha*, in the absence of a *S'amigarbha*, one should speedily create Fire from [one which is not so] (3)

A length of twenty-four thumbs, a breadth of six thumbs, and a height of four, have been described as the size of the *Araṇis* (4)

A *Pramantha* is to be of eight fingers [in size]; a *Chatram*, ten fingers, and an *Ovilī*, twelve fingers. These are churning instruments (5)

Where instruction is given about the measurement of the thumb, there one should always take measurements with its bigger knot. (6)

A *Nētra* (the string of a churning stick) should be made with three circles of the down of a cow's tail mixed with hemp fibres of the size of a pure *Vyāma* (a measure of length equal to the space between the tips of the fingers of either hand when the arms are extended); by it, the Fire should be churned (7)

The head, the eyes, the ears, the face, and the shoulders,—these five limbs of the *Araṇi* should be of

* A piece of wood of the *S'amī* tree used for kindling the Sacred Fire by attrition, the fire producing wooden stick

† Sacrificial implements

He should then place the *Ouli*, fixed to a pin attached to the base of the *Chatra* [on the *Arant*], turning its top towards the north, then being self-restrained and in a state of purity he should, hold the *Yantra* with all his strength, so that it may not move (3)

His wives, putting on new raiments, should put three folds of string around the *Chatram* and first of all, churn the *Arant*, so that Fire might drop in the east (4)

The rite of placing the Sacred Fire should not be performed by the twice born if they have not even one wife, all the rites that are done [in that state] know, as being not done at all (5)

Many wives of the same caste and of other castes existing, the rite of churning for producing the Fire, should be done by the chaste wives of the same caste, on account of the superiority of birth (6)

Of them, one very capable or any one of them, [or, in her absence] any one of the wedded wives belonging to other castes] should carefully churn the Fire (7)

In it, one should not employ a Sūdra wife, or one who tries to injure her husband or is jealous of him, or one who does not perform religious observances, or one who lives with other men (8)

‘Having made *Lakshmana* for [the Fire] born, placed it lighted it, and put sacrificial fuels into it, he should make Brahmā seated (9)

Then offering the libation effecting the completion of the rite with all the *Mantrams*, and at the end of the sacrifice,—for the well being of the house, [the sacrificer], should present unto a Brāhmana two pieces of raiment and a cow (10)

Where there is no instruction about the *Homa* vessel *Sruva* (sacrificial ladle) is mentioned in the *Smṛiti* [as the vessel for pouring] liquid substances in minor rites the palm is used [as the vessel] with *Sruva* also, a *Homa* is performed (11)

It is said in the *Smṛiti* that a *Sruva* should be made of *Ahadira* or *Palāśa* wood and be of the size of two *vitasti* (a measure of length equal to twelve *angular* or fingers) a *Sruva* should be of the length of an arm, and the handle should be round (12)

The forepart of a *Sruva* should be like a nose there should be two holes [on the two sides] of the circumference of two fingers [each] the hole [in the] *Sruva* should be like that of a *Sard* (an earthen tray like vessel), one should make it on a *nirōdha* method and six fingers deep (13)

Their cleaning should be done by a person wishing to perform *Homa* with *Kusā* grass facing the east when dipped in clarified butter, they should be washed with hot water (14)

[One should place the articles] near the Fire either in the east side facing the east or in the north side facing the north, he should collect all the articles which should be used [in the *Homa*] (15)

When no article for offering into Fire is mentioned, clarified butter is sanctioned for the *Homa* rites [and when *Mantram* or Deity is not mentioned] the conclusion is that *Prājāpatya Mantram* (*Vyākṛti*) and *Prājāpati* [should be recited and adored] (16)

One should never take fuels which are stouter than the thumb those shorn of bark those having worms, and those having clefts [should not be used] (17)

Those measuring more than a *Pradīpa*, those

measuring less than a *Pradés'a*, those having branches, those not completely made (*i.e.*, having leaves), and those having no strength (*i.e.*, useless ones), should never be used in *Homa* by one conversant [with rituals] (18)

The measurement of a sacrificial fuel is described to be a couple of *Pradés'a* (the span of the thumb and the forefinger), in all rites, such should be the sacrificial fuels (19)

The learned say that there are eighteen kinds of sacrificial fuels, but in the Half Monthly *S'rāddhas*, in that performed on the Full Moon Day, and in other similar rites, twenty fuels [are used] (20)

Before and after a *Homa*, one should, without [repeating] a *Mantra* or without [naming] a Deity, throw the *Samid* (a kind of tree), for it grows for generating the Fire (21)

The preceptors have recorded in the *Smṛiti* that the sacrificial fuels, in a *Homa* performed with clarified butter, are for creating the Fire. I shall now clearly describe where this should not be done (22)

It is laid down that no sacrificial fuel [should be used] in the rites called *Ingahoma*, *Samittāstra*, [and] *Soshantī*, in all those and [other] similar rites where no such mention is made (such as the *Vais'vadeīa*, etc.), in a *Homa* performed for averting the calamity of breaking a limb, in a *Watery-Homa*, and in all the rites where oblations of *Soma*-juice [are offered] (23--24)

CHAPTER IX.

[In the evening] when the Sun is at a distance of thirty-six fingers before reaching the Setting Hill and [in the

morning] after seeing the solar rays, one should generate the Sacred Fire (1)

The *Homa* regulation of those who wish to perform *Homa* at the rising of the Sun does not become profane till the Sun does not rise a hand above the Rising Hill (2)

As long as the Stars are not completely visible in the sky and the crimson rays do not disappear [from the firmament] one may perform the Evening *Homa* (3)

When the Sun disappears under dust, snow, or clouds, or behind a tree one may offer oblations to the *Sandhyā*, one's religious observance would not be stopped thereby (4)

In *Kshipra Homa*, a twice born person should neither perform the *Parisamuktanam* (sprinkling water around the Sacrificial Fire, nor should he recite the *Virupaksha Mantram*, he should also avoid the *Prapada* (the *Mantram* beginning with *Tapas'cha*, *Tejas'cha*, etc) (5)

In every rite, one should perform the *Paryyukshanam* (sprinkling water) with [the *Mantram*—] *Aditēhuviti* and sing the *Vamadevya* thrice, at the end (6)

The seeing of the Moon as mentioned, should be done in rite where no *Homa* is to be performed & the *Vamadevya* should be sung in the end [when] a number of rites [is performed in a day] The *Vaiswadeva* rite should take place] after the *Vali* rite (7)

In those rites in which [*Kusa* reeds] are [already] scattered on the ground at the end no [more] scattering should take place. For successfully performing one rite, one should leave off the circumference (8)

In all oblations in sacrifice not one of these three, —spreading the *Kusa* outside, sprinkling water into the

Sacrificial Fire, the recitation of the *Vdmadtya*, should be done (9)

It is said in the *Smṛiti* that in the matter of *Haviṣya* (vegetable diet), barley is superior; and next to it, is the *Vrihi* (a kind of corn); one must avoid the *Māsha* (corn), the *Kodrava* (corn), and the white sesame, even if nothing is available. (10)

When any oblation is offered with a hand, the twelve knots should be filled; when by a belmetal vessel, the *Śruva* should be filled [with offerings]; clarified butter should be offered with the *Daiva-Tīrtha* into the Fire having embers and flames (11)

A man, who throws offerings into a Fire that has no embers or flames, becomes of weak digestion, suffers from dysentery and is born as a poor man. (12)

He, who seeks freedom from diseases, long life and great prosperity, should perform *Homa* with a Fire set with sacrificial fuels, and never with that into which no sacrificial fuels have been given. (13)

When prepared to offer oblations, one should not kindle the Fire with the *Hasta*, *Sūrpa*, or the *Vajra* (sacrificial implement), or with wood; he may do it by a fan. (14)

The Fire is to be kindled by [the air of] the mouth, for it originates from the *Mantram* uttered by the mouth; that Fire should not be kindled by the mouth [is an injunction] applied to the *Loukika*-(ordinary) Fire. (15)

CHAPTER X.

If not suffering from any disease, one should daily, after washing the teeth, bathe in the morning, in rivers, etc.,

as in the day-time, when bathing in the house, one should recite the *Mantram* (1)

The wood for cleaning the teeth, as spoken of by Nārada and others should be cut measuring eight fingers and contain bark. With its tip, one should rub the teeth (2)

Rising up, washing the eyes becoming pure and self-restrained and reciting the *Mantram*, one should rub the teeth with a wood (3)

[The *Mantram* is —] O tree, give us long life, strength, fame, energy children, cattle, wealth, knowledge of the Vedās discriminative knowledge and genius" (4)

In two months, beginning with *S'rāvana*, all the rivers get their menstrual courses. [No one] should bathe in them, excluding the rivers which go to an ocean (5)

[The watery expanses,] the courses of which do not go beyond eight *Kros ds* (16 miles), are not worthy of the name of a river. they are described as pools (6)

[In offering water] in an *Upākarmaṇ* (a ceremony performed before commencing to read the Vedās after the monsoon), in a rite of dedication, in a bathing after a death and at the solar or lunar eclipse, the *Rajak-* (or menstruation) impurity exists no longer (7)

When the Brahmvādins go out for bathing in an *Upākarmaṇ*, or in a dedication rite, all the Vedās, the Chhandas, the Celestials headed by Brahmā, the departed Manes Marichī and other Rishis, gratified and seeking water, follow them in their bodily form (8—9)

Where these all appear, the sins of murder, etc., are, forsooth, dissipated what to speak of the impurity of a river? (10)

When the Rishis bathe and when a person, situate in

their midst^{*} his body sprinkled with [their] scattering drops of water, [if he be] a Brāhmana, he comes by learning and other desired for objects : [and if] a maiden, she comes by a becoming bridegroom, and he, forsooth, attains to well being in the next world (11—12)

The *Anirddasāha** departed Manes, who are of the form of Rākshasas eat all the impure offerings, water, etc : presented in a raw earthen vessel by a person in a state of impurity (13)

During solar and lunar eclipses all the waters, that exist on earth and even that in a well become like that of the Ganges (14)

CHAPTER VI

HEREAFTER I shall describe the regulations relating to the *Sandhya* adorations since it is mentioned in the *Smṛiti*, that a *Vipra* who does not perform the *Sandhyā*, is not entitled to perform a religious rite (1)

Having taken up *Kusā* reeds in the left hand one should perform the rite of *Achamanam* short *Kusās* are the most distinguished while offering invocation and the long ones shall form the bed or layer (2)

The *Darbhas* are spoken of as being holy therefore, in a *Sandhya* rite the left hand should be made to hold them and the right one should hold the *Paṭtra* (two blades of *Kusā* grass used at sacrifices in purifying and sprinkling the *ghṛta*) (3)

One should protect one's own self by sprinkling water

* The departed Manes within ten days from the day of death are called *Anirddasāha Pretas*

on all sides, and sprinkle one's own head by drops of water with the *Kus'ā* (4)

The *Pranava*, *Bhūrohutaḥ*, *Swah Gāyatrī* [forming the third], the three *Mantrams*,—"A pohishta, etc.," [forming] the fourth, [are the *Mantrams*] for the *Mārjanam* (sprinkling the head with water) (5)

The three eternal *Mahāvyaḥritis*, *Bhūh*, etc., *Mahāh*, *Janah*, *Tīpah*, *Satya* the *Gāyatrī Apoyyotīrasomṛtaḥ*, *Brahma Bhūrbhuvah Swah*, [forming] the first part of the *Gāyatrī*—at the beginning of all these *Mantrams* and at the end of the first part of the *Gāyatrī*, one should recite the *Pranava* 6—7)

Having restrained the vital airs, one should recite thrice these ten and seven *Vyāhritis Gāyatrī*, *Gāyatrī-S'irah* (first part) and the *Pranava*. This process is called the *Prāṇyama* (8)

Taking water in his palm, putting the nose into it, and suppressing the breath or not, one should recite once or thrice the *Aghamarshana-Sukta* (9)

Standing up, one should throw water with joined palms towards the Sun [reciting] the three *Mantrams* (*Pranava*, three *Vyāhritis* and the *Gāyatrī*), then with the two *Rak Mantrams*,—"Udutyam," and "*Chitram Dēvānām*, etc., one should perform the rite of *Sūryopasthanam* (appearance of the Sun) (10)

The sages say that *Sūryopasthanam* should be performed at the two *Sandhya* adorations, if one wishes to do it during the noon, one should recite, in addition to it, the *Mantram*,—"Vibhṛāt" (11)

With the heels not touching the heels, or with one foot touching the earth, or with that foot up raised, or with joined palms, or with up-raised arms.—one should perform this rite (12)

In whatever part there is greater distress and trouble, there is greater well being, so say the learned for, well-being proceeds from hardship (13)

According to one's own might, one should perform the first *Sandhya* before the rising of the Sun, the middle one in the noon, and the third, in the evening, before the Stars become visible but at every *Sandhyā*, one should recite the three *Riks* (*Pranata*, the three *Vyāhritis* and the *Gāyatrī*) (14)

This is spoken of as the threefold *Sandhyā* wherein exists the dignity of a Brahmana. He is not called a Brāhmaṇa who has no reverence for it (15)

As serpents cannot approach Garuda, so imperfection cannot approach him who fears the non performance of the *Sandhyā* and who is always given to bathing (16)

According to one's own might one should, from the very beginning, recite the Veda (*Mantrams*) daily. If one cannot recite all the Vedic *Mantrams*, one should invoke the presence of Rudra in the end (17)

CHAPTER XII.

THEREUPON reciting in the beginning "OM," and "*Tar-payamī Namaḥ*" (I offer oblation) one should, with water and sesame, offer oblations to the Deities and the departed Manes (1)

Brahma, Vishnu, Rudra Prajāpati, the Védās, the Divinities, the Chhandas, the *Rishis* the Ancient Preceptors, the Gandharvās, the other tribes inferior to the Gandharvās, the incarnate months and years the female Divinities, the group of Apsarās, the followers of the Divinities, the Nāgās, the Oceans, the Mountains, the

Rivers, Deified men, other men, Yakshas, the Rākshasās, the Supernas (the feathery tribes), the Pis'āchās, the earth, herbs, animals, trees, the four troupes of spirits,—unto these,—one should offer oblations being invested with the sacred thread Yama, the emissaries of Yama, the Fire, the bearers of sacrificial offerings, Soma, Yama, Aryāma, Agnishwāta, Somapa and Varuṣhadas,—these *Pitris*, unto each of them,—one should offer water every time The three degrees of ancestors, on the paternal side—the three degrees of ancestors on the maternal side, unto each of these ancestors,—one should offer water thrice Unto the eldest brother, the father in law, the paternal uncle, the maternal uncle, and unto others of the parental families, one should offer handfuls of water, saying—"I gratify, with this last handful of water, all those who are desirous of receiving water from me" The *Ślokas* [relating to this rite are mentioned] below (2)

As one, stricken by the solar rays in autumn, wishes for a shade, as one thirsty, for water, as one hungry, for food; as a child, for the mother, and a mother, for the child, as a woman, for a man, and a man for a woman,—so all elemental creations, movable and immovable, desire for water from a *Vipra*,—for he does good unto all (3—4)

Therefore, he should every day offer watery oblations; by not doing so, he is visited with great sin, and by doing it, he maintains the entire universe (5)

For the shortness of the time for *Homa* and for the complexity of the rite of bathing, one should not take a prolonged bath in the morning, the non performance of *Homa* is a census—

CHAPTER XIII

THE regulation of the Five great Sacrifices is spoken of, the constant performance of which enables a Vipra to attain to eternal residence (1)

One should know, as great Sacrifices, those that are performed successively for the Deities the Spirits, the departed Manes, for Brahmā and for mankind (2)

To deliver religious instructions is the *Brahmayajña*, to offer watery oblations is the *Pitriyajña*, to offer oblations of clarified butter to the Fire is the *Dévayajña* to offer *Valis* (offerings) is the *Bhutayajña*, and to treat guests is the *Nriyajña* (3)

A *S'raddha* or the offering of *Valis* to the *Pitris*, is [also called] *Pitriyajna* what is called the recitation of the *S'ruti*, is also designated as *Brahmayajña* (4)

This (i.e., the *Brahmayajña* in the shape of the recitation of the *S'ruti*) should be performed after the *Tarpanam* (the offerings of water) the next (i.e., the *Brahmayajna* in the form of delivering religious instructions) should be performed after the Morning *Homa* and [that in the shape of singing the *Vamadevya* should be performed] at the termination of the *Vaiasvadé* a rite, [it should not be performed] at any other time except at these three [periods] (5)

If there is no other eater or [sufficient] eatable, one, for the attainment of success in a *Pitriyajña*, should feed at least one Bráhmaṇa There is no *Daiya paksha* (divine fortnight) in it (6)

Taking up a little quantity of boiled rice, a twice born person should every day according to his might and with due order offer it unto the departed Manes and human beings (7)

Having said,—“*Pitṛībhya idam*” (i.e., this is for the departed Manes), he should recite “*Swadhā*” [thereafter], saying,—“*Manushyebhya idam*” (i.e., this is for men) he should recite “*Hanta*” And he should accordingly offer water (8)

Two meals a day have been prescribed by the Sages for the Brāhmanās living on this mortal earth, one is in the day time, and the other in the night within a *Prāhara* (a period roughly reckoned at three hours) and a half (9)

Even when fasting one should daily perform the *Vaisvadeva* and the *Vali* rites, both in the evening and morning, otherwise, he will be affected by sin (10)

“*Amushmasi Namah*” (salutation unto such a person) —such is the regulation laid down for the *Vali* offerings, since for offering a *Vali*, one should only make a salutation (11)

“*Swāhā*,” “*Vashat*” and “*Namah*”—[these three] are for the Celestials “*Swadhā*” is for the departed Manes and “*Hanta*” is for mankind (12)

Therefore one should daily make offerings to the *Pitris* by reciting “*Swadhā*” Some say the word “*Namah*” may be added to it But Goutama [says] — “not so” (13)

If the *Valis* are kept in one place in a compact form attached to each other they do not become sullied even when touched by a huge cat, such is from the evidence of the *S'ruti* (14)

CHAPTER XIV.

NOW about the placing of *Valis* (offerings of food). Like funeral cakes in a *Vṛiddhi Śrāddha*, one should place, one after another, four *Valis* for the earth, the air, the *Viś'wadevās* and the *Prajāpati*; on their left side, those for water, herbs, trees, sky and *Kāma* (desire) [should be placed]; on their left, those for men, *Indra*, *Vāsuki* and *Brahmā*, on the right side of all those, for the *Pitṛis* [should be placed] These fourteen [should be placed] every day There are *Kāmya-Valis*, such as, the *A's'asya*, etc Both the sides of all should be sprinkled with water. The residue should be known as a *Pinda* (1)

The *Homa*-, and *Vali*-, rites are not the ordinary *Kāmyas* (i.e., rites performed with a particular end). It is specially said that the daily *Homa*-, and *Vali*-, rites should be performed first (2)

They may be performed after the *Kāmya*-rites, but never in the middle; for another rite must not be undertaken, while one is being performed (3)

Homa for the Fire and others, that spoken of by Goutama, *Sākala-Homa* with *Vali* rites, are for him who has deposited the Sacred Fire (4)

Touching water, looking at the Sun and with joined palms, one, before the recitation of the *Vāmadēdya*, should pray for the multiplication of wealth, freedom from disease, longevity, lordly powers, intellect, patience, auspiciousness, courage, energy, cattle, strength, the knowledge of the *Védās*, the dignity of a *Brāhmaṇa*, good luck, success in business, headship of the family and excellent mastery [He should say,—] "O thou the witness of all grant us all these, may we not be short of wealth" (5—7)

There is no Sacrifice superior to a *Brahmayajña*; there is no gift superior to that of the Vedās, all other gifts and all other Sacrifices have limited [fruits], but no one has seen the end of these (8)

By reading the *Rik* daily, one gratifies the Celestials with streams of honey and milk, by reading the *Yajusk* daily, [one gratifies them] with streams of clarified butter and ambrosia (9)

By reading the *Saman* daily, [one gratifies them] with streams of *Soma* Juice and clarified butter, and by reading the *Atharvan* of Angirash, with streams of sacrifices (10)

By reading the principal and minor aphorisms, the *Purāṇas* and *Itihāsās* (Histories) daily, one gratifies them with streams of meat, thickened milk, *oudana* (barley cakes) and honey (11)

By reading daily, according to one's might, any of all these scriptures, headed by the *Rik*, one gratifies the departed Manes with streams of honey and clarified butter (12)

They, being gratified, gratify him (the performer) whether alive or dead. He may range at will in all the celestial habitations (13)

No great sin affects him, and he becomes the sanctifier of the row. With the perusal of the regulations of a sacrifice, one reaps the fruits of that sacrifice (14)

He comes by the fruits of the threefold gift of earth filled with riches * (15)

* *Brahmayajña* means here the reading of the Vedās and *Brahma-dānam* is the deliverance *grāha* of Vedā instructions.

CHAPTER \V

WHATEVER sacrificial present is mentioned in a rite, it must be given to Brahmā after the termination thereof. If it is not mentioned, the vessel full of offerings would go [to Brahmā] (1)

With what gives complete gratification to many eaters but not with a lesser quantity one should make a vessel filled. This is the settled regulation (2)

If any other person performs the rite [for the sacrifice] that *Hotā* (sacrificial priest) should take half of the sacrificial present, [if the sacrificer] himself performs both [the works of Brahmā and *Hotā*], he should give it to another (3)

He, who wishes to make daily gifts and seeks his own well being should never supersede the family priest the *Guru* and a preceptor who lives near (4)

Having addressed [the family preceptor and priest] saying — 'I make this present unto him' one should give away [a present] if without asking this one gives [a present] to a qualified person it yields no fruit (5)

Having mentally offered the best part to these two, when they live at a distance one should give it to others. This is the best regulation about a gift (6)

He who by superseding a Brāhmaṇa who delivers religious instructions and lives near makes a gift is visited with the sin of theft overcoming [the fruits of the same] (7)

When an ignorant person lives near one's house and a qualified person at a distance there is no sin in superseding that ignorant right and making a gift unto the qualified one (8)

There is no [sin in] superseding a Brāhmaṇa [by shunning] a *Vipra* who is divorced from Vedic learning

While performing a *Nyañcha* rite (i.e., reciting *Mantras* for the earth by lying on the face), one should place one's face down on the right palm, and placing the left hand on it, direct the foreparts of the two hands towards one's own self (17)

Seated [on one's seat] and directing the two hands, kept in their own places and firmly placed, towards the Fire, one should perform the *Pradakshinām* and *Parisamuhānam* (i.e., the collection of Fires, scattered hither and thither, unto one place) (18)

There should be three fences of the size of an arm each, straight, having bark, no cuts, no tops. In the view of one class of men, there should be four on four sides (19)

One should place two *Paridhis* fences on two sides of the Fire running towards the east, and one on the west, facing the north, and if another is to be placed, it should be placed in the east, facing the north (20)

[As in the rites to be performed] with barley, wheat [may be used], as [in the rites to be performed] with *Vṛṣṭi*, *S'ālī* [may be used] so, in the absence of proper articles their substitutes may be accepted (21)



CHAPTER XVI

A *S'rāddha* in which *Pindas* are to be offered for the gratification for a month, is to be preferably performed on the wane of the Moon (*Amāvasyā* day), it should be performed in the third part of the day, but never towards the evening (1)

When a *Chaturdasī* (the fourteenth day of the dark fortnight) extends over three divisions of the day

and the *Amāvasyā* lasts for a shorter period, a *S'rāddha* should be performed on the previous day (2)

What has been said [by my father Gobhila,] "that the day on which the Moon is not seen" (i.e., on such an *Amāvasyā*-day a *S'rāddha* should be performed) and the [expression,—] "on the wane of the Moon," must be known as to mean the same * (3)

The Text,—“being visible once,” refers to the *Chaturdasī* day; [if both the days arrive, one] should wait for the *Amāvasyā* [but if the *Amāvasyā* does not appear at the time fit for the performance of the *S'rāddha* [in both the days] one may perform it at the end [of the *Chaturdasī*]:† (4)

The Moon disappears in the eighth part of the *Chaturdasī*, and a part of it reappears in the eighth part of the *Amāvasyā* according to Sāstric deliverance (5)

Persons, conversant with the movements of the Moon, (i.e., the Astrologers) speak of some distinction in the *Amāvasyā* of the month of *Āgrahāyana* and *Jaiṣṭhā* (6)

* i.e., A *S'rāddha* should be performed on an *Amāvasyā*-day when the Moon is not visible

† These *Śloka*s are very elliptical and require elucidation

Gobhila said — A *S'rāddha* should be performed on an *Amāvasyā* day when the Moon is not visible — Katrayana says — “*kṛtad rajani*” when the Moon wanes. Sanction is given that a *S'rāddha* is to be performed on the *Amāvasyā* day succeeding the *Chaturdasī*. But the Moon is visible on the fourteenth day and Gobhila's Text is — “*Yadāṣṭyena Chandraṁ na dṛṣyā*” — the day in which the Moon is not visible. This Text contradicts the Text — “*kṛtad rajani*.” To avoid this contradiction the subsequent *Śloka* is written. There is no contradiction if it means that the *S'rāddha* should be performed immediately after the disappearance of the Moon which takes place in the day previous to the *Amāvasyā*.

In these two days a part of the lunar rays exists in the first *Prahara* but it fully disappears in the last part. Astrologers say so (7)

Even in that year in which one intercalary month is added to twelve* [the Moon] does not become visible by the third [part], † knowing these movements of the Moon, one should, in the last part of the wane of the Moon, offer [oblations] (8)

Sometimes in *Amāsyā* becomes commingled with the *Chaturdāśī*. Some (the Yajurvedins) know it as an inferior [occasion] for the performance of a *S'rāddha*. Others (the Rikvedins) consider it the best (9)

If on the next day one gets in *Amāsyā* increased by three *Yamas* (periods) a *Pitṛiyama* (*S'rāddha*) should be performed at that time (10)

One should make a fortnightly *Charu* on the first day of the fortnight. People should do it in the first part of the day. Other learned men [hold that it may be performed] when [the second day of the fortnight] comes upon [the first] (11)

One has no right to perform the rites for the departed Manes of his own father [while he is alive]. Superseding a living person one should never make a gift. Such is the *S'ruti* (12)

* The intercalary month is called *Uṣa* (a pure) *Māsa* (month) because no religious rites are performed in this month.

† The *S'loka* is very elliptical and obscure. The purport is that in the year in which there is an intercalary month even in these two months there is a decrease of more than one fourth part of the lunar ray in the first part of the *Amāsyā*. Or in the eighth part of the *Chaturdāśī* one fourth part of the lunar ray disappears and in the seventh part of the *Amāsyā* it disappears fully and it reappears on the last part thereof. So a *S'rāddha* should be performed immediately after the disappearance of the Moon in the seventh part of the *Amāsyā*.

If one's father dies while his grandfather is alive—one should offer oblations for him. If the grandfather dies, when the great grandfather is alive, one should offer oblations [for the both] (13)

But, one whose great grandfather is dead, should make three *Pindas* for the father, grandfather, and the great-grandfather (14)

Another Text of the *S'ruti* is —A twice born person should offer food and water to the departed Manes superseding a living person. Or his own father should offer oblations to his father (15)

If one's grandfather dies after the demise of his father, the sixteen *S'raddhas*—including one that is performed on the eleventh day—should be celebrated by the grandson (16)

But it should not be done by the grandson if the grandfather has got any other son. Having performed the *Sapinda S'raddha*, he should perform the six monthly ones (17)

The grandson and the great grandson should not perform the purificatory rites (i.e. the *Sapindakaran-S'raddha*) for [the grandfather and the great grandfather,] for whom no purificatory rite has been performed. One should then perform only the purificatory rite for the father. So Kātyāyana has said (18)

One should make one's grandfather, who has attained to the condition of a *Prēta* (deceased ancestor) or who has got over that position, forsooth, perform the purificatory rites for the father (19)

One's father being killed by a Brāhmana [or on being dead] when outcasted living a life of mendicancy, or committing a transgression,—one should offer

oblations unto those to whom he (i.e., the father) used to give (20)

The *Śapindikaran* of the mother should be performed [by the daughter] with the grandmother according to the regulation mentioned before if she has no son (21)

Except on the day of death no separate *Pindas* should be offered to women since the *Śruti* says that they get gratification from the part of the *Pindas* offered to their respective husbands (22)

A daughter's son should first offer the *Pinda* to his mother secondly, to her father and thirdly, to her father's father (23)

CHAPTER XVII

A *Karsu* (trench) that one digs before one's front is known as the *Purva* (first) the one that is dug on its south is the middle one and the one that is dug on the [further] south is called the last (1)

They should be made beginning with the north west corner and ending with the south east each at a distance of one and a half fingers their ends should be pointed the middle parts like barley and they should be spacious like a boat (2)

The *Saukhu* (stake) should be made of *Khadira* (wood) and decorated with silver. The measurement of a *Saukhu* and *Upatisa* (stool), is known as twelve fingers (3)

Karsus should be thickly covered with *Kus'a* having their tips directed towards the south east. In a *Pitru-śajāna* one should cover [a *Karsu*] ending in the south,

with [*Kusās* having their tips directed towards the south (4)

Sweet scented *Tagara* flowers, sandal and other pastes, and *Souvara* collyrium for *Pīṇjalis*, are known and spoken of [as the best in a *S'raddha*] (5)

Having collected all those articles which are fit [for the rite] one should, without hastiness and in a pure state perform the *S'raddha* after finishing the worship of the Deities (6)

Having performed the rites as mentioned by Vasiṣṭha, beginning from the gift of a seat to the offering of the *Arghya*, one should offer in all the vessels, sesame and water (7)

Having offered water separately and silently, one should offer sesame and water with the *Mantram*, scented water should be offered in order of proximity (8)

The departed Manes of the person who offers sesame and water in an *Asura* vessel, do not accept food from him for fifteen years (9)

In the *Smṛiti* a vessel made of earth and in a potter's wheel is called *Asura* that made by the hand, as a *Sthalī*, etc. is called *Dāvika* (i.e., vessel for the Deities (10)

Dedicating, in order unto the Brāhmanās scents, season flowers and incense—one should, thereafter, perform the *Agnoukarana Homa* (11)

Agnoukarana Homa should be performed by one invested with the sacrificial thread and with the face directed towards the east. The *S'ruti* Text is that one should offer oblations to the Fire for the Deities (12)

Or it should be performed by one wearing the sacred thread over the right shoulder and facing the south,

having determined the offering of clarified butter for one, one should not give [it] to another. (13)

In this [rite], one should not utter "*Swāhā*" in the end; nor should any offering of clarified butter be made without it. Having offered oblation to the Fire with "*Swāhā*," one should, afterwards, complete the recitation of the *Mantram* (14)

A person, who has not deposited the Sacred Fire, after pouring libations of clarified butter unto the hand of the person who is the head of [the Brāhmanās] representing the *Pitris*, should silently offer the residue into the vessels [belonging to] others. (15)

One should never separately repeat the *Homa-Mantrams*, in [proper] tune and with *A'chamanam*, etc.; one should silently recite the others. (16)

When in this rite, *Savyēna pānind* (by the left hand) is spoken of [by my father Gobhila]; it means the observance the taking up the *Kus'a*-reeds by the left hand. (17)

By holding the *Pinjali*, etc., [by the right hand] from the left, one should, therewith, perform the *Ullékhanam* (rubbing) by the left hand (18)

By taking up a little from all sorts of offerings and mixing them up with the *Charu*, one should begin to offer *Pindas*. (19)

In a *Parva-S'rāddha*, one should offer *Pindas* to the father in the northern *Kars'u*, to the grandfather in the middle one, and to the great-grandfather in the one placed in the south. (20)

Some say that one should go to the end of the north by turning round on the left. Gotam, S'āndilya and Sāndilyāyan say so. (21)

Circumambulation suppressing the vital airs and meditating on the *Paṭis* truly and reciting the *Mantram*, one should return in the same way and pass his breath (22)

On the eighth day of the month of Phālguna one should himself or make his wife, cook vegetable leaves. Where a *Homa* with vegetable leaves is to be performed, it must be done according to the rules of an *Ashtaka-S'raddha* where sweet barley cakes [are offered] (23)

Gobhila and Gotama say that *Anuashṭaka S'raddha* should be performed in the middle one : Kouta *Rishi* says that *Anuashṭakā* may be performed in all the *Ashtakas* (a collection of three days—seventh, eighth and ninth, beginning with the seventh day after the Full-Moon) (24)

If in the place of an animal, one cooks *Sthāli* settled afterwards one should boil it with the milk of a young cow having a calf (25)

CHAPTER XVIII

THE learned describe one class [of religious rites] beginning with the evening and ending with the morning, and another class as beginning with the *Pournamāsā* (Full Moon day) and ending with the *Darsā* (tenth day) (1)

After the offering of full oblation one should perform a *Homa* on any day that comes first between the *Darsā* and the *Pournamāsā*. Such is the *Sruti* (2)

After *Purnāhuti* one should perform the Evening *Homa*; thereupon after the *Pāka Yajña*, one should perform the *Vaisvadevā* adoration and the *Vasī* rite (3)

Afterwards, according to one's own might, one should feed such Brāhmanās as one may desire. The sacrificer should, then, take his meals. So says Kātyāyana (4)

Shorn of idleness, one should perform the morning, and the Evening-*Homa* into the *Vairahika* Fire. After performing the *Chaturthī Homa*, one should do this. Such is the opinion of Sātyāyana (5)

After performing the *Purnahuti* one should perform *Homa* in the morning and then [offer] the Evening Oblation. The Morning *Homa* should be as usual, and the regulation, for the succeeding *Homa*, is also the same (6)

After the expiration of the *Pournamasa* (Full Moon-day) as well as that of the *Amāvasyā*, one should perform *Homa* on the day when worthy articles of offering and qualified priest would be available (7)

I shall now describe how a *Homa* should be performed afterwards when a person being unable to offer oblations to the Fire, passes time fasting and being self-restrained (8)

Calculating the number of offerings [neglected] and placing them in full on a vessel one should duly offer them in excess to the others with *Mantrams* (9)

When an expiatory *Homa* is to be performed with the *Viśvīriti*, four offerings are known [to be offered] there as in the case of espousing a maiden (10)

Or, it should be performed with the *Mantram*,—*‘Ajāsta’* etc., or a *Prājāpatya* offering should be made. This is the threefold regulation of a *Prāyścitta*- (expiatory) *Homa*, according to the *Śraṣṭi* (11)

If, on any occasion, a Sacred Fire comes in contact with an ordinary one,—one should offer oblations of

clarified butter with the *Mantram*,—"Agnayē vivichayē" (12)

If it comes in contact with lightning-flashes, one should offer oblations to the Fire with the *Mantram*,—"Apsuman," [if it comes in contact] with a bad fire, one should offer oblations [with the *Mantram*,—"Agnayē s'uchayē" (13)

If a Sacred Fire comes in contact with that consuming a house, a *Kṣhamavān Homa* should be performed by the twice-born [Similar is the procedure,] when it comes in contact with a wild fire. If the heat generated by these two fires, touches the heart,—one should extinguish the generated one and enkindle the other which is detached. Gṛi S'arma has said so (14—15)

One cannot perform a *Homa* for another, without offering, at least, one sacrificial fuel to one's own Fire. But one may offer oblations for purifying the embryo till it is not born (16)

In every *Homa* for the Naming Rite, etc., *Loukika*-(ordinary) Fire [should be improvised], for a Fire consecrated by the father does not go to the son (17)

He, on whose Fire other's *Homa* shall be performed, should make a *Vaisvānara Daivata-Charm* (sacrificial food), for that is his penance (18)

If another performs a *Homa* on one's own Fire, if one performs one's own *Homa* on another's Fire, if one fails to perform a *Pitri Yajña* or two *Vaisvādīśa*-rites, if one takes the newly grown rice without performing the new *Yajña*, or if one takes the boiled rice of a degraded caste,—one should make *Vaisvānara-Charm* (19—20)

In all the purificatory rites for his son, a father should offer *Pindas* (funeral cakes) to one's own father,

grandfather etc In his absence, [one should offer them] to the higher [manes] (21)

If in a *Bhūtapravāchana* (a rite for the promulgation of a child) a wife, disabled by menstrual impurity, does not come near, what would the sacrificers do? (22)

The woman of the same caste who cooks rice in the kitchen should be made to make the *Pravachana*, or one should perform it with *Pranava* as said by Kātyāyana (23)

In a sacrifice in a *Vastu* (rite of adoration of the earth in holding by palms in making a *Stambha* (pillar) in making a *Kusa Vatu* in making a seat of *Kusa* and in spreading *Kusa* there is no limit of *Darbhas* (24)

CHAPTER XIX

HAVING made over the charge of the Sacred Fire to his wives and selected a sacrificial priest a *Vipra* may proceed to a foreign country One must not uselessly go to a foreign country nor should one live there for good (1)

When living in a foreign land one should mentally think of the daily rites after being purified and shorn of idleness and seated One should follow all [the rites] in proper time (2)

A woman devoted to her husband and seeking good fortune wealth and non widowhood should also humbly serve the Fire without any break (3)

One should engage in this rite a wife who has given birth to heroic sons, who carries out the behests of

her consort, is beloved, expert in business, speaks sweet words and is spotless (4)

If it cannot be performed by one, they (i.e., the wives) should, either according to seniority or ability, severally or jointly, perform the rite, according to their own light and knowledge of the scriptures (5)

The seniority of women [is determined] by their good fortune, and that of the twice born, by their bearing. The fame or asceticism of women does not lead to the gratification of their husbands (6)

The woman following the commands of her husband, who, like Umā, gratifies the Fire with manifold religious observances, attains to good luck in the next world (7)

The woman,—who even when bending low with humility, is disliked by her husband,—must have disregarded in a previous birth her husband, Umā and the Fire (8)

He, who rising up in the morning, sees a *Śrotrīya* (one learned in the *Śruti*), a blessed lady, a cow, the Fire, as well as a person who maintains his Sacred Fire, becomes freed from all calamities (9)

He, who rising up in the morning sees a sinful wight, an unlucky woman, a degraded person, a nude wight, and one whose nose has been cut off, is visited by Kali, (10)

What hell is there where a woman disregarding her husband out of stupefaction, does not go to? What sorrow is there which she does not know after attaining to a human birth with great difficulty? (11)

Is there any region which a woman serving her husband, does not attain? Again returning to this world

from the celestial region she becomes like an ocean of happiness (12)

What *Homa* is laid down for that person, maintaining his Sacred Fire, who having a living wife wishes for other wives, for some reason or other? (13)

Homa should be performed with his own Fire and never with the ordinary one. It is laid down that no rite of a person who has consecrated the Sacred Fire should be performed with the ordinary fire (14)

Till the seeing of Dhruva he shall have the *Homa* performed by another with six oblations. Till he is not married there is no necessity of his own self (15)

The three forms of *Prayaschitta* (penitential rite) that have been spoken of before have been described by good men conversant with sacrifice as *Shat'atutkam* (16)

CHAPTER XX

A *Homa* should never be performed by the *Ritvik* and others in the absence of the married couple. What is done in their absence becomes profitless (1)

By leaving aside the Sacred Fire and transgressing the limit if a person goes away with his wife and the time for *Homa* expires he shall have to deposit the Fire again (2)

If the Sacred Fire is mixed up with the fire that destroys a forest one should preserve it. And when that fire is extinguished he should again consecrate it (3)

If one having many wives goes on superseding the eldest one some wish that the Fire should be consecrated again. But this is not [the view of] Gotama (4)

Having cremated a becoming wife, dead before, with the fire of the vessel,—one should get himself re-married without delay [and consecrate the Fire again] (5)

A twice-born person, who is conversant with religious laws, should cremate a good-charactered wife of the same caste, who dies before, with the sacrificial vessel according to the *Agnihotra*-method (6)

One who, having his first wife living, cremates the second wife with the *Vaidika*-Fire, is equal to the destroyer of a Brāhmaṇa (7)

Know him to be a *Brahmojjham* (abandoning the dignity of a Brāhmaṇa) who renounces the *Agnihotra* (adoration of the Sacred Fire) on the death of his second wife. (8)

One must not abandon the Vedic Fire on the death of one's wife, but should perform all the rites therewith, as long as one lives (9)

Having made a golden image of his illustrious wife *Sītā*, the eternal Rāma celebrated many sacrifices along with his brothers. (10)

He, who any how cremates his wife with his own Sacred Fire, attains to womanhood and his wife attains to manhood. (11)

If a twice-born person be guilty of a heinous crime and if his wife be dead or living in another country, his son would be entitled to maintain the Sacred Fire. (12)

If a wife, worthy of respect, being insulted by her husband, dies before,—she attains to manhood for three births, and the man becomes born as a woman (13)

In the rite of consecrating the Sacred Fire again, the former vessel shall be as before. But the distinction is

face One who will set fire to the Fire shall neither have tears in the eyes nor be stricken with fear (9—11)

Making the sacred thread hang down towards the left part of the body over the right shoulder, controlling speech and facing the south and performing [all rites in that state] bending low one's left knee, and facing the Fire one should gradually lighten up the fire (12)

He should recite the *Mantram*,— 'Thou wert created by him, may he, through thee, be born again; may he attain to the celestial region' (13)

When the master of a house is thus cremated, he gets over all his sins He who cremates his body, also gets praiseworthy children (14)

As a traveller, carrying his own weapon, traverses fearlessly the forest and reaches the appointed place, so a person, who consecrates the Sacred Fire, adorned with the weapon of a sacrificial vessel transcends all the regions and attains to Brahma (15—16)

CHAPTER XXII

THEREUPON without looking [at the Fire] all those who touch the dead body, should go to the water, bathe with their raiments on, rinse their mouths and offer water on the ground to the departed one (1)

Reciting the family and name, they should afterwards say — "*Tarpaṇam* (I offer water) Directing the tops of the *Kus'ā* reeds towards the south they should separately [offer water] with sesame After having thus performed the watery rite completely and bathed and rinsed their mouths again, they shall be seated on a plot of ground covered with green grass, their followers saying — (2—3)

"All living creatures do not live for ever, therefore do not grieve. Practise with care religion, for it will go with you (4)

"Foolish, indeed is that wight who seeks real essence in a man who is as unsubstantial as the trunk of a plantain tree and the water-bubbles (5)

"The earth the oceans and even the Deities run to destruction why would not then the region of the mortals, like unto a foam, meet with destruction? (6)

"What is there to repent for, if the body, which is known to be composed of five [substances], is again reduced to five [original substances] under the influence of physical actions? (7)

"All collections meet with destruction all elevations meet with fall all unions meet with separation, and every life ends with death (8)

'A departed person losing all control, eats the phlegms and tears discharged by kinsmen. Therefore none should weep but [all] must perform the rites with care (9)

Having been thus accosted, they should return home preceded by younger persons. Others (but kinsmen) would get themselves purified by bathing, touching the fire and drinking clarified butter (10)

CHAPTER XXIII

THE assignment of vessels for a person who has deposited the Sacred Fire should be made thus. In this, there is a special regulation mentioned in the *Sūtras* about the black antelope skin, etc (1)

If one dies in a foreign country, his bones should be brought, soaked with clarified butter and cremated, covered with wool. The assignment of vessels should be made as before (2)

If the bones are not procurable, leaves, to the number of bones, should be burnt according to the regulation spoken of, impurity lasts till then (3)

If a person, who has deposited the Sacred Fire, is accidentally affected with a heinous iniquity, his son and others should maintain the Fire till his sins are not dissipated (4)

If after committing a sin, a person dies without performing the penitential rite, his Household Fire should be extinguished, and the *S'routa* Fire, together with the ingredients, should be thrown into the water (5)

Or he should throw them both into the water, for Fire originates from Water or he should give the vessels unto a *Vipra* or [he should] burn, or throw, them into the water (6)

A woman, wending a righteous way, should be cremated in this way but the *Mantram*, for putting the Fire, should not be recited in her case, such is the determined conclusion [of the *Smṛiti*] (7)

With that Fire, one should cremate one's wife, if she had not proved [herself] independent [of her consort], or degraded [herself]. After that the vessels should be consumed separately near [the funeral pyre] (8)

On the next or on the third day, the depositing of bones should take place. The regulation relating to that, as laid down by the *Rishis*, should now be spoken of (9)

Having finished bathing as before, wearing the sacred thread over the right shoulder and under the left

arm and abstaining from speech —one should soak the bones with cow milk (10)

Having taken up the bones from ashes with the branches of a *Samī* or a *Palasa* tree one should soak them with clarified butter made of cow milk and then sprinkle them with scented water (11)

Having placed them inside an earthen vessel one should encircle it with thread. Then digging a hole on a sanctined spot one should place them in that hole facing the south (12)

Then filling up the hole with earthen balls and corals one should perform thereon the remaining portion of the rite that should be performed in the morning (13)

Such is the rule of cremation for a deceased person who had not deposited the Sacred Fire. fire should be put [to their funeral pyre] like that of women. What has [already] been said should now be dwelt on [at length] (14)

CHAPTER XXIV

IN a state of impurity all rites beginning with the *Sandhyā* should be renounced. A *Homa* with dried rice or fruits may be performed in the *Svouta* Fire (1)

One should offer *Akṛita* (raw corn), in its absence *Kṛita Kṛita* (rice) or *Kṛita* (boiled) according to the regulations obtaining at the rite of first taking the boiled rice (2)

Odana Saktu (kinds of cakes) etc., are called *Kṛita* rice, etc., are called *Kṛita Kṛita* and *Vṛiti* etc. are called *Akṛita* —the learned speak of these three classes of offerings (3)

When any such [preventive] cause appears, as impurity, residence in another country, inability, or partaking of food at a *S'rāddha*,—one should have the *Homa* performed by another. (4)

A *Brahmachārin* should not renounce his own work even in a state of impurity, [an impurity would not be an impediment] in a sacrifice after initiation or in the performance of a distressing penance (5)

Even on the demise of the father, they are not affected by any impurity. The impurity of a *Brahmachārin* takes place after the performance of his religious rite or lasts for three days (6)

The *S'rāddha* of a *Sāgnika* would take place on the eleventh day after the cremation. But the annual *S'rāddha*, one should always perform on the day of death (7)

Twelve monthly *S'rāddhas*, the first *S'rāddha* after the death, two six-monthlies, and the *Saptu."ikaran*—these are the sixteen *S'rāddhas* (8)

[The first] six-monthly *S'rāddha* should take place either one or three days previous to the day of death. And the annual *S'rāddha* forming the [second] six-monthly, would also take place one or three days previous to the day of death (9)

The first fifteen *S'rāddhas* should be performed for one who has no son; and the other also should be performed on one day in the year. [The *S'rāddha*,] for the one who has a son, should always be performed* (10)

The husband of a woman having no son, shall not perform [the *Pārvaia-S'rāddha*] for her, nor shall a

* The Commentator Raghunandan has given a different interpretation of this couplet. He says — 'The first fifteen *S'rāddhas* and the annual *Kṛtādikā S'rāddha* should be performed for a sonless man or woman

father do it for the son, nor the eldest brother, for the younger (11)

Having duly performed the *S'rāddha* on the eleventh day, a son who has deposited the Sacred Fire, should subsequently perform the *Sapindā* for his father or mother (12)

After the *Sapindākaranam*, one should not perform a *S'rāddha* every month according to the *Ekodishtha*-regulation. But Gotama says one should do it (13)

Leaving off the [*S'rāddha* to be performed for] agricultural operations the first sixteen *S'rāddhas* and the annual, there shall be six *Pindās* in the subsequent ones. This is the rule (14)

In the offering of the *Arghya*, in that of unending water, in that of *Pindā*, in *Avantjana* (sprinkling water on the *Darbha* grass at a *S'rāddha* ceremony) and in reciting *Ṣvīdhā*, there shall be the stoppage of the ritual (15)

The *S'rāddha* and other good offices should not be performed for them, who were punished (i.e., killed) by the Brāhmanās, and for whom no cremation has been done (16)

CHAPTER XLV

IN the collection of *Mantrams*, the five "*Agnē*" etc., should be recited by those who seek brevity. Twenty *Mantrams* are necessary in its application (1)

"Vāyo" [should be used,] instead of "*Agni*" The word '*Chandra*' and "*Survya*" should be understood. And understanding all in the fifth *Sūtra*, each *Mantram* should be recited four times according to the *S'ruti* (2)

In the five *Mantrams* of the first group of five, shall occur the expression,—‘*Papī Lakṣmīḥ*’ Those, conversant with sacrificial rituals, know it so (3)

In the second group, shall occur [the word] “*Patighnī*,” in the third, “*Apatrakā*,” in the fourth, “*Apasavya*” These are the twenty oblations (4)

In the *Dhṛiti Homa* as well as in the eight *Gonāma-Homas*, one should not use [“*Swāhā*,” with the fourth declension], in the “*Gonāma Homa*,” one should offer oblations with “*Aghna*,” instead of the fourth declension (5)

The hidden leaves on the top of the branch of a creeper, is described as *S’ungā** According to the *S’ruti*, a chaste woman, observant of a vow and an unworthy Brāhmana [should buy it] † (6)

Sālatu is mentioned for indigo, and *Granthah* is used for a *Stavaka* The hairs on both sides of the head, are called *Kapushnikā*, those on the back, are called *Kapuchchhalam* (7)

Salalī means the pointed sticks of a porcupine, and *Vīratara*, an arrow. Sesame and rice, boiled together, passes by the name of *Krishara* (8)

In the Naming Rite—the word *Muni*, *Vasu* and *Pisacha* should always be used in the plural number And *Yakshas*;⁶ the *Pitris* the *Viśvedevas*, the guests and other Divinities should be treated with oblations (9)

In the *Homa* rites of Planets beginning with Lunar Mansion called *Kṛttikā*, of those beginning with Snake (*Rohini*, etc.) of those beginning with *Viśākhā* (the

* The Sheath of a young bud

† In the *Gobhila Sutra* there is a regulation about the purchase of the *Sungā* Katyāyana has explained the terms and mentioned the names of persons who should buy them

teenth Lunar Mansion consisting of two Stars) of those beginning with *Āśāḍā* (the twentieth and twenty-first Lunar Mansions) of those beginning with *Dhanishṭhā* (the twenty third Lunar Mansion consisting of four Stars) and of those beginning with *Āświni* (the first of the twenty seven *Nakṣatras* or Lunar Mansions consisting of three Stars)—one should offer oblations with the plural number. Dual should be used for the remaining two pairs and singular for the rest (10—11)

Amongst the Deities [presiding over the Planets], the Serpent the Air the Water the *Viśvódévas* and the *Pitris* should be offered oblations with the plural number (12)

Being ordered by his preceptor in the performance of a religious rite a Brahmachārin should follow his behest by saying—*Vaśaṁ* (well) or *Om* (yes) (13)

Till the [final] bath the shaving of the head—except the tuft of hair on the crown should be done by a Brahmachārin if he has not taken the vow of a lifelong celibacy (14)

He must not remove the dirt of his body—except in a calamity must not sport in water, nor should he wear ornaments. And like a rod he should take his bath (15)

How should one offer oblations when the Deities are adverse? Having performed the penitentiary *Homa*, one should again offer oblations in due order (16)

If on any occasion one performs a purificatory rite after the proper time is over he should perform *Homa*, on all these occasions destructive of sins (17)

The *Vaiśvānara Charu* is laid down as the penance for him who without performing the new sacrifice, eats the boiled rice of new crops, even out of ignorance (18)

CHAPTER XXVI

How should the *Charu* (sacrificial food) be made,—in the rite of the combination of *Charu* in a sacrifice attended with cow slaughter, in the rite of the dedication of a bull in a Horse-Sacrifice, on the Full Moon day in the month of Śrāvana, in the evening and at the commencement of agricultural operations? How should the presentations of offerings and libations to the Fire be made, in all those rites? (1—2)

Proportionate to the number of Divinities, offerings should be taken up separately. Twice they should be taken up silently, and *Homa*, performed separately (3)

[And] the quantity of the *Charu* would be such as will leave some remnant after the completion of the *Homa* as mentioned in a particular rite (4)

In the rite of the combination of *Charu* and in that at a sacrifice for the *Pitṛis* one should perform *Homa* with a *Mékshana* others say—that [a *Homa*] should be *Upastirna*, (i.e., clarified butter should be poured into a *Sruva* vessel with the *Sruk* or sacrificial ladle) and *Abhigharita* (i.e., accompanied with the pouring of clarified butter) (5)

The time and regulation about the dedication of a bull has been described in brief, by Kātyāyana. Since Gobhila has not spoken of it (6)

The universally received time, for a Cow, and a Horse, Sacrifice, as well as for the rite of *Prastararohana* (getting upon a rock or bed), has been mentioned in some other book of instructions (7)

The regulation in another book of laws, is, that the

time for a Cow-Sacrifice, is the day of *Mārgaśr̥ṣṭya*, and that for a Horse-Sacrifice is the *Nirājana*-day * (8)

Some say that the Sacrifice for the New [Rice] should be performed in the autumn or in the spring. Others say [that it should be performed] when the paddy is ripe; forest-recluses should perform it when *S'yāmāka* crop is ripe (9)

In the rites to be performed on the Full-Moon-day in the month of *Aśvina*, in agricultural rites, in the worship of the Deity of the household,—the sacrificers, conversant with the secrets of sacrifices, lay down the following *Homa* (10)

The *Smṛiti* enjoins that two, five and two oblations should be offered, in order, with clarified butter. The remaining oblations should be made with clarified butter. So Kātyāyana has said (11)

Milk, according to others, curd mixed with clarified butter, is called *Prishāṭaka*. By obtaining that, one should make *Pāyasa-Charu* (12)

The holding of the seven herbs, namely, *Vṛ̥ṣṭi*, *S'ali*, *Mudga*, wheat, mustard, sesame and barley, dissipates all sins (13)

The purificatory rites of men have been remembered by Gotama and other *Rishis*. Then all the *Ashtaka*-rites should be performed in due time (14)

The twice born person, who performs, even once, the *Ashtaka*-rites, becoming the sanctifier of the row, goes to regions pouring clarified butter (15)

* A kind of military and religious ceremony, performed by kings or generals of armies in the month of *Aśvina* before they took the field, (it was so to say, a general purification of the king's Purohita, the ministers, and all the various component parts of the army, together with the arms and implements of war by means of sacred *Mantrams*)

He,—who, being engaged in a religious rite, serves the Fire, in a purified state, even for a day,—lives in the celestial region for a hundred days by the fruits thereof (16)

He,—who, having consecrated the Fire, does not perform sacrifices in honour of the Deities, after giving them hopes,—that repudiator of the Deities, is called *Nirākṛīti* (repudiator) (17)

CHAPTER XXVII.

THE *S'rāddha*, that is performed at the commencement of a rite, the sacrificial present, that is given at the end, and the second one that should be performed on an *Amāvasya*, is called *Anvāharyya* * (1)

In *Ekasadhya* (capable of being performed by one) *Homa*, there is no spreading of the *Kus'ā*, no sprinkling of water round the Sacrificial Fire, and no *Udgāśādanam* (obtaining of water), for, it is known as *Kshipra* (quick) *Homa* (2)

One should offer oblations with curd or milk in the absence of *Vṛzhi* and barley in its absence, with rice-gruel and in its absence with water (3)

Having recited the *Roudra*, *Rakshasa*, *Pitṛya* and the enchanting *Mantram*,—one should, touching one's own body, touch water (4)

* The *Nandimukha S'rāddha* is called *Anvāharyya* because it is performed after the adoration of the *Mātrās*. A *dakṣina* is so called because it is offered at the termination of a religious rite. And the *Amāvasya S'rāddha* is so called, because it is performed after the adoration of the departed Manes.

If one is seen offering bones in the quarters presided over by the Moon or the Varuna then offering oblations, with *Vyāhritis*—one should administer punishment unto the twice born (5)

He—who makes offering of salt, honey meat or any saline substance must take his meals after fasting. He must not take any thing in the night (6).

If the sacrificial priest and offerings not being available the Evening *Homa* is not performed in its proper time—it may be performed in the next morning before the hour of the Morning *Homa*. But it should be done after the celebration of the penitentiary *Homa* (7)

The hour of the Morning *Homa* extends till before that of the Evening *Homa*. The time for a *Darsa* extends till before that for the Full Moon day *Sraddha* and that for the latter till before the hour for *Darsa* (8)

Failing to perform the *Vaisvadeva* rites one should remain fasting for the day and night. Then performing the penitentiary rite one should again undertake the rite (9)

The two *Homas* (Morning and Evening) and the *Darsa* and *Pournamas* rites being not performed one should again deposit the Sacred Fire. Such is the deliverance of Bhārgava (10)

One who has not studied the *Rig Vēda* is called *Mānava*; a black antelope is called *Eka* according to the *Smṛiti* (of Gobhila) a white coloured deer, is called *Ruru* and a stake is called *Suntarak* (11)

A Brāhmana's *Danda* a staff given to a twice born person at the time of his investiture with the sacred thread should be made in size extending up to the end of hairs that of a *Kshatriya* up to the forehead and that of a *Vaisya* up to the nose (12)

They shall be all straight, without knots, handsome to look at, unproductive of anxiety to men, covered with bark and unsullied by fire (43)

The superiority of a cow is spoken of by the Brāhmanās and is mentioned in the *Vēdas*. There is none superior to her; and a cow is, therefore, called *Vasa* (14).

In all those rites, at the termination of which no sacrificial present is mentioned, a cow or a raiment should form the presents unto the preceptor. (15)

Exposition at an improper place, recitation in parts and erroneous teaching, bring about the rejection of a *S'ruti* (16)

The Annual-*Upākarma** and *Utsarga*,† duly performed by the twice-born, increase afresh the power of the *Vēdas* (17)

Whatever rite the twice-born, even sportively, perform by the help of the *Vēdas* not rejected, always yields for them *Siddhi* (supernatural powers) (18)

Having duly instructed the pupils in the three Rich-*Mantrams*—*Gayatrī*, *Gāyatra* and *Vārhaspatya*, a preceptor should begin the *Upākarma* of the *S'ruti* (19)

In the *Samhitā* (of the *Vēda*), there are, in order, twenty classes of metres. With the first *Mantram* composed in each metre, he should perform *Homa* for all those *Chhandas* (20)

With the subsequent portions of the *Charchchā*-(Recitation) *Mantrams*, he should perform *Homa* for

* A ceremony performed before commencing to read the *Vēda* after the monsoons

† The rite performed at the completion of the study of the *Vēda*

hymns the *Brāhmaṇa* (portion of the *Vēdas*) and the *Angas* (the six auxiliary parts of the *Vēda* (21)

CHAPTER XXVIII

BARLEY is called *Akshata*, when fried it becomes *Dhana*, *Vrahi* rice when fried is called *Lāja*, and a pitcher is called *Svāḍika* (1)

For the six months when the Sun is in the southern solistice, a wise man should not study the subsequent mysterious subjects and the *Upanishads* (2)

A person conversant with religious science should study during the northern solistice after performing the *Upakarman* rite *Utsarga* (terminating rite) should be performed on the Full Moon day either in the month of Śrāvana or of the Bhādra (3)

One should not marry a woman who has not auspicious marks who has profuse hairs on her person, and who is born of a woman giving birth to a single child (4)

Three attached footsteps pass by the name of *Pra-krama* in the *Smṛiti*. It is mentioned by the *Adhvaryu* in all the *Smdratta* and *Srouta* rites (5)

One should offer oblations of food facing the quarter in which [they should be placed] *Nyaūcha Karma* (lying on the face) should not always be performed in all those rites [that are celebrated] [in the month of] Śrāvana (6)

The oblations at the end of a *Vali* (food offering) and *Agni-pranayanam* (fetching the Fire) would not take place every day. But *Ulmukha* (torchlight) must always be done (7)

All are entitled to the *Mantram* for despatching *Prishātaka* (milk mixed with ghee) and for eating the new boiled rice left after offering it to the Fire (8)

If Brāhmanās are not near at hand, [the sacrificer] should himself look at the *Prishātaka*. Even in a New Sacrifice, one should partake of the residue of the clarified butter (9)

All the jujube branches are called *Kalatavya*. Conch-shells grown in a sandy soil, are known in the *Smṛiti* as *Jātas'ila* (pitumen) (10)

When with the destruction of a rock a precious stone is destroyed, one should, collecting it, purify the same. He should not wait for the *Agrahāyana* rite (11)

If the *S'ravand* rite is stopped for some impurity consequent upon birth etc. one should completely perform the *Agrahāyana* rite except the offering of the *Vali* (12)

Thereupon one should lie down on one's own bed, either for a month, half a month seven nights, three nights or for a day, or immediately (13)

After that, one should not use *Mantrams*. Nor should one follow the rules governing the Room in which the Fire is deposited. No new cloth should be spread nor should there be any mention of the south or the sides (14)

If they are very strong then even when the rite is begun in *Agrahāyana*, one should sprinkle two pitchers with water reciting the *Mantrams* all the while. One should recite the *Mantrams* at every pitcher (15)

A small impediment has been mentioned by many in the *Smṛiti* as an obstacle. *Prāna Sammita*, etc. has been described as an impediment by Vas'istha (16)

When there is a contradiction of words, the deliverance of the majority is considered as an authority. Where evidence is of equal weight, reason is described as an authority (17)

A palm is called *Trīṣamvaka*, the head is called *Apurāḥ*, a ball is called *Palas'a*, and powdered iron is called *Chivara* (18)

In some places, one should touch with the forepart of the Nameless finger, and in some places one should consecrate with *Mantrams* by merely looking at them (19)

CHAPTER XXIX

IN all the rites the *Srotas* (stream) of animals should be sprinkled with water quietly by a bunch of *Kusa*, according to one's desire. The two vessels made of *Palis'a* are for keeping the marrow (1)

The seven apertures in the head the four udders the navel the hip and the anus are the fourteen *Srotas* of a cow (2)

The hoof is for cutting flesh. Having collected the entire quantity of marrow according to the rules of learned men one should perform *Homa* and then terminate the *Mantrams* (3)

The breast the tongue, the lap, the bones, the two kidneys, the anus the udders the hip the shoulder the testes and the sides, are spoken of as the limbs of an animal (4)

In number the *Avadinam* (cutting into pieces) is eleven, as there are eleven limbs. But it is sometimes

fourteen, as there are two kidneys, two sides and two testes (5)

As somehow or other the injunctions of the *S'ruti* must be carried into effect, so there should be eight *Rik-Homas*, even when the *Charu* sacrificial food) is prepared with a goat. (6)

Proportionate to [the number] of *Avadānas* that one would have made on animals were they available, *Pindas* of rice boiled with milk, should be made in the absence of animals. (7)

In the absence of animals, one should make a liquid food of rice, milk and sugar boiled together for *Uhana-curry*; and similarly, in the *Anvashtakā*-rite. (8)

Some learned men speak of the superiority of the offering of *Pindas*; for, it is seen that, at holy places, chiefly at Gaya, merely *Pindas* are offered. (9)

Other great *Rishis* speak of the superiority of feeding; for, it is seen that, great care is taken in examining the *Brāhmanās* (10)

The regulation of an *A'ma-S'rāddha* (i.e., one performed with raw materials), is that [it should be done] with *Pindas*. The study of the *Vēdas* is forbidden in the case of taking food at a *S'rāddha*, and in that of listening to the *S'rāddha*-regulations. (11)

I have arrived at this conclusion, after having collected the opinions of learned men. Since there is the superiority of both the rites, therefore this is the aggregate opinion (12)

The sprinkling of an animal with water in *Pitri*-rites, should be done by one wearing the sacred thread over the right shoulder and under the left arm. And one should offer *Charu* by wearing the sacred thread under the right arm. (13)

The collection of *Avadānam* and not that of any thing else is for establishing the superiority. The offering of oblation is the superior part, the remaining portion is but an ordinary affair (14)

Any elevated place is called *Dvīpa*, any place covered with green grass is called *Iṣṭakā* in the *Smṛiti*. Any watery place is called *Kilina*, and that which is distant from a pool is called *Maru* (15)

The gate, the window the pillar the earth, the plinth and the last corner should have no holes, nor should the gate of the house have any holes and it must be in the possession of the *Āryyas* (16)

In it *Vrat* is called *Vas angamā*, and barley is called *S'ankha*, reciting the name by such a one, one should offer oblations like those of a *Kshipra Homa* (17)

Arghya is formed by the collection of fried paddy, flowers water and scents. And *Madhuparka* is formed by the combination of curd and honey (18)

With a belmetal vessel one should pour *Arghya* into the palms of a venerable person. One should also dedicate *Madhuparka* placed in a belmetal vessel and covered by a belmetal vessel (19)

THE END

VRIHASPATI SAMHITA.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

EDITED AND PUBLISHED BY

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VRIHASPATI SAMHITA.

HAVING celebrated a hundred sacrifices [and] completed [them] with profuse presents, King Indra accosted Vrihaspati, the foremost of orators, saying,— (1)

"O lord, by what gift happiness is always multiplied? Tell me, O thou of great asceticism, of that, which, being given, yields most precious fruits" (2)

Being thus accosted by Indra, the greatly wise Vrihaspati, the master of speech and the priest of the Celestials said,— (3)

"O Vāsava he who makes gifts of gold, cow and lands, is freed from all sins (4)

"Gold silver raiment diamond and precious stones, are all given by him who gives away lands (5)

"By giving away furrowed lands, capable of germinating seeds and filled with corns one lives gloriously in the celestial region so long as the solar rays remain in the three regions (6)

"By making a gift of land even of the measurement of a *Gocharma* one is purged of any sin he commits under the distressing pressure of limited means of livelihood (7)

"A plot of land thirty rods of ten cubits in length and ten such in breadth, is called *Gocharma* [The gift of such a land yields] great fruits (8)

"Or the plot of land where a thousand kine having given birth to young ones, may live comfortably is called *Gocharma* in the *Smṛiti* (9)

"By making gift of a land unto a Vipra endued with accomplishments, asceticism and self controlled, one

enjoys the un-ending fruits thereof, so long as the earth girt by the ocean exists (10)

"As seeds, scattered on the surface of the earth germinate; so virtue, acquired by the gift of lands, multiplies (11)

"As a drop of oil, thrown into water, spreads itself; so the virtue of the gift of lands, multiplies itself in every corn (12)

"The giver of rice becomes ever happy; and that of raiments, beautiful. The man, who makes gifts of lands, becomes always like a king (13)

"As a milch-cow rears its calf by discharging milk, so, O thousand-eyed Deity the land, given away, multiplies the prosperity of the giver (14)

"[By giving away lands, one comes by the fruits of the gifts of] conch-shell, house umbrella, animate and inanimate objects, and elephants. The fruit of the gift of lands, O Purandara comprises various virtues and the celestial region (15)

"The Sun, Varuna Vishnu Soma Fire God, and the Divine Holder of the Trident (S'ivā), gratify the giver of lands (16)

"The fathers vault and the grandfathers become gratified, [and say,—] 'A giver of lands is born in our family. He will become our rescuer' (17)

"The gifts of land and learning are spoken of as supreme gifts. They forsooth, rescue the giver from all sins (18)

"The givers of clothes, go [to the other region], being covered therewith. And those, who fail to do so, go nude. The givers of food, go there, gratified [with food]. And those, who do not make gifts of food, go hungry (19)

‘ All the departed Manes, afraid of hell, seek it, thinking — ‘ The son who will go to Gayā would be our rescuer ’ (20)

One should desire for many sons for if one happens to go to Gayā or one happens perform a Horse Sacrifice, or to dedicate a *Nīla* bull (21)

‘ The one, the upper part of whose tail = dark blue in colour, whose hoops are twany coloured, and whose horns are white = called a *Nīla* bull (22)

‘ If that *Nīla* bull having a twany coloured tail goes about eating grass the departed Manes [of the giver], remain gratified for sixty thousand years (23)

‘ If the mud upraised from the bank exists on its horns, the departed Manes of the dedicator repair to the most beautiful region of *Soma* (24)

‘ Formerly [this earth [belonged] to Yadu Dilipa, Nṛiga, Nahusha and other kings and in future it will go to others (25)

‘ This earth was given away by many kings Sāgara, and others But the fruit belongs to him in whose possession the land exists (26)

‘ The perpetrator of sinful deeds — he who kills a Brāhmana, who kills a woman who kills his father, who kills a hundred or a thousand kine who seizes lands given away by his own self or by another — rots with his departed Manes by becoming a vermin in his own excreta (27—28)

‘ He who speaks ill of the gift of lands and he, who gives permission for stealing the same, goes to hell (29)

‘ The giver of land and the straler of the same, reap the virtue or the sin and no one else Till the dissolution of the universe [the giver] remains upwards (30)

in the celestial region), and the stealer, downwards (i.e., in hell) (30)

"The first offspring of the Fire, is gold. The daughter of Vishnu, is the earth. A cow is the daughter of the Sun. He who gives away gold, cow, or the earth becomes the giver of the threefold regions (i.e., enjoys the fruits of such a gift) (31)

"[A part of] the earth extending over eighty six thousand *Yoyanas* being given away by one of one's own accord it gives everywhere all sorts of desired for objects (32)

"Both he—who accepts the gifts of lands and he—who makes such a gift—are the performers of pious deeds. And they forsooth repair to the celestial region (33)

"The fruits of all the [other] gifts follow one birth but those of the gifts of gold, lands and a seven years old maiden follow seven births (34)

"Thinking that I am the soul he who does no injury to the fourfold creations (those born of perspiration, those born of eggs, the vegetables and those born of the uterus) has nothing to fear of even when he is alienated from his body (35)

"Those men by whom a land is improperly stolen or those by whom it is made to be stolen—both the stealer and the orderer—destroy their seven generations (36)

"That wicked minded person stupefied by *Tamas* (disorganizing tendency) pilfers a land or makes another do the same is killed by Varuna's noose and is born in the species of the feathery tribe (37)

If denying the gift, one pilfers a land belonging to

a Brāhmanā, his three generations are destroyed by tears shed [by such a Brāhmanā] (38)

"The stealer of lands is not purged by [the gift of] a thousand of wells and tanks by [the celebration of] a hundred Horse Sacrifices, and by the gift of a *Koṭi* (ten millions) of kine (39)

"He, who wrongly possesses a cow, a piece of gold, or a plot of land half a cubit in measurement, lives in hell till the hour of final dissolution (40)

"One meets with destruction by wrongfully possessing a boundary land, measuring even half a cubit. By obstructing a road trodden by kine or the village road, or the cremation ground and striking the kine, one remains in hell till the final dissolution. Vyāsa's deliverance is that one should sow corns in a barren place, dig wells in a waterless place. The false accusation of a muiden destroys five generations, and that of a cow, ten (41—43)

"The false accusation of a horse, destroys a hundred generations, that of men (*śe*, servants), a thousand. Those born and those who will be born in the family of one who utters a falsehood for gold are destroyed (44)

"To speak false for land, destroys all. Therefore, one should never utter a falsehood for land. One should never cherish an inclination for a Brāhmana's property, even if his vital breath comes up to the throat (45)

"That dreadful poison has no medicine and no physician. Poison is no poison, but a Brāhmana's property [verily] is spoken of as poison (46)

"Poison kills only one man [who takes it] but a Brāhmana's property destroys even his son and grand-

son One can digest iron, powdered stone and even poison (47)

"What man, in the three regions, can digest a Brāhmaṇa's property? A Brāhmaṇa's anger is a weapon, a king's hand is a weapon (48)

"A weapon destroys only one man, but a Brāhmaṇa's anger, the entire family The Brāhmaṇas have thus ire for their weapons, and Hari (Viṣṇu) has the discus for his weapon (49)

"[A Brāhmaṇa's] anger is fiercer than the discus, one should not, therefore, make a Brāhmaṇa irate Those destroyed by fire or the Sun, may grow again (50)

"But there is no re growth for him, who has been destroyed by a Brāhmaṇa's ire Fire destroys [an article] by its power, and the Sun, by its rays (51)

'The king consumes [a person] with the rod of chastisement, and a Vipra with anger That wealth which creates a desire for a Brāhmaṇa's property and hankering for what is dedicated to a Deity, leads to the destruction of one's family and self The theft of a Brāhmaṇa's property, Brāhmanicide the pilfering of a poor man's wealth, and that of a preceptor's or a friend's gold, afflicts one even if one is stationed in the celestial region The sin attached to the stealth of a Brāhmaṇa's property, is never dissipated (52-54)

If one hides that sin it will get wind elsewhere The weapons [bought] and the soldiers fed by a Brāhmaṇa's wealth are destroyed in a battle like water in sands O Vasava O foremost of the Celestials, eternal is the gift that is made unto a person who is well read in the *Vēdas*, born in a good family, poor, contented, humble, given to the well being of all creatures, who studies the *Vēdas*, performs penances,

has acquired knowledge and controlled the senses. As milk, curd, clarified butter and honey, placed in a raw earthen vessel, are destroyed for the defect of the vessel, so an ignorant man, who accepts cows, gold, raiment, food, land and sesame, is consumed like a wood. If an ignorant person lives in one's own house, and one vastly read in the *S'ruti* at a distance,—presents should be made unto the one who is master of the *Vēda*. There is no sin in superseding the ignorant wight. A learned person, O Vāsava, rescues the family by seven and seven (*i.e.*, seven generations upwards and seven downwards) (55—61)

"He, who excavates a new tank or reclaims an old one, lives gloriously in the celestial region after rescuing his entire family (62)

"He, who reclaims old tanks, wells, pools, forests and gardens, enjoys the same fruits of the original maker (63)

"The person, O Vāsava, in whose tank water exists even in the summer season, never comes by any distressing condition (64)

"O foremost of the kings, the person, in whose tank on this earth, water exists even for a day, rescues seven generations upwards and downwards (65)

"By making gifts of lamp one becomes of a handsome body. By making gifts of edibles, one acquires memory and intellect (66)

"If, after perpetrating iniquitous deeds one gives food unto one soliciting the same and especially unto a Brāhmana, one is not affected by the sin [thereof] (67)

"[The sages] call him the destroyer of a Brāhmana, who, when seeing lands, kine and wives of one, forcibly

taken by another, does not communicate [the matter unto the master] (68)

"If a king, on being communicated by the Bráhma-
nís, oppressed by anger, does not save them, him also,
they call the destroyer of a Bráhmaṇa (69)

"He, who, out of stupefaction, puts impediments in
an impending marriage, sacrifice or gift, O Vāsava, is
born as a virgin after death (70)

Wealth is multiplied by a gift, and life [is pro-
longed] by the protection of lives By abstention from
injury, one enjoys the fruits [thereof in the shape of]
beauty, prosperity and freedom from diseases (71)

"By partaking of fruits and roots one attains to the
adorable celestial region along with the dwellers there-
in By fasting, one enjoys a kingdom and happiness
everywhere (72)

'[The acquisition of] kine, etc., [is the fruit of] initia-
tion. One, by living on grass attains to the celestial
region One, by bathing three times [a day] acquires
women and by drinking air only [and dying thereby],
one reaps the fruit of a sacrifice (73)

"A kingdom does not accomplish what [is gained by]
a twice born person who bathes daily adores the Sun,
and recites the *Mantrams* at the two periods of junction.
One attains to the celestial region by meeting with
death while fasting (74)

"Entering into a fire by being self restrained, one
lives gloriously in the region of Brahmá He, who
returns precious stones, comes by creature comforts and
sons (75)

"He, who fasts lives, for good, in the celestial
region He, who always lies down on one side, comes
by a desired for condition (76)

"He, who resorts to a hero's seat, a hero's bed and a hero's place, has eternal regions and desired for objects (77)

"By performing fasting, initiation and water sprinkling for twelve years, one attains to a region superior to that of heroes (78)

"By studying all the *Vēdas*, one is immediately freed from sorrow. He, who performs sanctifying religious rites, lives gloriously in the celestial region (79)

"The Twice born, who study the holy deliverance of Vṛhaspati, have these four, *vis*—longevity, learning, fame and strength, multiplied" (80)

THE END

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'DAKSHA SAMHITA'.

CHAPTER I

THERE was a patriarch named Diksha who was acquainted with the true import of *Dharma* (religion), *Artha* (worldly profit) the foremost of all those conversant with the *Védic*s, and a perfect master of all forms of learning (1)

Creation, universal dissolution, preservation and destruction take place of themselves and the soul abides in Brahman (2)

A *Brahmacharin* (religious student), a *Grihastha* (householder), a *Vanaprastha* (forest recluse) and a *Yatin* (hermit)—for all these, Daksha wrote his Institutes (3)

As long as a boy does not attain to the age of eight, [he is known] as a new born babe. He is to be known as an embryo, the difference [only] being that of his individuality (4)

In the period [that is during the period] that he is not invested with the sacred thread, there is no sin in a food and an interdicted edible in drink, in what should be spoken or not, and in falsehood (5)

By doing forbidden deeds, after being invested with the sacred thread, one commits a sin. As long as he is not sixteen years old, he is not entitled to follow an established rule or practice (6)

As long as one studies the *Védic*s and follows the Vedic observances, he is called a *Brahmacharin*. Thereafter, on being bathed, he becomes a householder (7)

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CHAPTER I

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Two classes of *Brahmachārin* have been mentioned by the wise in the *Smṛiti*. The first is *Upakurṇaka* (a Brāhmaṇa, in a state of pupilage, who wishes to pass on to the state of a householder), the second is *Naishthika* (one who leads a life of perpetual celibacy) (8)

He,—who after having adopted the life of a householder, becomes a religious student again,—is neither a *Yatin* nor a *Vānaprastha*, but he is divorced from all the *Āśramas* (9)

A twice born person should not live, even for a day, without following any order. If he lives without following an order, he is required to perform a penitential rite (10)

He,—who, divorced from an order, engages himself in recitation, or in the performance of *Homa*, or in making gifts, or in Vedic study,—does not reap the fruit thereof (11)

The three orders should be followed in due succession, and not in a reverse course. There is none more sinful than he who follows them in a reverse order (12)

A *Brahmachārin* is marked by a girdle, a black antelope skin and a staff; a householder, by the sacrifices for the Deities, etc., and a forest recluse, by the presence of nails and hairs. And a *Yatin* [is known] by a threefold staff. These are the different characteristic marks (13)

He, who has none of these marks, is no follower of an order, and he is required to perform a penitential rite. The order of the above mentioned rites has not been spoken of, nor has the time [of those rites] been recorded, in the *Smṛiti*, by the Sages (14)

‘ Besmeared with sweat and perspiration, one gets up from the bed. Therefore without bathing, one must not perform any religious rite, such as, the recitation of the *Mantrams*, the celebration of *Homa*, etc (9)

If a *Vipra*, getting up from the bed at dawn, takes his daily bath early in the morning for three years, he has the sins of his entire birth dissipated (10)

. Bathing in the morning, at the period of conjunction when the Sun rises, is equal to the [penitential rite of] *Prājāpatya* in the destruction even of mighty iniquities (11)

The *Rishis* highly speak of early bathing in the morning, for it yields fruits seen and unseen. One who bathes in the morning with his soul purified is entitled to perform all, such as, the recitation of the *Mantrams*, etc (12)

It is said that one should rinse the mouth after bathing. By performing the *Achmanam* (rinsing), according to the following regulation,—one attains to purification (13)

Having washed both the hands and feet one should drink water thrice after seeing it carefully. Then one should rub the mouth twice with the thumb curved a little (14)

Having sprinkled his two feet completely with water, one should touch one's limbs with the fingers. Thereafter, one should touch the two nostrils with the thumb and the forefinger. Sprinkling water thrice, one should touch one's face. Then sprinkling the feet completely with water, one should touch the limbs. (15)

Thereafter, one should touch the nose with the thumb and the forefinger. And with the thumb and the name-

The *Rishi* (Saintly Author) is Viśvámitra and the metre is *Gayatri*. *Sāvitrī* is thus qualified. In the fifth part of the day, due divisions should be made (41)

[Divisions of food should be made] for the departed Manes, the Deities, the mankind and the insects, etc. Such is the deliverance [of Dakṣha]. Since a householder gives daily sustenance unto the Deities, the human beings and the bipeds, the order of a *Grīhastha* is, therefore, the foremost of all *Āśramas*. The order of a householder is spoken of, as the source of the three other *Āśramas* (42—43)

That being deteriorated the other three also become subject to decay. A trunk has the root for its life, the branches have the trunk, and the leaves have the branches [for their life] (44)

The root being destroyed all these meet with destruction. A householder should therefore be protected with every care (45)

He is to be revered and adored by the king and the three other castes [except the Brāhmaṇa]. He is called a householder who performs the duties of the order. A householder [does not become a householder] by [merely possessing] a house (46)

A man,—neglecting his own duties and failing to bathe, offer oblations to the Fire, recite the *Mantras* and make gifts—does not become [a householder] by [merely having] a son and a wife (47)

By being indebted to the Deities and others,* one

* This refers to the various debts which a man is to satisfy. The debt to the Deities one satisfies by performing religious rites, the debt to the departed Manes one satisfies by performing the *Śrādhā*, the debt to the *Rishis* one satisfies by making religious studies, and the debt to mankind, one satisfies by feeding them.

goes to hell. One who eats alone is the taker of food, while the other [who shares it with many] & the feeder of others (48)

[The difference between these two is —¹ He who only takes food for himself [lives alone for himself and] does not feed others. He — who makes allotments [of food unto the guests] is forgiving, compassionate, devoted to the Deities and guests — is a pious householder. He is spoken as the leading householder in whom exists these accomplishments *viz* — mercy, bashfulness, forgiveness, reverential faith, discriminative knowledge, practice of Yoga and gratitude. Having made an allotment [of the food] a householder should partake of the residue (49—51)

Having partaken of the food and sat at ease, he should digest the same. He should then spend the sixth and seventh parts of the day in the study of the *Itihāsas* and the *Purāṇas* (52)

In the eighth part [of the day] temporal affairs should be attended to. Then again he should adore the Fire in the evening. He should next perform *Homa*, take meals and finish other household works (53)

Having performed [all the duties] one should afterwards study the *Védas* a little. One should spend the two periods of time after *Pradosha* (nightfall) in the study of the *Védas* (54)

He who then sleeps for the next two periods is competent to attain to *Brahman*. Occasional rites and those undertaken with a particular aim one may perform at any time whatsoever when the necessity arises. No fixed time is laid down for them. One being born in this world shall have to meet with death here (55—56)

One wishing for happiness, should, therefore, perform all the duties with every care. The middle period is the best for all the rites. By partaking of the clarified butter left as remnant of the offering of oblation, and going to sleep in due time,—a Brāhmaṇa has never to suffer from any physical disabilities (57—58)

CHAPTER III

A HOUSEHOLDER has nine *Sudhās*. I shall express these nine in words. Similarly there are nine [proper] acts and nine [improper] acts (1)

Secret deeds are nine, open works are nine, successful works are nine, and unsuccessful works are also nine. (2)

There are nine objects which are never to be given away [by a householder]. These groups of nine always lead to the aggrandisement of a householder (3)

I shall now describe the *Sudhā* articles. When any distinguished person comes to the house, one should gently offer these four,—the mind, the eye, the face, and the words. One should rise up and say,—“come here,” carry on a pleasant conversation, saying,—“welcome,” treat him with food, and follow him. [All] these works should be carefully [performed] (4—5)

Other minor gifts [are]—[pointing out of] a place [for sitting], [offering of] water [for washing the feet]; [offering of] a *Kuśa*-seat, washing the feet; [offering of] oil for rubbing the body; [offering of] a bed, [and offering of] food, according to one's might. A householder should not take his food before his guest

is fed, the offering of earth and water,—all these, a householder should always perform (6—7)

Sandhyā adorations bathing recitation of the *Gayatrī*, *Homa*, Vedic study adorations of the Deities, adoration of the *Viśvadevas* hospitable treatment extended to the guests according to one's own might proper allotment of food for the departed Manes Deities, human beings the poor the helpless the ascetics the father, the mother and the preceptor—these are the nine [sacred] works. Iniquitous deeds are, again [the following —] Falsehood knowing another's wife taking forbidden food knowing a woman who should not be known, drinking what should not be drunk, theft committing injury, doing works not sanctioned in the *Śruti* transgression of a friend's duty—these are nine improper deeds. One should avoid them all. Longevity, wealth, weakness of a house counsel sexual intercourse, medicine austerity charity and honour,—these nine should be carefully kept secret. Freedom from a disease, satisfaction of a debt gift study sale, giving away a daughter in marriage dedication of a bull, secret sin, and the act of not being censured by others—these nine should be publicly done by a householder (8—14)

What is presented as a gift to the father, to the mother, to the preceptor to a friend, to a humble person, to one who has done any good, to the poor, to the helpless and to distinguished persons, yields fruits (15)

What is given as a present to a wicked person to a panegyrist, to an ignorant wight to a bad physician, to a liar, to a cheat, to a flatterer, to a wandering actor, and to a thief, becomes fruitless (16)

A small property, what is gained by begging, what is kept as a security, trust-money, a woman, a woman's personal property, what is inherited, whole estate and public property,—these nine articles should never be given away even in a calamity, if there is any living member in the family. That foolish wight who gives them away, is required to perform a penitential rite (17—18)

The Goddess of Prosperity in this world and in the celestial region in the next, does not forsake a person who knows these groups of nine and performs the rites mentioned therein (19)

Others should be looked upon as his own self by a person desiring for happiness. Happiness and sorrow are equal both unto one's ownself and unto others (20)

Happiness or sorrow, which should be afforded unto others, would afterwards again arise in one's own self (21)

No article is procurable without trouble. How can any religious rite be performed in the absence of [proper] articles? There is no religion in the absence of rites. And where is happiness in the absence of religion? (22)

All persons seek happiness, but that originates from religion. Therefore religion should always be carefully practised by all the castes (23)

A rite for the next world should be performed by articles acquired by fair means. A gift should be duly made unto an accomplished person in proper time (24)

In making a gift, the particular fruit multiplies in order, in equal number, twofold, thousandfold, and endlessly. Similar [is the fruit] in committing injury (25)

Equal [is the fruit] when a gift is made unto a

Brāhmaṇa * a thousandfold [when it is made unto] a preceptor, and endless [when it is made unto] one who has mastered the *Védās* (26)

Not only that which one gives unto an unworthy person who neglects all injunctions becomes futile but the remaining virtue is also destroyed [thereby] (27)

Finding out one who solicits a gift for preventing a calamity or for maintaining his relatives one should make a gift otherwise it would yield no fruit (28)

The virtue of a person who establishes an orphan by performing the rite of investiture with the sacred thread, marriage etc for him cannot be enumerated (29)

The well being which is attained by a person for settling down a *Vipra* is not acquired by an *Agnihotra*, or an *Agnisthoma* rite (30)

Whatever is greatly prized whatever is the most favourite article in the house should be given away unto a qualified person by one seeking an endless possession of all those articles (31)

CHAPTER IV

THE household of men has the wife for its root if she follows the *Védas* there is none equal to the domestic mode of life if a wife is under the control of her husband (1)

* The Text has *Brāhmaṇa Vṛst* i.e. one who pretends to be a Brahmana but neglects the duties of the caste. It is however curious how may the fruit be twofold in this case. But we have rendered the Text literally. Perhaps the Author means *Brāhmaṇa Śreṣṭha*.

With her one reaps the fruits of the threefold objects of life, namely,—*Dharma* (Virtue) *Artha* (worldly profit) and *Kāma* (desire). If she follows her own will and is not curbed [by her husband] out of love, she becomes uncontrollable afterwards like unto a disease neglected. She who follows the will of her lord does not give vent to evil words, is an expert, is chaste, speaks pleasant words, is protected by her own self, and is devoted to her consort is a goddess and not a woman (2—4)

This world is like a celestial region unto him whose wife follows him obediently. It is like a hell unto him whose wife is against him. There is no doubt in it (5)

Mutual attachment [between a husband and a wife], is rare even in the celestial region. There is nothing more painful than the fact that one is attached to, and another is unfavourably disposed towards, [the other] (6)

The domestic mode of life is for happiness, and happiness is dependent on a wife in the house. She, who is humble, knows the mind and is under the control [of her husband]—is a [real] wife (7)

Otherwise she always becomes miserable and disappointed. Disagreement of the mind always takes place when a person has a wife always going against him, and specially when he has two wives (8)

All wives are like leeches. Even if daily gratified with ornaments, dresses and food they never cease to extort a man (9)

That small leecher merely sucks the blood while the other draws the wealth, property, flesh, energy, strength and the happiness of a man (10)

In childhood, she always remains afraid, in youth, she becomes disobedient, and afterwards in old age, she considers her own husband as a servant (11)

Obedient, unsullied by harsh speech, expert, chaste and devoted to her husband—a wife, endued with all these accomplishments, is, forsooth, the Goddess of Prosperity personified (12)

She, who is always of a delighted mind, acquainted with the position and number of household articles, and always affords satisfaction unto her husband, is the [real] wife others are like decrepitude (13)

Glory is for that person in this world, whose disciple, wife, little child brothers, grown up son, servants and dependants are all humble (14)

The first is the *Dharmapatni* (i.e. a wife helping in the acquisition of virtue), the second is for increasing lust. In the latter, originates the fruit that is seen, but not what is not seen (i.e. virtue) (15)

If she (i.e., the first wife) be freed from any shortcomings, she is called *Dharmapatni*. If she suffers from any defect, there would be no sin in accepting a second one [for as such] if she happens to be endued with accomplishments (16)

He, who renounces, in youth, a wife who is free from any fault and is not degraded, will attain, after death, to womanhood and become barren (17)

A woman who forsakes her poor or diseased husband, is repeatedly born either as a bitch, a vulture, or a shark (18)

A woman, who, after the demise of her husband, ascends the funeral pyre, becomes of good conduct and lives gloriously in the celestial region (19)

As a snake catcher forcibly takes out a snake from a hole, so she, rescuing her husband [from hell, lives happily with him (20)

CHAPTER V.

WHAT is pure and what is impure have been spoken of [what is pure] should be done [and what is impure,] should be avoided by intelligent men. Wishing for your good I shall speak a little on their significance (1)

Care should always be bestowed on the purificatory rites. The purificatory rite has been described in the *Smṛiti* as the root of the twice born. All the rites of a person, who is divorced from the purity of conduct, become futile (2)

Purity is being spoken of as being twofold,—external and internal. It is said in the *Smṛiti* that external purity [is effected] by earth, water, etc. Purity of thought is internal [purity] (3)

External purity is superior to impurity and internal purity is superior to that (i.e., external purity). He who is pure in both (i.e., externally and internally), is [said to be] in a state of purity and no one else (4)

Earth should be given once in the generative organ, thrice in the anus, ten times in the left palm seven times in both the palms and thrice on the feet (5)

This is the purification spoken of for a householder, for [the followers of] the other three [orders] it is, in order twofold, threefold and fourfold for the fourth [order] (6)

The earth [that is to be applied to the] first (*i.e.*, the generative organ) should be half a handful as described in the *Smṛiti*, for the second and the third, it has been described half of each (7)

The earth with which three knots of a finger are filled up, has been described for being applied to the generative organ. This purification is for the householders. Twice as much is for the *Brahmachārins* (8)

Threefold is for the forest recluses and fourfold for the *Yatis*. Water should be used as long as the earth is not washed off (9)

Purification is effected by earth and water. There is no trouble nor is there any expenditure of money. His mind has been examined* who is lax in the matter of purification (10)

This is the purification for the day time. Another is laid down for the night. One method obtains for the *Vipras* at the time of calamity, and another when they are at ease (11)

A half of the purification which is necessary in the day time, is laid down for the night. Half of it, is for a diseased person and a half of it for him who is in a hurry to go in the middle of a road (12)

More or less should not be done, in the matter of purification, by him who wishes for purity. There is no penance for the transgression of the established practice (13)

* *i.e.*, He who is not inclined to undergo the purifying process for it is neither troublesome nor expensive

CHAPTER VI.

I SHALL now describe, fully and in order of precedence, the impurity arising from birth or death, as well as that which lasts for life (1)

Immediate purification,—one lasting for a day; those for two, three, four, ten, and twelve, days; that for a fortnight; that for a month, and that terminating with death,—these ten form the fixed time of impurity. I shall, in due order, describe them fully (2—3)

He,—who is acquainted with the exposition of the *Védas* together with their *Angas* (six auxiliaries), *Kalpas* (Codes of Law), and their *Rahasya* (their gnostic portions), and who performs the rites laid down therein,—suffers from no impurity (4)

Immediate purification is laid down for kings, sacrificial priests, those initiated, children, for a death in a foreign country, for those engaged in a religious observance, and for those engaged in a sacrifice. (5)

One day is spoken of for him who maintains the Sacred Fire and studies the *Védas*. Two, three, and four, days, are for those who are inferior and more inferior (6)

A Bráhmaṇa, by caste, is purified in ten days, a Kṣatriya, in twelve days, a Vaiśya, in fifteen days; and a Śúdra, in a month (7)

Perpetual impurity is spoken of for all of them, who, without bathing, offering oblations to the Fire and making gifts, partake of [their] meals (8)

Perpetual impurity is for a diseased person, a miser, one laden with debts, one who does not perform religious rites, an illiterate person, and especially for a hen-pecked person (9)

Daily impurity is for one who is addicted to gambling etc., and for a dependant. The impurity of a person, who does not perform the *Srāddhas* ends with his ashes (i.e. death) (10)

Temporary impurity is not for them but a lifelong one. Thus impurity according to the differentiation of merits has been spoken of (11)

If an impurity consequent on birth takes place with that of one arising from death or if an impurity, originating from death happens with that of birth—in a case of such a combined impurity one is purified with [the end of the] impurity consequent on death (12)

To make gifts to accept presents *Ho 12* and Vedic study are stopped in a state of impurity. A Vipra conversant with sacrifices deserves purification after the tenth day (13)

Gifts should be duly made for it saves one from inauspiciousness. If any impurity consequent on death takes place within the time of a similar one and that arising from birth happens in the course of a like one—in cases of such combined impurities one is purified at the end of the previous one. In both the cases within ten days, one should not partake of any food of the family [laden with such an impurity] (14—15)

On the fourth day the bones should be deposited by the twice born. The touching of the limbs is laid down after the depositing of the bones. (16)

If one husband takes wives from all the castes in their natural order then on the occasion of the child birth impurity extends over ten six three and one, days respectively (17)

There would be no impurity consequent on a birth or death when a sacrifice is being performed or a mar-

ring is being solemnized, when there is a revolution in the country or a *Homa* is being performed (18)

All these impurities have been spoken of for the time, place and case. There is no impurity for a person who is visited with a calamity (19)

CHAPTER VII

I SHALL now describe that Yoga by which the universe, the soul and the senses are brought under control (1)

Prāṇāyāma (suspension of the breath), *Dhyāna* (meditation) *Pratyāhara* (withdrawal of the mind from external objects) *Dharaṇa* (concentration), *Tarka* (abstract reasoning) and *Samādhi* (absorption of thought into the Supreme Spirit),—are called the six *Angas* (steps) of Yoga (2)

Yoga does not consist in resorting to a forest nor does it consist in thinking of many literary works, nor does Yoga is performed by religious observances sacrifices and ascetic austerities (3)

Yoga does not consist in taking any particular food or in fixing one's looks on the tip of the nose. Nor does it originate from the observance of purity, more than what is mentioned in the *Sastris* (4)

Nor is Yoga done by the abstention from speech the recitation of the *Mantrams* and the clever performance of the many illusory feats. Sometimes Yoga is attained by one who has disassociated himself from worldly concerns (5)

Yoga arises from strict concentration, practice firm resolution continued disgust in worldly affairs, and not by any other means (6)

Yoga is accomplished by finding pleasure in the meditation of self by the toy of purity and by the consideration of all creatures as equal and not by any other means (7)

He who is devoted to self who daily sports in self; who is given to the culture of self who is always engaged in the meditation of self who is by nature fond of self, who is contented who has not his mind attached to any other object and who is well satisfied with self —succeeds in attaining to Yoga (8—9)

One should be engaged in Yoga even when asleep, especially when awake In the *Smṛiti* a person who displays such an exertion is described as the foremost of those conversant with *Brahman* (10)

He who does not see a self is like unto *Brahman*. This is the deliverance of Dakṣha (11)

The *Yati* who has his mind attached to worldly objects does not attain to *Mokṣa* (liberation) therefore a *Yogi* should carefully renounce attachment for things earthly (12)

Some say that the attachment of the senses to their objects is Yoga. Irreligion is accepted as religion by these ignorant people (13)

Others say that the union of the mind and the soul is Yoga. These are greater dunces than the first, and are simply deprived of Yoga (14)

By dis severing the mind from [all] its faculties and unifying the individual soul with the Supreme One, liberation is to be attained. This is spoken of as the highest Yoga (15)

Attachment stupefaction distraction, bashfulness and fear, are spoken of as the operations of the mind. One should bring these under subjection (16)

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He, who has controlled the five ordinary senses together with the higher six (*i.e.*, the mind) is incapable of being defeated by the Celestials, Asuras and the mankind. (17)

A hero is not spoken of as one, who has forcibly taken possession of another's kingdom: he, who has controlled all the senses, is described by the learned as a hero. (18)

By making all the senses, which run towards the external objects, operate internally, one should engage the mind in [the meditation of] the *Ātman* (self) (19)

Being freed from all distracting thoughts, one should consign the individual soul to the *Brahman*. This is *Dhyāna*,—this is Yoga; the remnant is nothing but the amplification of a book (20)

Renouncing attachment for earthly objects, when the mind becomes steadied in the form of the power of the soul, it is called *Samādhi* (21)

Temporary is the position that is attained by the unification of the four (*vis*, corporal body, subtile body, individual soul and the Supreme Soul) But eternal, real, and unending is what is acquired by the union of the two (*i.e.*, the individual soul and the Supreme Soul) (22)

It is a contradiction when what does not exist for all, is spoken of as existent. Therefore that does not exist in the heart of another (23)

Brahma is to be known by one's own self, like cohabitation with a maiden. One, who is not a *Yogi* does not know (*Brahman*);—as one, born blind, does not know a pitcher (24)

Brahma is completely knowable by him who daily

practises Yoga The Eternal Para Brahma is not ascertainable on account of subtleness (25)

Like mental thoughts, the learned know It (*Brahman*) as one Women and illiterate people consider it as manifold (26)

Even the Celestials, who are possessed of *Sattva* (harmonising tendency) are under the control of the object of the senses what to speak of men in this respect who are under the influence of stupefaction and possessed of a very small portion of the *Sattwa-guna* (27)

Therefore casting off the impurities of the mind, one should take up the staff [of a *Yogin*], others cannot do it and become subject to the objects of the senses (28)

The water driven by the wind and converted into waves does not stand still even for a moment. Therefore one should not place confidence in any (29)

Many persons drive their livelihood under the umbrage of a triple staff [*i.e.* of being a *Sannyāsin*], he, who does not know *Brahman*, is not worthy of holding the triple staff (30)

[A *Yogin*] should always preserve his *Brahmacharyya* [celibacy] Sexual intercourse is of eight sorts —*vis*, thinking of a woman talking [about it], dalliance with a woman, looking [at a woman with an impure desire], speaking to her secretly, determination [for holding a sexual congress], persistent endeavour [for doing it] and the actual deed The learned hold that these are the eight divisions of sexual intercourse (31—32)

¹ This should never be thought or spoken of, nor

should it ever be done. One, who has mastered all these propensities, is a *Yatin*, and none else (33)

Branding him as an outcaste, the king should speedily turn him, who, having adopted the life of mendicancy, does not observe its regulations, out of his kingdom (34)

One [mendicant] is a *Bhikṣu*, two are called *Mithuna* in the *Smṛiti*, three are called *Grāma*, and more than that, *Nagara* (35)

A *Nagara*, *Grāma*, or a *Mithuna* should not be formed [by a *Yatin*]. By doing these three, a *Yatin* transgresses his own duty (36)

If they would thus come to live together, their conversation would [naturally] tend towards begging, the king, the objects of their affection, slandering and jealousy (37)

The exposition of the Scriptures for lucre and adoration, the collection of disciples and many other similar displays are [in vogue] amongst the bad ascetics (38)

Meditation, purification, begging alms, and always living in a solitary place,—these four are the duties of a *Bhikṣu*. He must not follow the fifth (39)

[A *Bhikṣu*],—emaciated by ascetic austerities and the recitation of the *Mantram*, disabled by interruptions of health, age, infirmity or decrepitude, possessed by an evil planet, deranged in intellect—[may seek refuge in a house] (40)

But a healthy and youthful *Bhikṣu* cannot betake to a home life, he would thereby vitiate that place and injure the learned (41)

Such a healthy and youthful person destroys his *Brahmacharyya*, when *Brahmacharyya* is destroyed, his family also meets with destruction (42)

If while living in a house, a *Bhikṣu* holds sexual intercourse then the root of the master of that house is cut off (43)

What is the use of any other religious rite for him in whose house a *Yatin* finds shelter even for a moment? He becomes blessed thereby (44)

Living even for one night a *Yatin* consumes all the sins that are collected by a householder till his death (45)

The three worlds consisting of animate and inanimate creations are fed by him who feeds a *Yatin*, laden with toil in the order of hermitage by the practices of Yoga (46)

The country in which a *Yogin* well versed in meditation, resides becomes purified what to speak of his relatives? (47)

The thought of dualism monism dualism and monism, no dualism and no monism, leads to the highest acquisition (48)

Permeated by the thought of *Brahman* one should neither think of one's self nor of his relationship with another. Obtaining such a stage one comes by the most excellent station (49)

Some firmly believe in dualism and some in monism. I would describe the firmly formed tenets of the monists (50)

If one sees a second object except the self, then he should study the *Sāstras* and listen to [the views contained] in innumerable books (51)

The *Vipras* who study the Institutes of Dakṣha containing an account of the most excellent duties of all the orders as spoken of duly, repay to the celestial religion (52)

Even if an inferior person studies and listens to it reverentially, he comes by son, grandson, animals and fame (53)

If a twice born person makes this *Dharma Śāstra* listened to by others at the time of a *S'rāddha*, it yields endless fruits and comes to the departed Manes (54)

S'A'TA'TAPA SAMHITA'.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION,

EDITED AND PUBLISHED BY

SIANMATHA NATH DUTT (Shastri), M A, M R A S

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Harivamśa Agni Purāṇam Mārkaṇḍeya
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ŚĀTĀTĀPA SAMHITA.

CHAPTER I

THE *Mahāpātākins* who do not perform the penitentiary rites, are born after their sufferings in hell with bodies disfigured with the signs [of their crimes] (1)

The sin indicating signs appear in every birth but, with the performance of the penitential rites and repentance [for the commission of the sins] they disappear (2)

The marks of heinous crimes appear for seven births [consecutively] those of the *Upapātāks* (minor sins) for five and those of other sins for three (3)

The diseases begotten of the iniquitous deeds of mankind disappear with proper treatment. They are cured by the recitation of the *Gayatri* adoration of the Celestials performance of *Homa* and gifts (4)

A sin committed in a previous birth assails people in the shape of a disease after the termination of the sufferings in a hell. It is dissipated by recitation etc., (5)

Leprosy consumption gonorrhœa diarrhœa obstruction in urination stone cough dysentery, fistula, obstinate ulcers inflammation of the glands paralysis loss of eyes—these diseases says the *Śruti* originate from the perpetration of heinous crimes (6—7)

Dropsy liver spleen colic, ulcer short breathing dyspepsia fever cold forgetfulness distraction of the senses *Galagraha* (a kind of disease) bloody tumour, dry spreading itcl are the diseases begotten of minor

sins convulsive fits appearance of circular figures of various sizes on the body, trembling of the body, itches, elephantiasis, *Poondarika* (a kind of leprosy) and other diseases originate from *Unupata* sins. The diseases of mankind heard by [the name of] piles, originate from *Atipapa* (heinous crimes) (8—10)

Various other diseases originate from the combination of sins. Their symptoms and penitentiary rites should be spoken of in due order (11)

In *Mahapatakas* (gravest sins) [gifts] must be in full in minor offences in half in other sins one should give away a sixth according to the nature of the disease and proportionate to one's power or other wise (12)

The general rule for making a gift of kine and other rites, is this —In the gift of a cow it should be of a good nature with a calf and yielding milk (13)

In the gift of a bull it should be endued with auspicious marks and decorated with gold and a piece of white cloth. In the gift of earth one should give away, unto the twice born lands of the measurement of ten *Nivarttana* (14)

A *Nivarttana* consists of thirty rods each rod being ten cubits [in length]. Ten *Nivarttanas* make one *Gocharma*. By making a gift [of such a piece of land] one lives gloriously in the celestial region (15)

Where a hundred *Nishkas* (gold coins) are to be given away, gold fifty or twenty *Nishkas* in quantity, [should be given] in the gift of a horse one should present a quiet and good looking animal bedecked with ornaments (16)

properly adore the twice-born persons. Gratified, the Brâhmanâs should accord permission unto one who wishes to perform a religious rite. (24—25)

If the Brâhmanâs desire it, all the faults in the matter of recitation, or in austerity or sacrificial rites disappear. (26)

The Deities honour what the Brâhmanâs say. The Brâhmanâs are at one with all the Deities and their words never prove otherwise. (27)

Fasting, religious observance, pilgrimage, religious austerity, if all these are performed by the Vipras, complete becomes the fruit thereof. (28)

When the earthly deities (i.e., the Brâhmanâs) say that it is well-done, one should carry it on his head after saluting them. [Thereby] he reaps the fruit of an *Agnisthoma*-rite. (29)

The Brâhmanâs are the moving pilgrimages void of water and granting all desires. Persons suffering from the impurity [of sins], are purified by their word-like water. (30)

Having obtained their permission and received their blessings, one should after feeding the twice born according to one's might, take one's meals along with one's own kinsmen. (31)

CHAPTER II

AFTER serving his term in hell, the destroyer of a Brâhman, is born afflicted with white leprosy. Therefore, for the expiation of that sin, one should perform a penitential rite. (1)

Five pitchers should be placed filled with five gems, five leaves and covered with a piece of white cloth (2)

Earth collected from horse stable, etc., should be placed into them, they should be filled to the brim with sacred water and contain five butters and various sorts of fruits (3)

Sarvounshadi (sacred medicinal herbs) should be placed inside them. And they should be placed on each side by the twice-born. One should then place on the middle pitcher, a lotus of eight petals made of silver (4)

On it, one should place the figure of the four-faced Deity Brahmâ, made of half a *Pala* of gold (5)

With scents, flowers, incense, etc., the sacrificer, should duly adore it thrice daily with the *Purushasûkta-Mantram* (6)

Thereupon the Brâhmanâs, observing celibacy, should gradually, recite their own *Vêdds*—the *Rig-Vêda*, and others, into the pitchers placed in the east and other quarters (7)

Thereupon after propitiating the planets, one should perform the tenth part of a *Homa* on the middle pitcher with sesame and gold soaked with clarified butter (8)

Having finished this rite extending over twelve days, the foremost of the twice born should sprinkle the sacrificer with water in the altar (9)

Thereupon one should, proportionate to his means, present kine, lands, gold, sesame, etc., unto the twice-born. Unto the *Acharyya*, he should give the idol (10)

[He should say —] “O ye A'dityas, Vasus, Rudras, Vis'vadévâs, Maruts, being gratified, do ye destroy my most terrible sin (11)

Repeatedly reciting this *Mantram* with reverence, he should beg pardon from the *A'chārya*. By observing this regulation, one suffering from white-leprosy, becomes purified (12)

The slayer of a cow, after his sufferings in a hell, is born as a leper. His redemption is as follows. He should place a pitcher filled with articles mentioned before. Its body should be pasted with red sandal, filled with red flowers and covered with a red cloth. Having thus made that pitcher red, he should place it in the south (13—14)

He should then place on it a copper plate filled with powdered sesame, he should place on it the image of Yama, made with gold of the quantity of a *Nishka*. (15)

He should then adore it with the *Purushasūkta-Mantram*, [praying,—] “May my sin be dissipated” One, well-read in the *Sāma-Veda*, should finish the recitation of the *Saman* near the pitcher (16)

Having performed the tenth part of the *Homa* with mustard and *Abhishechanam* (sprinkling with water) with the *Pavamanisūkta*, one should present, unto the *A'chārya*, the image of the King of Righteousness (17)

“May Yama seated on a buffalo, with a dreadful rod in his hand, the presiding Deity of the south,—may he remove my sin” (18)

Having recited this *Mantram*, one should perform the *Visarjyana* rite*. He should then spend a month being filled with reverence and faith. The sin of the destruction of a Brahmana or a cow is dissipated by this penitential rite (19)

* The life of a Deity is invoked in the image at the commencement of the worship, and at the end of it the said life is said to be thrown into water. *Visarjyana* signifies to throw off.

The destroyer of one's own father is born as an idiot,—and that of mother, as a blind person after undergoing the pangs of a hell. One should, therefore, duly perform the penitential rite (20)

One should, according to directions, perform thirty *Prājāpatyas*. After the termination of the rite, one should make a boat with gold, in quantity weighing a *Paśa* (21)

Then placing a pitcher made of silver, one should keep a copper plate on it. Then an image of the Deity (Vishnu), bearing the mystic mark of *S'rīvatsa*, should be made of gold of the quantity of a *Nishka* (22)

Covering it with a silk cloth one should duly adore it. He should then present unto a twice born person, the boat containing all the requisites (23)

"O Vāsudēva O lord of the universe, O thou stationed in all creatures, O thou the destroyer of the calamity of one who bows unto thee, do thou rescue me, who am sunk in the ocean of iniquity" (24)

Having recited this *Mantram* and saluted it, one should present it (i.e. the image) unto a Brāhmana. one should make presents unto other Brāhmanās proportionate to one's means (25)

The destroyer of a sister is born as a deaf after the termination of sufferings in a hell. In the destruction of a brother, [one is born] as a dumb. The following is the redemption laid down in the *Smṛiti* (26)

One should, for the expiation of the sin perform a *Chāndrāyana* rite. After the termination of this religious observance one should make gift of a book with a golden fruit (27)

Reciting the following *Mantrams*, one should throw off the image of the divine male of Brahmi,— 'O

Saraswati, 'O Mother of the universe, O presiding Goddess of the words of the *Védās*, O great Goddess, rescue me from the sin originating from the iniquitous deeds. A person, slaying a child, is born as one whose children die on birth (28—29)

For the purification of this sin, one should perform the wedding of a Bráhmāna and duly listen to the recitation of [the religious work] *Harivams'a*. (30)

One should then duly recite the *Mahārudra*. Eleven Rudras with six *Āṅgās* pass by the name of Rudra. (31)

The aggregate formed by these eleven, is called *Mahārudra*. Similarly this aggregate of eleven is also called *Atirudra* (32)

[With this *Mantram*] and ten thousand *Durva*-grass; the tenth part of a *Homa* should be performed. Eleven gold *Nishkas* should be given away as the sacrificial present. (33)

But these eleven *Palas*, one should present unto a twice-born person according to one's means. One should, also, proportionate to one's might, make presents unto other Bráhmanās (34)

[The priest] should make the pair bathe afterwards with the *Várūna-Mantram*. [The sacrificer] should give unto the *A'chāryya* clothes and ornaments (35)

One, killing a cow, is born as a leper and his family becomes extinct. For the expiation of that sin, one should perform a hundred *Prājāpatya*-penances (36)

After the termination of the fast, one should, after making gifts of lands, listen to the recitation of the *Mahābhārata*. The slayer of a woman suffers [in another birth] with chronic diarrhœa. He should plant ten *As'vattha*-trees (37)

He should then give away a small quantity of sugar, and feed a hundred Brāhmanās. The destroyer of a king suffers from consumption. The following is his redemption (38)

By giving away nine lands gold sweetmeats water clothes a small quantity of clarified butter and sesame—by making gifts in this order the disease of consumption is cured. A man killing a Vaisya is born suffering from blood discharges (39—40)

Performing four *Prajāpatyas* one should dedicate paddy [to the quantity of] seven [*Kharā*]. The destroyer of a Sudra is born as a man suffering from the disease of *Dandapatānaka* (41)

After performing one *Prājāpatya* one should give away a cow with a money present. In the destruction of artisans one is born as being harsh speeched (42)

For the expiation of that sin a white bull should be given away. A person slaying an elephant becomes unsuccessful in all works (43)

Having a palace made one should place an image of Gāṇḍaśaśa or he should recite the *Gāṇḍaśaśa Mantram* a thousand times (44)

The gratification of Gana should first be done by the leaves of *Asiṭṭṭa* leaves and barley cakes. By slaying a camel one is born with a hoarse voice (45)

For the purification of that sin one should present camphor in the quantity of a *pāṇam*. By slaying a horse one is born with a crooked face (46)

For the expiation of that sin one should give away sandal wood one hundred *pāṇas* in quantity. By killing a white buffalo one is born with *Kṛishṇagūṇa* (a chronic enlargement of the spleen) (47)

Saraswati, O Mother of the universe, O presiding Goddess of the words of the *Vēdas*, O great Goddess, rescue me from the sin originating from the iniquitous deeds. A person, slaying a child, is born as one whose children die on birth (28—29)

For the purification of this sin, one should perform the wedding of a Brāhmana and duly listen to the recitation of [the religious work] *Harivamsa* (30)

One should then duly recite the *Mahārudra*. Eleven Rudras with six *Āṅgās* pass by the name of Rudra (31)

The aggregate formed by these eleven, is called *Mahārudra*. Similarly this aggregate of eleven is also called *Atirudra* (32)

[With this *Mantram*] and ten thousand *Durva*-grass, the tenth part of a *Homa* should be performed. Eleven gold *Nishikas* should be given away as the sacrificial present (33)

But these eleven *Palas*, one should present unto a twice born person according to one's means. One should, also proportionate to one's might, make presents unto other Brāhmanas (34)

[The priest] should make the pair bathe afterwards with the *Vārūna Mantram*. [The sacrificer] should give unto the *Acharyya* clothes and ornaments (35)

One, killing a cow, is born as a leper and his family becomes extinct. For the expiation of that sin, one should perform a hundred *Prājapatya* penances (36)

After the termination of the *rite*, one should, after making gifts of lands, listen to the recitation of the *Mahābhārata*. The slayer of a woman suffers [in another birth] with chronic diarrhoea. He should plant ten *As'vathva* trees (37)

He should then give away a small quantity of sugar, and feed a hundred Brāhmanīs. The destroyer of a king suffers from consumption. The following is his redemption (38)

By giving away rice, lands, gold, sweetmeats, water, clothes, a small quantity of clarified butter and sesame—by making gifts in this order, the disease of consumption is cured. A man killing a Vais'ya, is born suffering from blood discharges (39—40)

Performing four *Prājāpatyas*, one should dedicate paddy [to the quantity of] seven [*Khari*]. The destroyer of a Sudra is born as a man suffering from the disease of *Dandāpatānaka* (41)

After performing one *Prājāpatya* one should give away a cow with a money present. In the destruction of artisans one is born as being harsh speeched (42)

For the expiation of that sin, a white bull should be given away. A person, slaying an elephant, becomes unsuccessful in all works (43)

Having a palace made one should place an image of Ganeśa or he should recite the *Gauṇī's Mantram* a thousand times (44)

The gratification of Gana should first be done by the leaves of *Aulathia* leaves and barley cakes. By slaying a camel one is born with a hoarse voice (45)

For the purification of that sin, one should present camphor to the quantity of a *palam*. By slaying a horse one is born with a crooked face (46)

For the expiation of that sin one should give away sandal wood, one hundred *palas* in quantity. By killing a she buffalo one is born with *Krishnagūṇi* (a chronic enlargement of the spleen) (47)

By killing an ass, one is born with ass like hairs on his body. One should [for the expiation of the sin] present an idol made of gold weighing three *Nishkas* (48)

By killing a *Tarakshu* deer, one is born having eyes like those of a crow. For the expiation of that sin, one should give away a cow made of precious stones (49)

By killing a boar, a person is born with long and projecting teeth. For the purpose of purification he should make a gift of a pitcher filled with clarified butter and money (50)

By killing a deer, one is born lame and a jackal, without foot. By him, a horse made of gold weighing a *Pala*, should be given away (51)

By killing a goat one is born with an extra limb. A she goat covered with a cloth of variegated colours should be given away by him (52)

By killing a lamb one is born with jaundice. For purification he should present unto a Brāhmaṇa one *Pala* of musk (53)

By killing a cat one is born with a twany coloured arm. He should make a present of a pigeon made of gold to the weight of a *Nishka* (54)

By killing a *Suka* and a *Sāri* (a pair of parrots) a man becomes a stammerer in his next birth. He should present unto a Brāhmaṇa a good scriptural work with money (55)

The destroyer of a crane is born with a long nose. He should give away a white cow. The destroyer of a crow is born careless. He should give away a black cow (56)

The expiation for the sin of destruction, now spoken of ■ for the Brâhmanâs Half of it in order, should hold good in the case of the Kshatriyas and other [castes] (57)

CHAPTER III

A DRINKER of spirituous liquor is born with black teeth After performing a *Prajâpatya* rite, he should make seven figures with sugar and give them away for the expiation of his sin (1)

Having recited the *Âmakarudra Mantram* one should perform the tenth part of a *Homa* with sesame Then *Abhishêkha* (sprinkling with water) should be performed with the *Varuna Mantram* (2)

The drinker of spirituous liquor is born suffering from *Raktapitta* (discharge of blood from the mouth) For purification he should give away a pitcher [either] filled with clarified butter or one half filled with honey, together with gold (3)

By taking a forbidden food one is born as a worm in the womb For purification one should fast on the *Bhishma Pañchaka* day * (4)

By taking food seen by a woman in her courses one is born as a worm in the womb By living on the urine of cow and barley for three nights one becomes purified (5)

By taking food touched by a person who ought not ■ be touched one is born as a worm in the womb By fasting for three nights he is freed from that sin (6)

* Five days from the eleventh to the fifteenth of the bright half of the month of Kârtika sacred to Bhishma.

By putting obstacles in another's feeding, one is born with dyspepsia. He should, as a penance, duly perform a hundred thousand *Homas* (7)

He, who partakes of bad food, ■ good article being available, gets his digestive power impaired. He should perform three *Prājāpatyas* and feed one hundred twice born persons (8)

The administrator of poison becomes subject to cold. He should give away ten milch kine. He, who obstructs a high road, suffers from the disease of foot. He should make the gift of the horse (9)

A wily person after sufferings in hell is born with the afflictions of Asthma and Bronchitis. One thousand *Palas* of clarified butter should be given away by him (10)

A wicked person becomes subject to epilepsy. For the expiation of the sin, he should after performing a *Brahmakurcha* penance, give away a cow with a money gift (11)

By giving pain to another, one is born as a sufferer of colic. For the expiation of that sin, he should give away edibles and recite the *Rudra Mantram* (12)

By putting fire to a forest one is born as suffering from diarrhoea attended with blood purging. For the expiation of that sin, a fig tree should be planted by him (13)

He, who passes urine even once in a temple or in water, ■ afflicted with the diseases of the rectum (as piles, fistula, etc.)—diseases as dreadful as the sin itself (14)

Diseases of the rectum are cured by the adoration of the deities for a month, gift of a couple

of kine, and the performance of one *Prajāpatya*-penance (15)

Liver, spleen and dropsy are the diseases which originate from procuring abortions. For their cure the following penitential rite is laid down in the *Smṛiti* (16)

In these [diseases] one should present unto a *Vipra* a *Ṣaḍdhenu*, according to the regulation, with three *Palas* of either gold, silver or copper (17)

He, who breaks an idol, is born without any residence of his own. He should pour water on a *Aswathva*-tree daily for a year (18)

He should then perform the nuptials of the *Aswathva*-tree according to the regulations of his own family. Then he should establish the image of the Deity of Impediments (*Gaṇeśa*) duly adored (19)

He, who gives vent to foul words is born with a broken limb. He should give unto a twice born person two *Palas* of silver and two pitchers filled with milk (20)

He, who vilifies others, becomes bald headed [in another birth]. He should make a gift of a cow with gold. He who laughs at others, is born with one ear. He should make a gift of a cow with pearls (21)

He, who shows partiality in an assembly, is born suffering from paralysis. He should make a gift of gold, three *Nishkas* in weight, unto one who wends truthful ways (22)

CHAPTER IV

THE pilferer of a *Vipra*'s gold is born, after the sufferings in a hell, as the destroyer of his own family. After

performing three *Chândrâyâṇas*, he should make a gift of a hundred gold coins (1)

The pilferer of copper is born, after [serving his term in] hell as suffering from *Oudumvara* (a kind of leprosy). After performing one *Prâjâpatya*, he should make a gift of a hundred *Palas* of copper. (2)

The stealer of bellmetal becomes subject to the disease of *Poonḍarika* (a kind of leprosy). Having bedecked a twice-born person with ornaments, he should make a gift, unto him, of a hundred *Palas* of bellmetal. (3)

The pilferer of brass is born with twany-coloured eyes. Fasting on an *Ekâdasî*-day and bedecking a good Brâhmana with ornaments, he should present unto him one hundred *Palas* of brass (4)

A person, pilfering pearls, is born with twany-coloured hairs. Fasting, he should give away a hundred pearls according to proper regulations. (5)

A person, stealing tin, is born suffering from eye-diseases. Fasting for a day, he should give away one hundred *Palas* of tin (6)

A person, pilfering lead, is born as suffering from head-diseases. Fasting for a day, he should give away one *Dhenu* weight of clarified butter according to the proper regulations. (7)

A person, stealing milk, is born as a diabetic patient. He should duly give, unto a Brâhmana, milk one *Dhenu* in weight. (8)

By stealing milk curd a person is born insane. For purification, curd, one *Dhenu* in weight, should be given by him unto a Vipra. (9)

A stealer of honey is born as being subject to

eye diseases : After fasting he should give, unto a twice born person, honey one *Dhenu* in weight (10)

A stealer of sugarcane preparation (becomes subject) to *Gulma* (chronic enlargement of the liver or spleen) For the expiation of that sin, molasses, one *Dhenu* in weight should be presented by him (11)

A person stealing iron, is born with spotted limbs Fasting for a day, he should give away one hundred *Palas* of iron (12)

A person, stealing oil suffers from itches, etc., Fasting, he should give unto a *Vipra* two pitchers filled with oil (13)

By pilfering uncooked rice, one is born without teeth He should present images of the twin-As'wins made of two *Nishkas* of gold (14)

By pilfering cooked rice, one is born with a disease on the tongue He should recite the *Gayatrī* for a hundred thousand times and perform the tenth part of a *Homa* with sesame (15)

A person stealing fruits, is born with ulcerated fingers He should give unto a twice born person ten thousand fruits of sorts (16)

By pilfering betel leaves one is born with white lips He should give away two most excellent *Vidrumas* (corals) with money presents (17)

A person stealing vegetable leaves is born with black eyes He should give unto a *Brāhmaṇa* two most precious sapphires (18)

By pilfering trunks or roots, a person is born with a shortened hand A temple for a Deity or a garden should be made by him according to his might. (19)

By pilfering scents one is born with limbs emitting

foul smell He should offer oblations of a hundred thousand lotuses to the Fire (20)

A person, pilfering wood is born with a palm always perspiring For purification he should give, unto a learned person, a *Kusumbha* flower, two *Palas*, in size (21)

The pilferer of learning and books is born dumb He should give unto a Brāhmaṇa works on Nyāya (Logic) and *Itihāsa* (History) with money presents (22)

The stealer of a cloth suffers from leprosy He should give unto a Brāhmaṇa the image of Brahmā, made of gold, a *Nishka* in weight, and two pieces of cloth (23)

The pilferer of wool is born with profuse hairs on his body He should give, unto a twice born person an idol of Fire made of gold one *Nishka* in weight, together with a blanket (24)

By pilfering silken fibres a man is born without hairs on his body For the purposes of purification a cow should be given by him unto a twice born person (25)

By stealing medicinal herbs one is born suffering from the disease of *Suryavarta* He should for a month offer *Arghya* to the sun and give away gold (26)

The pilferer of crimson colored raiment and corals suffers from acute gout He should give away a she buffalo with a cloth and precious gems (27)

The pilferer of a Vipra's jewels is born sonless For the purpose of purification the recitation of the *Mahārudra Mantram* should be done by him (28)

Here are laid down all these regulations which one, whose child dies after birth should perform He should

duly perform the tenth part of a *Homa* with *Palāśa* twigs (29)

Various fevers originate from the stealth of articles belonging to a deity, such as fever, great fever, *Rudra* fever, and *Vishṇu* fever (30)

One should recite into ears *Rudra mantram* in a [simple] fever, *Maharudra* in a high fever, *Atirudra* in a *Rudra* fever, and twice the latter in a *Viśṇava* fever (31)

The stealer of various other articles is born suffering from chronic diarrhoea. By him, according to his might, shall be given boiled rice, water, raiments and gold (32)

CHAPTER V.

THE generative organ of a person disappears who knows his mother. By cohabiting with a *Chandala* woman one is born without testes (1)

For the expiation of that sin, one should place a pitcher in the north covered with a crimson cloth and decorated with crimson-coloured garlands (2)

On it one should place, in a bell metal vessel the image of the god of riches, seated on a man and made of gold to the weight of six *Nishkas* (3)

He should adore with the *Puruṣa-Sūktā Mantram*, the giver of riches having an universal form. A *Vipra*, conversant with the *Atharva-Veda*, should recite *Atharvān* (4)

Having made an idol of gold, twenty *Nishkas* in weight, and adored it, one should dedicate it unto a *Vipra* saying 'I am freed from my sin' (5)

May the beautiful deity, the lord of *Nidhis*, the beloved friend of Shankara, and the presiding deity of the quarter belonging to the moon, destroy my sin. (6)

For the purification of the sin encompassing the destruction of the generative organ and the testes, one should recite this *Mantram* and duly give the image unto the *A'chārya*. (7)

By violating a preceptor's bed one is born suffering from difficult urination. Its expiation shall be effected by rites pointed out by the Scriptures. (8)

On an auspicious day one should place a pitcher, in the West, covered with a blue cloth and decorated with blue garlands (9)

On it one should place in a copper vessel, the image of the deity Varuna (the god of water), the lord of aquatic animals, made of gold, six *Nishkas* in weight (10)

With the *Purusha-Sūkta Mantram* he should adore Varuna of the universal form. A Brāhmana, conversant with the *Sāmaveda*, shall recite *Sāman* there. (11)

Having made an idol of gold with twenty *Nishkas* of gold and adored it, he should give it unto a Vipra" saying "I am freed from sin" (12)

May the divine Varuna, the lord of aquatic animals, the sanctifier of the universe, the pilot in the ocean of the world, purify me (13)

Having duly recited this *Mantram* and decorated the idol, one should present it unto the *A'chārya* for the cure of difficult urination (14)

By knowing one's own daughter one is born with black leprosy. By knowing one's own sister one is born with yellow leprosy (15)

For averting its action one should place a pitcher, in the east, covered with a yellow cloth and decorated with yellow garlands (16)

Thereon he should place, in a golden vessel, the image of the king of the celestials of the worlds of the thunder bolt, made of six *Nishkas* of gold (17)

He should adore *Vāsava* having a universal form with the *Purnshâ Sakta Mantram*. There the *Yayush*, *Sama* and the *Rig-Veda* shall be recited (18)

Having made a golden idol with ten *Nishkas* and worshipped it, he should present it unto a *Vipra* saying, "I am freed from the sin" (19)

May the king of the celestials, the wielder of the thunder bolt the abode of *Vishnu*, the performer of a hundred sacrifices and the possessor of a thousand eyes, dissipate my sin (20)

Having duly recited this *Mantram*, he should present unto the *A'chârya* the image of the thousand-eyed deity for the expiation of that sin (21)

By knowing a brother's wife one is born with an incurable leprosy with fingers and toes falling off. By knowing a son's wife one is born with black leprosy (22)

By him, for the expiation of the sin, shall be performed a half of the penance mentioned before. A tenth part of the *Homa* shall be performed, in every case, with sesame, soaked with clarified butter (23)

From cohabiting with women, who should not be known, originates the disease of *Dhruvamandala* (a kind of leprosy). Having made image of a cow with iron, to the size of sixty sesame, carrying a load of cotton, with bellmetal adders and with a calf one should duly present it unto a *Vipra* and recite the *Mantram*

"May the mother Surabhi, daughter of Vishnu destroy my sin" (24—25)

From cohabiting with a female ascetic originates the disease of stone in the bladder. One should perform a penitential rite for the expiation of that sin (26)

He should give unto a learned Brāhmana as laid down in the *S'astras* one *Dhēnu* of honey as well as a hundred *dronas* of sesame accompanied with gold (27)

By knowing one's father's sister one is born with an ulcer on the right half of the body. Expiation shall be performed by him by making gifts of goats according to his might (28)

By knowing a maternal uncle's wife one is born as a hunch back. By making the gift of a black antelope skin one should perform the penitential rite (29)

By knowing a mother's sister one gets ulcers on the left part of the body. By him redemption shall be effected by making gifts properly (30)

By knowing a dead wife one is born as one whose wife dies. For the expiation of that sin he should celebrate the nuptials of a Brāhmana (31)

By knowing a woman of his own family one is born with fistula in ano. By him redemption shall be effected by a careful gift of a She buffalo (32)

By cohabiting with a female ascetic a person is born suffering from gonorrhœa. He should recite the *Rudra Mantram* for one month and give away gold according to his might (33)

By knowing one's own wife who is initiated one is born suffering from the vitiation of blood. For the expiation of that sin he should perform *Prājāpat yas* (34)

By knowing the wife of a person belonging to his own caste one is born suffering from the ulceration of the heart For the expiation of that sin he should perform two *Prājāpatyas* (34)

By knowing the wife of a person belonging to his own caste one is born suffering from the ulceration of heart For the expiation of that sin he should perform two *Prājāpatyas* (35)

By cohabiting with a beast one is born suffering from urinary diseases For self purification he should give two plates filled with sesame (36)

By cohabiting with a mare one is born suffering from constipation of the bowels For expiation he should bathe Siva for a month with a thousand lotuses (37)

These diseases undoubtedly affect men after the termination of their residence in hells Likewise they affect women who associate with similar men (38)

CHAPTER VI

THOSE who have been killed by a horse boar horns [by falling down from] a mountain tree or an elevated place by a cart fire wood weapon stone poison or hanging (1)

Those killed by being wounded by a tiger serpent elephant a king thief enemy or a leopard those killed by a wood or a dart those for whom no purificatory rites have been performed (2)

Those killed by cholera by having rice balls stuck in the throat and long standing diarrhoea those killed

by being possessed by *S'ākini** and other evil *Grāhas* (planets), (3)

Those dead being unworthy of being touched, or suffering from impurity or having no sons—those dead under the following thirty five conditions do not come by a better condition (4)

The three generations upwards from the father are entitled to *Pīndas* (the remnants of the food sticking to the hand after offering funeral oblations to the first three ancestors), three upwards that are *Nāṇḍimukhās* ३६, to whom a *S'rāddha* is performed on a festive occasion), three upwards that are called *A'srumukhās* (5)

Being gratified these twelve orders of *Pitṛis* (departed manes) grant children if they are not placed in proper condition they destroy children (6)

The ten killed by tiger etc, are destructive of conception, the twelve, killed by weapons etc, destroy the foetus (7)

The ten or twelve, killed by poison, etc, destroy a boy one year old A departed mane, dead without any issue, creates childlessness (8)

He, who cohabits with a maiden is killed by a tiger, the administrator of poison by a snake, the mischief maker of a king by an elephant (9)

The destroyer of a royal prince [is killed by the king], and the destroyer of an animal, by a thief, he who creates dissensions amongst friends by an enemy, and one of the conduct of a crane, by a wolf (10)

The destroyer of a preceptor [dies] on the bed, an envious person being divorced from purificatory rites, one committing mischief unto other, without any

* A kind of female being attendant on *Durgā* (supposed to be a demon or fairy)

Samskāra (cremation etc), and the pilferer of a trust money [is killed] by a dog (11)

One, who kills another by a noose, is killed by a boar in a forest, one making a cloth by killing an insect is killed by an insect (12)

One, who is inimical towards Śāṅkara, [is killed] by a horned animal, and a wicked man by a cart; the stealer of lands by falling down from an elevated place, and one who obstructs a sacrifice by fire (13)

The stealer of sacrificial presents [is killed] by forest fire, the violator of the *Śruti* by weapons, the violator of the twice born, by a stone, and one who gives evil tendency by poison (14)

He, who commits injury [is killed] by hanging; the breaker of a bridge, by water, the filcher of the royal rod, by worms, and the stealer of iron, by chronic diarrhoea (15)

He who works with pride, is killed by *Śākin* and other evil spirits. One studying the *Vēdas* on an interdicted day is killed by a thunder bolt (16)

The pilferer of the sacred books dies touching an article that shall not be touched. The seller of wine dies degraded, and the pilferer of a Brāhmaṇa's cloth, childless (17)

The penances for all those persons shall in due order be spoken of. One should make with gold, one *Nishka* in weight, the image of a male being of the form of a *Pratā* (the Regent of the dead having four arms, with a rod in hand, seated on a buffalo). He should make a *prāda* (funeral cake) to the size of a *prastha* with flour and black sesame (18—19)

He should place a pitcher filled with honey, clarified butter, and sugar, and containing a golden ear-ring, the

base of which is not black, containing five leaves, covered with a black cloth and consisting of *Sarbaushadhî* (lit —all cure) Thereon he should place a plate filled with paddy and fruits Then he should place on it seven kinds of paddy with fruits Having placed the image of the *Preta* on the pitcher he should adore it (20—22)

He should daily offer libations of milk with the *Purusha-Sukta Mantram*, and then one, conversant with *Vedas*, should recite in the pitcher the *Rudra-Mantram* with six divisions (23)

Similarly, one should celebrate the adoration etc., of Yama with *Yama-Sukta* For self purification the recitation of the *Gâyatri* should be performed (24)

Having propitiated the planets before, he should perform the tenth part of *Homa* with sesame Then with water sacred to the *Pitris* he should offer sesame and water, and *pindas* unto the *Preta*, of unknown family and name Then he should recite the following *Mantram* "I offer this *pindas* consisting of sesame, honey and clarified butter unto that *Preta*, who is troubling me Then in honour of the *Prêta*, he should dedicate unto Vishnu twelve black pitchers filled with water and containing a plate of sesame Then he should sprinkle the *Achârya* and his wife with the water of the pitcher consecrated with the *Varuna Mantram*, "*S'uchirvarâ-yudhadhara*" (holder of pure and most excellent weapon) Then the sacrificer shall offer the final present unto the *A'chârya* (25—29)

Then offerings should be made unto Nârâyana according to the decisions of the *S'âstra* This is the general regulation, spoken of, for those who die under infernal conditions (30)

Special regulations should be known again in cases of persons killed by tigers. If a person is killed by a tiger for him should be performed the nuptials of another's daughter (31)

In case of a snake bite offerings should be given unto snakes, presents of gold should be made in all cases. One being killed by an elephant one should give away an idol of an elephant made of gold, four *nishkas* in weight (32)

For one being killed by the king one should give away a golden figure of a male being a cow, for being killed by a thief, and a bull by an enemy (33)

For one being killed by a wolf, one should give away gold according to his might. On a person dying in bed a bed made of cotton with an image of Vishnu made of gold, one *nishka* in weight lying on it, should be given away. For one dying in an impure state, an image of Hari made of gold two *nishkas* in weight, [should be given away] (34—35)

For one dying without the purificatory rites being performed unto one the nuptials for a bachelor should be performed. A person being killed by a god, one should bury some money according to his might, under earth (36)

For a person killed by a boar one should give away a buffalo, accompanied with a non-y gift. For one killed by worms one should present food made of wheat unto the two e born (37)

For one killed by a horned animal one should give away a bull covered with a cloth. For one killed by a cart one should give away a properly equipped horse (38)

For one killed by falling from an elevated place one should give away a *Dhanya Giri*. For one killed by fire one should give away sandals according to his might (39)

For one killed by forest fire one should call a meeting in his house, and for one killed by a weapon one should give away a she buffalo accompanied with a money present (40)

For one killed by stone one should give away a milch cow with a calf. For one killed by poison one should give away lands containing cultivated fields (41)

For one killed by hanging one should give away a milch cow, and for one killed by water one should give away the image of Varuna made of gold, three *nishkas* in weight (42)

For one killed by [falling down] a tree one should give away a golden tree accompanied with a gold coin. For one killed from chronic diarrhoea, one, being self restrained, should recite the *Gayatri* for a hundred thousand times (43)

For one killed by a *S'âkini* or any other evil spirit one should duly recite the *Rudra Mantram*. For one killed by a thunder bolt one should make gifts of learning (44)

For one dead by touching an article that should not be touched one should complete the recitation of the *Vedas*. For one dead while touching a degraded caste one should give away books on sacred literature (45)

For one dying in a degraded state one should perform sixteen *Prâjâpatyas*. For one dying childless one should perform ninety *Krichchhas* (distressing penance) (46)

For one killed by a horse one should give away a horse made of gold three *nishkas* in weight For one killed by monkey one should give away a monkey made of gold (47)

For one dying of cholera one should treat a century of Brâhmanâs with sweet edibles For one killed by fire sticking to the throat one should give away a *dhenu* of sesame (48)

For one dying of a disease of the hair one should perform eight *Krichchhas* According to this regulation one should perform the funeral rites for them (49)

Thereupon being freed from the condition of a *preta* (dead) the gratified *Pitris* (departed manes) grant sons, grand sons longevity health and wealth (50)

Here ends the [account of the] fruits [of various] acts given by Sâttatapa to his disciple Sarabhanga accosting him with humility (51)

LIKEHITA SAMHITA.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION,

EDITED AND PUBLISHED BY

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Harivamsa's, Agni Purānam Markandeya

Purānam &c, &c

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ĪKḤITA SAMHITA³.

SACRIFICE or other religious rites and the digging of tanks etc shall be performed with care by a Brāhmana. By *Ishta* (religious rite) one attains to the celestial region and by *Purta* (digging of tanks etc,) one attains to emancipation (1)

[Such a tank at least be excavated] that sacred water may lie on earth at least for a day that (i.e. a tank) in which the thirst of a cow is satisfied rescues seven generations (2)

By planting trees a mortal attains to those regions which are described [as being attainable] by the gift of lands or kine (3)

He who reexcavates and restores delapidated wells tanks lakes and temples reaps the fruits of *Purta* acts (4)

Adoration of the sacred Fire ascetic austerity truthfulness the protection of the *Vēdas* hospitality and the worship of the *Viśvadevas* are spoken of as *Ishta* (5)

The [three] twice born castes have equal rights in both *Ishta* and *Purta* works. A *Sūdra* is entitled to [perform] *Purta* [works] but not Vedic rites (6)

As long as the bone of a man exists in the Ganges water for so many thousands of years he lives gloriously in the celestial region (7)

One should offer libations of water in water unto the celestials and the *Pitris*. For those dead without going through the purificatory rites one should offer libations of water on land (8)

ĀLIKHITA SĀMĪHITA'.

SACRIFICE or other religious rites, and the digging of tanks, etc. shall be performed with care by a Brāhmana. By *Ishta* (religious rite) one attains to the celestial region and by *Purta* (digging of tanks, etc.) one attains to emancipation (1)

[Such a tank at least be excavated] that sacred water may lie on earth at least for a day, that, (i.e. a tank) in which the thirst of a cow is satisfied rescues seven generations (2)

By planting trees a mortal attains to those regions which are described [as being attainable] by the gift of lands or kine (3)

He who reexcavates and restores delapidated wells, tanks, lakes, and temples, reaps the fruits of *Purta* acts (4)

Adoration of the sacred Fire, ascetic austerity, truthfulness the protection of the *Vēdas* hospitality and the worship of the *Viṣṇudevas* are spoken of as *Ishta* (5)

The [three] twice born castes have equal rights in both *Ishta* and *Purta* works. A *Sudra* is entitled to [perform] *Purta* [works] but not Vedic rites (6)

As long as the bone of a man exists in the Ganges water for so many thousands of years he lives gloriously in the celestial region (7)

One should offer libations of water in water unto the celestials and the *Pitris*. For those dead without going through the purificatory ~~rites~~ *rites* libations of water on land (8)

The deceased, for whom a bull is let loose on the eleventh day, is released from the region of the dead, and goes to that of the *Pitrs* (9)

Many sons should be sought for, because one of them at least may happen to go to Gayā, or celebrate a horse sacrifice, or dedicate a *Neela* bull (10)

If one, after entering Beneres, leaves that place on any occasion and goes elsewhere, the *Bhutas* (spirits) laugh, striking their palms, amongst themselves (11)

The person naming whom one offers a *pinda* at *Gayasiras*, goes to the celestial region, if stationed in a hell, and attains to emancipation, if residing in the celestial region (12)

One takes him, whether he be his own relative or an outsider, to the eternal region of Brāhman, by naming whom he offers a *pinda* at any place in the sacred shrine of Gaya (13)

That which has a crimson colour, white hoops, tail and head, is called in the *Smṛiti* a *Neela* bull (14)

The first twelve monthly two six monthly, and the annual, ones—these are the sixteen *S'raddhas* (15)

The *Pisāchāhood* of the person for whom these sixteen *Ekoddishtha S'riddhas* are not performed, remains fixed even if a hundred [annual] *S'raddhas* are offered (16)

After the performance of the *Supindikaran S'raddha* a twice born person should perform, every year the *Ekoddishthas* on days of their death, separately for his father and mother (17)

Every year, for the gratification of one's father and mother, one should perform a *daiva* (rite for the deities) and offer one *pinda* only (18)

On the last day of a month, on the two eclipses, on a *Parva*, and on *Mahālaya* three *pindas* should be offered and one on the day of death (19)

If a twice born person performs the *Pārvana S'rāddha* neglecting the *Ekoddhishtha*, know that as fruitless, and he is known as the destroyer of his father (20)

After the performance of the *Sapindikaran*, [the annual *S'rāddha*] should be celebrated according to the Regulation of the *Parvana* for him who dies on an *Amāvasya* day in the *Pitri* fortnight (the dark half of *Bhādrapada*) (21)

[He who dies] after holding the triple staff, does not come by the condition of a *preta* (deceased), on the eleventh day of his death a [*S'rāddha*] should be performed according to the *Parvana* regulations (22)

A twice born person should offer daily a pitcher filled with water for him for whom a *Sapindikaran* subsequent to the annual [*S'rāddha*] is laid down in the *Smṛiti* (23)

On the day of her death with one [*pinda*] a *Sapindikaran* for a woman should be performed by her husband. It should be mixed with that for the paternal grand mother. The latter living it should be mixed with that for her mother in law or grand mother-in law. This is the fixed rule (24—25)

After the termination of the nuptial rite, and on the night of the fourth day a woman becomes one with her husband, in a *pinda*, *gotra* (family), and impurity consequent upon births and deaths therein (26)

At the seventh *padā* (foot-step)* after marriage a

* The seven steps at a marriage (the bride and bride groom walk together seven steps after which the marriage becomes irrevocable)

woman becomes divorced from his own family Gifts, and the offering of *pindas* and water should be done [according to the regulation of] her husband's *gotra* (family) (27)

By taking the name of the two in every *pinda* it should be offered for the two mothers Three *pindas* should be offered for the six The giver, by doing so, does not become stupefied. (28)

Even if he be a Bráhmāna, conversant with *Mantras*, and affected by physical sins as well as those affecting the row (diners), still Yama calls him sinless, and such a person is the sanctifier of the row (29)

The residue of the oblation offered to the Fire, one should place in a *Pitri* vessel and distribute amongst the *Pitris*, he should never put it in a vessel for the *Viśvadevās* (30)

If a *Vipra*, who does maintain the Sacred Fire, performs a *Párvana Śrāddha*, he should always perform fearlessly that for his ancestors in the maternal line (31)

Ekoddishtha and not a *Párvana Śrāddha* should be offered unto them, men or women who die sonless. (32)

On the self same *Tithi* on which a twice-born person dies, gifts and the offering of funeral cakes and water should be made unto him (33)

Birth day ceremony and *Abisheka* (consecration by sprinkling water) should never be done in the redundant month But the *Śrāddha*, preceding the annual one, may take place in the redundant month (34)

That month is considered interdicted for every rite in the other (i.e., pure) part of the month and in the same *Tithi* any rite may be performed, (35)

One may daily cook rice with the fire, kept in the house or with an ordinary one. It is laid down that *Homa* should be performed in that fire with which rice is cooked (36)

One should zealously offer oblations every day to the *Vaidika* and *Laukika* (ordinary) fire. By [offering oblations] to the *Vaidika* one attains to the celestial region, and those to the *Laukika* dissipate sins. (37)

He who does not preserve the sacred fire, should offer oblations to the Fire reciting the *S'akala Mantram* preceded by *Vyahruti* and then, distributing food amongst the *Blutas* (evil spirits), should himself take meals (38)

He should not touch the food so long the *Brāhmanas* are not dismissed. He should then perform *Grihnyasti*. This is the established religious ritual (39)

Darbhas (grass) black antelope skins, *Mantras*, and *Brāhmanas* in particular, never become desecrated, so they may be employed repeatedly (40)

A twice born person should always with a *Kusā* in his hand drink water and rinse his mouth. It is not considered as sullied as the residue of his meals. This is always the regulation. A *Kusā* is as unsulliable as the hand (41—42)

The blades of *Kusā* grass should be caught hold of with the left hand and the mouth should be rinsed with the right. The ignorant who do not retain *Kusās* in their left hands on the occasion, are supposed to rinse their mouths with blood (43)

Kusā blades fastened with the waist knot of a wearing cloth or with the strings of a holy thread should be always regarded as unsullied, in as much as they are as pure as the body itself (44)

The departed manes of a person, who himself has performed a *Srāddha*, or having dined in connection with one done by another, travels, that day, more than a distance of one *Arsha* (two miles) or dust for a whole month reckoned from that date (57)

Having performed a *Srāddha* ceremony, one should refrain from doing the following eight things *viz.*, eating a second time that day, travelling carrying a weight, reading sexual intercourse giving or taking of any gift and performance of a *Homa* (58)

By travelling (under the circumstance) one is born as a horse in one's next birth by eating a second meal a crow, by doing any work a slave, by knowing a wife, a hog (59)

One should first drink a little water consecrated by ten times reciting the *Savitri Mantra*, and after that attend to one's daily *Sandhyā* rite By so doing one is absolved from all sins incidental to doing forbidden acts [under the auspices of a *Srāddha* ceremony] (60)

An act of *Japa*, *Homa* or gift taking not performed by one in wet clothes, or without covering one's knees, proves abortive (in respect of its religious merit) (61)

A rite of *Chandrāyana* penance should be practised before celebrating an *Ājya Srāddha*, a *Parāka Vrata*, in connection with a monthly *Srāddha*, a *Taptā Arichchha Vrata* in connection with the one which is practised at the close of every third week (*Tripaksha*) or of a complete month or of the first six months of a year, a three nights fast, in connection with the one to be performed on the completion of the second half of the year (*Uttardika*) and one night's (one day and night) fast, in connection with the celebration of a

Sapit-dakarana ceremony (A *Sraddha* ceremony, celebrated on the completion of a year from the date of the death of a deceased person, or earlier, if happens to be performed in connection with any special act such as, the marriage or *Upanayana* of any of his sons or daughters, etc., and which is supposed to liberate his spirit from the mansions of the *Pretas*) Unclean-ness incidental to an act of helping in the cremation of a dead body is removed by practising a *Pada Krichchha* (quarter part of a *Krichchha Vrata*) penance for a month from the date of the cremation (62—63)

A rite of *Sraddha* should not be performed unto the spirit of a suicide nor of one, either dead through the curse of a Bráhmāna or killed by a snake lizard, or a fanged or horned animal (64)

By touching the corpse of a person killed by a cow; or a Bráhmāna, or dead from the effects of voluntary strangulation, a Bráhmāna is reborn as a cow, or a horse. The contact of such a dead body is interdicted (65)

The cutter of a noose or of a chord of binding strings, as well as the one guilty of incendiarism should expiate his guilt by practising a *Tapta Krichchha* penance. This is ordained by the patriarch Manu (66)

The performance of a *Tapta Krichchha Vrata* consists in living on a little warm water alone for the first three days on a little warm milk alone for the second three days on a little warm clarified butter alone for the third three days, and on air alone for the last or fourth three days of the entire term of the penance (67)

The man, in remembrance of (whose guilt), one, who has been robbed of a wife, field, house, cow, land, of

back, dwarf, eunuch, or idiot, or is deaf, dumb born-blind, or of indistinct speech (75)

On one's elder brother happening to loose his virility, or to have resorted to the practice of *yoga*, or to a life of asceticism, or to be degraded in life on account of a sojourn to a country a residence wherein is considered degrading (*i.e.*, supposed to degrade a man in society), one is at liberty to marry even before the marriage of such an elder brother (76)

A penitential rite, similar to that laid down in connection with an act of cow killing, should be practised by one who sells horses or elephants for money, or mischievously fills up a tank or well, or fells or cuts down a tree (77)

All the hairs of the body should be shaved in cases where a penance to the extent of a *Pāda* (quarter) measure would be found to be enjoined. In two or a ^{quarter} or half penances, the penitent should shave his stragglers only, all the hairs of the head excepting the contact the crown in three legged (*Tripāda*) or

The cutter penances, and the hair of the entire as well as the ^{four} or four footed ones (78)

his guilt by if ablution is the expiation for touching. This is ordained prepared by a *Chandāla*, a *Prājāpatya* touching the remnants of his meal (79)

The performer ^{in the} *Prājāpatya Vrata* is the penance for a Brāhmana first time drinking water out of a *Chandala's* cup or second time, and vomiting or belching out the same alone ^{immediately} after drinking (80)

^{1st} *Krichchha sāntāpana* instead of a *Prājāpatya Vrata* would be the expiatory penance in his case if the water is not ejected out of, and retained and digested in, the stomach (81)

A Bráhmāna should practise a *Krichchla Sántāpana Vrata*, a *Kshatriya*, a *Prājāpatya Vrata*, a *Vaishya* a half *Prājāpatya*, and a *Sudra*, a quarter part of the last named penance (82)

A woman in her periods, happening to be touched by a dog hog, or crow, should observe a single night's fast, and regain her cleanness by taking *Pañchagavyam* (cowdung, cows urine, cow milk, milkcurd and *Ghrita*) (83)

A man by unintentionally touching a woman in her menses some where below her navel should instantaneously bathe. A three night's fast is the expiation in cases where the contact is intentional and at a part of the body above her umbilicus (84)

The *Sapindas* of a male child dead within ten days of its birth, are not affected by uncleanness incidental to the death, and no libations of water should be offered to its spirit in such a case. (85)

A birth uncleanness (uncleanness due to the birth of a child in the family) occurring within the term of one due to a death (in the same family) should terminate with the latter. But a death uncleanness, occurring within the term of a birth uncleanness, does not abate with its extinction. Death uncleanness is stronger than birth uncleanness (86)

Agnates related to a deceased person within sixth degree of consanguinity are unclean for one day, within the fifth degree of consanguinity for seven days, and within the third degree of consanguinity for ten days only* (87)

The period of uncleanness due to the death of a deceased Bráhmāna without the consecrated fire (*Niragni*)

* Not followed by the Bengal School —Tr

should be counted from after the hour of his death, while that in respect of a *Sāgnika* Brāhmaṇa (with the consecrated fire) should be counted from after the cremation of his dead body (88)

Raw meat, clarified butter, honey, and oils expressed out of the seeds of fruits (such as almond oil etc.), kept in the vessel of another unclean person, become clean as soon as they are taken out of it (89)

The dust, raised by the ends of a broomstick, and happening to defile the bathing or drinking water of a person kept in a vessel, or touching his bathing apparel, tends to destroy his religious merit on the moment of such contact or defilement (90)

Ill luck (*Alakṣmī*) resides in the shade of a *Kapitṭha* tree during the day, in the mixture of milk-curd and barley powder during the night, and constantly in the kernels of *Amalaka* fruit (91)

One should perform three *Homas* and a hundred times recite the *Gṛyatrī Mantram* in connection with each act he thinks to be of evil augury (92)

THE END

VYA'SA SAMHITA.

ORIGINAL TEXT

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VYA'SA SAMHITA¹.

CHAPTER I

THE HOLY SAGES (*Munis*) approached that repository of penitential sanctity, *Vēda Vyāsa*, who was blissfully seated in his hermitage at Benares and asked him questions regarding the duties of the members of different social orders (*Varnas*) (1)

He 'of excellent memory having been thus interrogated by (other holy sages) recollected the *Smritis* as propounded in the *Vēdas*, and complacently said, hear, O *Munis* ' (2)

Religious rites inculcated in the *Vēdas* should be practised in countries where black antelopes are found to roam about in nature (3)

In matters of discrepancy between the *S'rutis*, *Smritis*, and *Purānas*, the former should be held as decisive, whereas the *Smritis* should have preference in all topics where there would be a difference of opinion between them and the *Purānas* (4)

The term "twice born" denotes the *Brāhmanas*, *Kshatriyas*, and *Vaishyas*. Only these three orders are entitled to practise religious rites propounded in the *S'rutis*, *Smritis* and *Purānas* in exclusion of all other castes (5)

The fourth order is the *Sudra*, hence the *S'udras*, are entitled to practise religious rites, but they are not privileged to recite any Vedic *Mantra*, nor to pronounce the terms *Sāha*, *Sādha* and *Vashat*. (6)

The daughter of a Brāhmana, duly wedded to a Brāhmana, is called a *Vipravinna*. All religious rites and ceremonies such as, postnatal rites, etc., should be done unto the male child of a *Vipravinna* according to the regulations laid down in respect of a Brāhmana, those unto the male child of a Brāhmana by a Kshatriya wife (*Kshatra vinna*) should be done in the manner of a Kshatriya, while those unto the son of a Brāhmana by his lawfully married S'udra wife in the manner of a S'udra (7)

All religious rites should be done unto a male child begot by a Brāhmana or a Kshatriya on his married Vaishya wife in the manner of a Vaishya, while those unto the son of a S'udra mother, under the circumstance, should be done in the manner of a S'udra. A son begot by a man of inferior caste on a woman of superior caste is worse than a S'udra (8)

A son begot by a S'udra on a Brāhmana girl should be considered as a *Chandala*. Such a son is debarred from practising any religious rite. There are three kinds of *Chandalas*. To the first kind or order belong the sons begotten on unmarried girls. To the second order belong the sons begot by persons on wives belonging to their own *Gotras* (9)

To the third kind belong the sons begotten by S'udra fathers on mothers who are Brahmanas. *Var-dhal* is (carpenters), *Nāpitas* (barbers), *Gopas* (milkmen), *Ashapis*, *Kumbhakāras* (potters), *Vanik* (traders), *Kayasthas* (U-erers), *Mālākāras* (flower men). *Varatas*, *Medas*, *Chandālas*, *Dāsas*, *Shvapāchas*, *Kolas* and bee-eaters belong to the lowest castes of men. Even a conversation with a person of any of these castes should

be expiated by an ablution and a sight of the sun (10—12)

The rites of *Garbhādhānam* (religious rites performed for the conception of one's wife) *Pumsavanam* (religious rites performed for the causation of the birth of a male child) *Simantonnayanam* (described below), *Jatakarma* (post natal rites) *Nāmakāraṇam* (rite of first nomenclature) *Nishkramanam* (formal taking out of the child in the open) *Annaprāśhanam* (ceremony of first feeding the child with boiled rice) *Vaṇanam* (ceremony of tonsure) *Karnatēdha* (ceremony of perforating the child's ear lobes) *Vratōdēśha* (the ceremony of investiture with the holy thread) *Vēddārambha* (ceremonial commencement of the study of the Vēdas) *Kesantam* (ceremony of cutting the child's hair) *Snanam* (ceremonial ablution) *Vivādhgni parigraha* (the ceremony of lighting up the nuptial fire which is kept burning ever afterwards) *Tṛtāgni samgraha* (the ceremony of kindling the three different kinds of fire known as *Dakṣiṇagni*, *Garlapatyagni* and *Ahavanīyagni* which are kept burning till the death of the lighter) are the sixteen purificatory rites ordained to be performed in the case of a Brāhmaṇa in the scriptures* (13—15)

The recitation of any *Mantra* by a woman is prohibited in the ten ceremonies commencing with the *Jatakarma* and ending with the *Karnatēda* but she is privileged to recite *Mantras* in connection with the celebration of her marriage ceremony. These ten rites should be done unto the Sudras without any *Mantras* whatsoever (16)

* The number is reduced to ten in the case of a Brāhmaṇa who is not a custodian of the sacred fire etc.

The rite of *Garbhādhānam* should be done unto one's wife on the first appearance of her menses, the rite of *Pūṁśivaram* in the third month of her first pregnancy, and the rite of *Simantonnayana* (the ceremony of the parting of the hair), during the eighth month of gestation. The rite of *Jātakarma* should be done unto a child on the sixth day of its birth, the rite of *Nimākaranam*, on the eleventh day, and the rite of *Nishkrananam* in the fourth month of its birth (17)

The rite of *Airaprasanam* should be done unto it in the eleventh month, and the ceremony of tonsure according to the custom of its father's family (but before it completes the third year of its age). After the ceremony of tonsure that of *Kurnāśdha* should be done unto a child (18)

The son of a Brāhmana should be invested with the holy thread at the eighth year of his age reckoned from the period of his intra-uterine life. Similarly the investiture with the holy thread in the case of a Kshatriya or Vaiśya child should be made at the eleventh and twelfth year respectively (19)

Sons of Brāhmanās, Kshatriyas, and Vaiśyas, not invested with the holy thread after having respectively attained the ages of fifteen years and two months, twenty one years and two months and twenty three years and two months become deprived of the right of investiture and studying the *Śāstras*. They are called *Vratyas*. Such children should expiate their guilt by performing a *Vratyastoma* sacrifice (20)

Brāhmanās, Kshatriyas, and Vaiśyas are called the twice born. Their first births take place when they are delivered of their mother's womb, their second,

when they duly accept the *Gāyatrī Mantra* from their preceptors. (21)

Thus made twice born, and free from all other faults, they become entitled to study the *Vēdas*, *Smṛtis*, and *Purāṇas* (22)

Having been duly invested with the holy thread, they should reside in the houses of their preceptors, observing perfect celibacy wearing the girdle, girdle cloth, holy thread, and using the staff and deer-skin (23)

On an auspicious day, and having obtained the permission of their preceptors, they should cast oblations into the sacred fire and commence the study of the *Vēdas* by reciting the *Om̐kara* and the *Gāyatrī* (24),

A twice born (pupil) should study the *Dharma*, *S'āstras* under the guidance of his preceptor for learning the rules of decorum and cleanliness (both mental and physical) and do whatever is beneficial to his master (25)

Then having made obeisance to the elders, he should sit beside his preceptor, constantly exert his best for the furtherance of his studies, and do nothing else than what is beneficial to him (preceptor) (26)

Even having been reprimanded by his preceptor, he should not make any reply in retort, nor go away even, when driven away by the former. (27)

Living a life of perfect celibacy he should renounce all hatred, envy, malice, idle glances at the sun, singing, dancing, intoxication (lit insanity), calumny, personal decorations, application of collyrium along the eyelids, contemplation of himself in the mirror, smearing the body with scented unguents, use of sandal pastes, or garlands of flowers, idle strolls, and discontent (28—29)

A little after midday, and with the permission of his preceptor, he should ungreedily ask for alms of men of good conduct and regulated habits (*Niyama*), and having obtained the alms, he should instantly retire therefrom, considering the articles of gift as riches (30)

Having performed the midday rites, he should take his meal with the permission of his preceptor. He should not take only cooked rice, nor that which is the residue of another's meal. At the close of his meal he should rinse his mouth with water (31)

Even while in distress, the acceptance of any wealth excepting the alms is prohibited. He may dine in connection with a *Pitri Śrāddha* if thereto invited by a person without any disqualification, and if his preceptor approves it (32)

A single meal, which is not incompatible with the spirit of *Brahmachāryam* is what is enjoined to be taken by him (the student), every day. Having partaken of it, he should wait upon his preceptor. Then having cast twigs of sacred trees (*Samid*) into the sacrificial fire, he should attend to his preceptor's comforts. In the night, and with the permission of his teacher, he should lie down in a recumbent posture, after the former had been comfortably laid in bed (33—35)

A *Brahmachārin* should thus daily practise his vow, until the completion of his study of the *Vēdas*; he should devote himself to the good of his master, be sweet of speech and devout in spirit (36)

The twice-born one, who studies the *Vēdas* in this manner, becomes capable of (effectively) cursing or granting boon to other persons and lives in the same region with the Rishis, after death (37)

Milk, wine, honey, and clarified butter are the articles which the gods are fond of. He should constantly study the *Vēdas* except on the interdicted days. On such days their other collateral subjects should be studied with the preceptor's permission (38)

An infringement of the preceptor's order makes all studies of the *Vēdas* abortive. Hence, one should study them in a submissive spirit. Even a little study of the *Vēdas* stands their twice born reader in good stead both in this world and the next (39)

The ritualistic (*Naiṣṭhika*) *Brahmacharin*, who practises this vow from his *Upanayana* (investiture with the holy thread) till death, attains to Brahma (40)

The twice-born one, who practises this vow for thirty-six years, is called a *Upakurvanak*. At the close of this *Vrata*, the vowist should shave his head. Thus having finished the study of all the *Vēdas* or of any part thereof, he (the student) should give honorarium to his preceptor (*Dakṣiṇa*) after having obtained his permission thereto, and bathe thereafter (41)

CHAPTER II

AT the close of such Vedic studies, and having performed the rite of *Avabhṛitha* ablution (*hi*—ceremony of ablution at the completion of a principal sacrifice) a twice-born one, wishing to be a house-holder, should seek the hands of a girl of unimpeachable birth and family (1)

The daughter of an erudite father of good conduct and having sons of his own loins, and born of a family

free from all blemishes or any contagious or hereditary disease, and not plighted for money to any other bridegroom before, and not of the same *Prabara* and *Gotra* with him, nor related to him as a *Sapinda* in his father's or mother's side and belonging to his own *varṇa* and social order, slender, of auspicious signs, clad in silken garments, and not above eight years of age,* and whose paternal ancestors to the tenth degree in the ascending line were all men of renown, should be solemnly wedded by a (twice born) according to religious rites, if proffered in marriage (2—4)

A daughter should be given in marriage to a (twice-born) one, befitting her family in respect of learning, birth, etc., and suited to her in years according to the rites of a Brahma marriage, or according to any other regulation where the former would not avail (5)

Her father, grand father, brother, uncle, cognates and mother are successively entitled to give away a girl in marriage. In the absence of a father, a grand father will formally give her away and so on, in the order of enumeration. The bride can herself give her away in the absence of any of these relations (6)

The sin incidental to (an act of) procuring abortion (lit. destruction of the fœtus) is committed, if through the negligence of her giver a girl menstrates before her marriage. He, who does not give away a daughter in marriage before she attains her puberty, becomes degraded (7)

Both the giver and the taker of a girl (in marriage) stand exonerated from all penalties if the latter gives her away saying, "I give this girl to you," and the

* Several Commentators interpret the term as denoting 'fair-coloured'

'latter accepts the gift by saying "I take her (as my wife)" (8)

A man by deserting a blameless girl, or defiling an innocent one, makes himself liable to punishment, (9)

(A twice born) one can take a wife who is not of his own caste (Varna), even after marrying one of his own order (Varna) The son begotten on the wife of one's own caste, does not stand as an *Asavarna* (of a different caste) son to one under the circumstance (10)

A Brāhmana can marry a Kshatriya or Vaishya girl, a Kshatriya can take a Vaishya wife, and a Vaishya can wed a Sudra's daughter But the member of an inferior caste can not wed a girl of superior caste (11)

Amongst wives of different castes, she, who is of the same caste with her lord, should be his companion in matters of piety and religion Of several wives all belonging to the same caste as their lord, she, who has the greatest attachment to piety, should have preference as regards companionship in the celebration of religious rites, etc (12)

The god Brahma cleft his body in two, of yore Out of one part sprang the husbands, and out of the other the wives This is what the S'ruti relates (13)

A man, so long he does not take a wife, is but (a) half (incomplete) being A half (thing) can not beget A whole (thing) only can beget This is the dictum of the S'ruti (14)

A wife is weightier than the world with its virtues, wealth and enjoyment since with the help of no other auxiliary than a wife can he bear its burden Hence, one should marry, and by constant practice of self-control duly maintain her (15)

Having married, a man should live with his wife and the sacred fire in his own house, not neglecting his duties and the Vaitānika (sacrificial) fire with the advent of opulence (16)

Each day, he should cheerfully perform the *Smārta* rites with the help of the nuptial fire, and those inculcated in the *S'rutis* with that of the sacrificial one (17)

Day and night, the wedded couple should be one in spirit in respect of all matters of piety, gain, and desire (enjoyment) They should be one in vows and practices (18)

A woman has no separate existence from her lord in matters of piety, gain and desire The *S'āstras* have enjoined this dependency of love (19)

A wife should quit her bed before her lord, cleanse (wash) her person, fold up the beds, and make her house clean and tidy (20)

Then having entered the chamber of *Homa* (sacrificial fire) she should (first) wash and plaster its floor, and then the yard of her house, and after that, wash with warm water the vessels of oils, clarified butter, etc., which are used in connection with *Agnikaryajas*, and keep them in their proper places (21)

Utensils or implements, which are used in couples (such as the pestle and mortar, etc.) should never be separated The vessels (of rice, etc.) should be cleansed and refilled with their respective contents, and the kitchen-utensils should be taken out, cleansed, and replaced in their proper positions (22—23)

The oven should be repaired and replastered with earth and clay, and the fire should be lighted therein. Thus having performed her morning (house-hold)

duties, and pondered over the dishes of different flavours (to be prepared, that day), and allotment of work to different workers, and the daily expenditure of the household, she should make obeisance to her elders and superiors (24)

Then she should decorate her person with the ornaments given to her by her father in law, husband, father, mother, maternal uncle, or relations (25)

Pure in her thought speech and action, and obedient to the dictates of her lord, she should follow him (in life) like his own shadow, seek his good like a trusted friend and minister to his desires like a servant 26—27)

Then having finished cooking, she should report of it to her husband saying 'the rice is cooked' (the husband having made offerings therewith to the Vishvadevas, she should first feed the children, and then serve out the morning meal to her lord (28)

Then, with the permission of her lord, she would partake of the residue of the boiled rice and cooked dishes (described above), and spend the closing portion of the day in contemplation of the family earnings and expenditure (29)

Having again attended to the cleansings of the house, etc., at evening she should cook the night meals (of the household) and provide her husband with a sumptuous repast (30)

Then the cheerful lamps should be lighted, and she, having spread out a comfortable bed, attend to massage the body of her lord (31)

After her husband had slept, she should lie down by her side, not entirely bereft of clothes, with her

mind fully centered in his self, cautious, non desiring, and with her passions held under a healthy control (32)

She should not speak too loudly, nor harshly, or unpleasantly to her lord, avoiding all quarrels, lamentations, and perfidies (33)

She should not be prodigal in her purse, nor hostile to the spirit of piety or gain Carelessness, fickleness of mind, anger, envy, deception, vanity, rivalry, mischievousness, cruelty, inordinate pride, cunningness, atheism, daringness, discontent, and dissimulation are the fifteen vices which a chaste wife should always try to renounce (34—35)

A chaste wife, who thus worships her lord, acquires fame and blessings in this life and lives in the same region with him, after death (36)

I have described the daily or general duties of wives, now hear me discourse on their specific ones A wife, on the appearance of her flow should renounce all those duties, as she becomes unclean Bashfully she should reside in a lonely chamber avoiding the eyes of her friends and relations (37)

Clad in a single sheet of cloth and forsaking ornaments and ablution she should sit silent with her eyes cast downward Avoiding all listless movements of her eyes and extremities she should take boiled rice at night alone during her periods (38—39)

Having passed three nights in such a staid condition of mind she should wash her clothes, and bathe, on the morning of the fourth day (40)

Then having seen the face of her husband she would be clean again whereupon she should resume her usual household duties as before (41)

The sixteen (successive) nights from the first appear-

ance of the flow in women are called the Menstrual period. Healthy male seeds (sperms) cast into healthy fields (female reproductive organs) during this period are found to sprout (lead to conception) (42)

The first four nights of the period should be avoided as Parva days, as well as those marked by the asterisms called Rēvatī, Pitrāksha and Rākshasa. Fecundation should take place on each even night during the menstrual period alone (43)

A man, clad in a silk garment and duly bedecked with ornaments should visit his wife on (any of these even) nights, whereby he would get a son bearing all auspicious signs on his person (44)

Even the vow of a Brahmachārin who visits his wife during her menstrual period is not vitiated by so doing. Even he, who does not know any other woman, commits no sin by going unto his own wife during her menstrual period according to the natural inclinations of his mind (45)

A husband not visiting his wife during her menstrual period is guilty of fœticide. The infidel wife, who gets herself impregnated by another man is fit to be abandoned by her lord (46)

A wife procuring abortion of her pregnancy caused by her husband, is guilty of a *Mahāpātaka*. A husband, by unjustly deserting his own innocent wife, becomes a spiritual out caste (47)

A chaste wife should not renounce her lord, even if he be guilty of a *Mahāpātaka*, praying that his sin might be extinguished in no distant time (48)

A husband should not look at the face of his faithless wife. He should banish her in a distant country after a good censuring (49)

A good wife should renounce all pleasures as long as her husband would be absent in a distant country. The widow of a Brāhmaṇa should either immolate herself in fire with the corpse of her deceased husband, or observe a vow of life long *Brahmacharya* (continence) from that date shaving the hair of her head, and foregoing all articles of luxury (50—51)

A faithless wife may be again entrusted with the wifely duties by her lord after her next menstrual ablu-
tion (at the close of her next monthly flow) after the act of infidelity, and treat her as his own wife as before.

A husband may forsake and banish in any distant country, any of the following wives viz., those who are deceitful, faithless (lit. forsaking virtue or religion) hostile to her husband's desires invalid (suffering from an incurable or longstanding disease), wicked, addicted to wine gambling or hunting excursions, or inimical to his interests. A husband should count a superseded wife (*Adhivāna*) still as a wife of his own after he has married a second time (52—53)

Under no circumstance women should be kept unprotected. Fathers, husbands and sons should take them under their guardianship in succession (54)

The dead bodies of deceased and well born wives, who leave behind them sons grandsons, and great grandsons, etc. should be duly cremated. They (wives) attain to the same region with their husbands, who had performed Pitṛ Yajnas in their lives and are hence entitled to spiritual emancipation after death (55—56)

CHAPTER III

THE acts of a house holder may be classified as *Nityam*, *Naimittikam* and *Karmyam** Now hear me describe each of these kinds in detail (1)

A householder should quit his bed at the close of the last quarter of the night meditating upon the self of God: Hari. Then having seen auspicious articles, he should commence the necessary works of his daily life (2)

Then having eased and washed himself, he should bask in the glare of fire. After that he should cleanse his teeth with water bathe perform his rite of *Sandhya* worship and offer libations of water to the gods and *Pitris* in succession (as regulated) (3)

Then the best of Brāhmanas should study the *Vedas*, histories (*Itihāsas*) and the kindred branches of knowledge (*Vedāṅgās* give instructions to his own pupils, and feed the good Brahmanas (4)

Acquire that which has not been already acquired, and having obtained it distribute it as soon as possible. Equals should not sit with equals without first reporting their own presence or arrival (5)

* A *Namryam karma* is an act whose performance is imperatively obligatory on all persons and a non performance whereof detracts one's religious merits though its performance does not make any addition to it.

A *Naimittikam karma* is an act whose performance is not imperatively obligatory nor its non performance detracts from or performance adds to one's religious merit. It is a specific act enjoined to be performed on a special occasion.

A *Karmyam Karma* is an act which is performed for the fruition of any definite object such as a residence in heaven, or the birth of a male child etc.

In tanks lakes, wells, and fountains, etc., belonging to others one should bathe duly after having first taken five handfuls of clay (*Pañcā-Pinda*) therefrom (6)

In cases where *Tirthas* would be unavailable, or in those wherein ablution would not be practicable, one should bathe in the court yard of a house with water enough to wet, and be rinsed out of his cloth (7)

The rite of ablution should be performed by reciting the *A'pohitā Mantra* the rite of purification (*Mārjaram*) should be done by reading the one beginning with *Drupadīśa Mutauchina* After the bath the bather should thrice practise *Prāṇāyāma*, and look at the sun by reciting the *Surīpāsthina Mārtram* (8)

Then having recited the *Gāyatri*, the twice born ones should commence the study of the *Vēdas* Having studied portion of the *Sāman Yajus* and *Atharvan*, they should commence reading the *Itihāsas Parānas*, and *Upanishads* either entirely or in parts if a complete perusal is not feasible This should be done every day (9—10)

A twice born one through the merit of such studies, acquires all the virtues which can be acquired by celebrating religious sacrifices by making gifts and practising penitential austerities Hence he should read the *Vēdas* every day without indulging in any idle talk (11)

done unto them, or whose dead bodies had not been cremated (19)

The departed manes of him who thus squeezes water drops out of his wearing cloth and offers them as libations (as above described) without first having offered libations of water unto them, despair of obtaining any water at all, with the gods and Rishis such as Sînaka etc., (20)

A rite of *Tarpanam* done with water containing *Kus'a* blades and sesame and by reciting their *Gotras* and names with the term *s-adhi* (obsequence) appended thereto, becomes gratifying to the *Pitris*. One done without any of these factors proves abortive (21)

A rite of *Tarpanam* done by a person while thinking of other things, or not according to the regulations of the *S'âstras*, or without being seated on a proper cushion, proves as blood to his departed manes (22)

The *Pitris* propitiated with a *Tarpanam* duly performed as above regulated grants all wished for things to its performer (23)

The deities mentioned in the *Ja'mintra* should be worshipped by reciting the *Mantras* in which the names of Brahmâ, Vishnu, Siva, Anûya, and Mitrâ Varuna, occur (24)

Having performed the rite of *Surjopasthânam* with his face turned towards the east, a twice born one should purify the water by invoking the names of Brahmâ, Agni, Indra, Osadhi, Jiva and Vishnu. In connection with this rite he should recite the *Mantra*, *Yat*, etc., with the term *Namas* appended to it, by addressing the name of each of these (divinities). After that, he should rinse his mouth, and bathe (25—26)

Then having entered his house, a twice born one should perform the four *Paka Yajnas* (simple domestic

sacrifices) with the help of the *Aśasathya* fire (the sacred fire kept in the house) He whose *Aśasathya* fire has not been lighted at all should perform the *Homa* by casting oblations of boiled rice soaked in clarified butter in the *Laukika* fire according the regulations of the *Sākala* (a school of the *Rig Vēda*) school (27—28)

The oblations should be cast in the sacred fire by severally and combinedly reciting the *Vyāhritis* and the six *Mantras* running as *Deva Kīrtusya* etc., (29)

After that the *Prīṇipatyā Svishṭa Kṛta Homa* should be performed by offering twelve oblations unto the fire, prefixing *Om* and appending *Svishṭe* to the *Mantra* according to the *Svishṭa* regulation (30)

The oblations should be offered on *Kusha* blades spread out on the ground and the one well versed in the *Śāstras*, should first offer three oblations by prefixing *Om* and appending *Namas* to the *Mantra* as follows — *Om*, to *Viśhvadevas* (*Namas*) obeisance *Om*, to all the beings (*Bhūtas*) *Namas* (obeisance), *Om*, to the lord of all the beings (*Bhūnīm Pataya*) *Namas* (obeisance) and after that *Om* to *Pitris* (obeisance) *Namas* (31—32)

The washings of the vessels should be cast in the North-west, and sixteen morsels of boiled rice soaked in clarified butter should be offered by saying “these (morsels of) boiled rice to men (*Idam Annam Manu-śhye-jah Hanta*) (33)

A twice-born one should offer six oblations of boiled rice to his six departed manes (father, grandfather, great grand father maternal grandfather, maternal great grand father and maternal great great grand father) by mentioning the name and *Gotra* of each, and by appending the term *Śāśāh* to each of these

Man'ras, according to one's might and the regulations of the *PitriYajna* (34)

A few texts of the *Vēdas* should be recited on the occasion for the completion of the *Brahma-Yajna* (35)

Then having taken a quantity of boiled rice in his hand, he should walk out of his room and offer morsels of it to crows and *Śvapachas* (*Chandālas*, i.e. dog-feeders) (36)

Then in a pure spirit and for a period of forty-eight minutes (*Muhurta*) the house holder should calmly wait at his gate for any chance comer (*Atithi*), and having found any hungry sober *Atithi* coming from a distance, he should reverentially accost and welcome him to his house (37—38)

He should give him water for washing his feet, and show him every mark of respect. An *Atithi*, duly honoured, is greater than a *Yajna* (sacrifice) inasmuch as he makes his host entitled to the merit of heaven on the very day of his arrival (39)

An *Atithi* and a *Brahmana* well versed in the *Vēdas*, happening to arrive at one house during the celebration of the *Śaśradatsa* sacrifice, should be duly honoured. Propitiated with hospitality both of them lead their host to heaven. Dishonoured they lead him to hell (40)

A marriage relation, a *Śuśraka*, a king or *Acharya*, a friend and a *Rit-it* even happening to call at one's house, each year, should be religiously respected (41)

Or, if a *Śrotavān* armed at one's house and if a *Śrotavān* the gift of a cow (42)

One should bid farewell to an *Atithi*, or to a *Srotriya* guest, by following him a little beyond the compound of one's own house. One should feed one's friends, maternal uncles, agnates and marriage relations arrived at one's house. A *Yati* is privileged to accept alms from a house holder proffered with respect (43—44)

The man, who partakes of good food himself, comes by a worse fate by giving bad food to another. A house holder eats sin by eating before the infants, oldmen sick folks and pregnant women in his house are relieved of their hunger (45)

Without being invited one should not eat, nor desire to eat any cooked food at another's house. A twice born one is at liberty to reject an invitation by a man of questionable repute (46)

Boiled rice (cooked food) belonging to a *Sūdra* to a calumniated person, to an usurer, to one of false speech, to a cruel man, to a thief, to one of an irascible temperament to one abandoned by one's parents, to a slave, to the haughty to a butcher or hunter, to an actor, to a wine seller to an arrogant insane, *Vṛātya*, or shameless person to a breaker of vows, to an atheist, to a miser to one who goes naked, to one in danger to a non Aryan to a woman, to a calumniator, to a renowned though dependent person, to a stealer of king's revenue or divine chattels to one defiled through evil company conduct food, or bed, to an irreverent man, to a degraded person, or to a man of despicable conduct is unfit to be partaken of. He, who partakes of such a man's boiled rice, becomes equally degraded with him (47—51)

Boiled rice belonging to a *Nāpita* (barber), a *Kulāmitra*, *Ardhasiri* (ploughman), *Dāsa* or *Gopālaka*

(though these men are all Sudras) may be eaten without the fear of committing any sin. Twice born ones of known families can safely partake of one another's boiled rice (52)

Boiled rice procured with one's own earnings, or kept in a vessel which is not defiled by the touch of wine nor licked by a dog nor smelled by a cow, nor touched by a crow or a Sudra is always pure (53)

Such boiled rice is well as that which has not been previously partaken of nor stale or prepared over night nor taken out of the kitchen and is nicely cooked should be eaten every day (54)

The several preparations of (rice pulse barley and wheat etc.) known as *Krisana Sanjaya*, *Pupa* and *Piyasa*, are edible and a Brahmana while not officiating as a priest at any religious sacrifice, should not take meat or animal food (55)

A Brahmana engaged in the celebration of a religious sacrifice becomes degraded by not taking meat. A Kshatriya should eat the cooked flesh of a quarry after having propitiated therewith the gods and his departed manes. A Vushya can take meat lawfully obtained for money after having worshipped therewith his departed manes (56—57)

A twice born one by eating the cooked flesh of an animal wantonly slaughtered (not killed in any sacrifice) suffers the pangs of hell for eternal time or as long as the sun and stars would shine in heaven. A Brahmana by abjuring meat acquires the merit of a horse sacrifice all his desires are fructified and he becomes an emancipated self even though he be a householder (58)

them, and thereafter partake of the boiled rice, as desirable. (66)

Silently and without any other thought in his mind, or anywise condemning it, he should partake of the boiled rice until the satisfaction of hunger. After that, he should sprinkle water over the plate and leave it (67)

He should take a morsel out of the residue of boiled rice and cast it on the ground. Then having washed his mouth, he should pass the rest of the day in good company with topics of ancient lore and in the study of *Itihāsas* and good literature (68)

On the approach of evening, he should attend to his *Sandhyā* worship, and cast oblations in the sacred fire. Every day, a twice-born one should eat in the company of his servants and dependants. An *Atithi* arrived at the time of his evening *Homa* should be honoured by a house-holder to the best of his ability, inasmuch as a dishonoured *Atithi* robs the piety of the household (69—70)

He should not overload his stomach with food, and having washed his mouth and feet at the close of his evening meal, a house-holder should lie down in a comfortable bed with his head not turned towards the North or the West. (71)

Unless badly jeopardised in health, or otherwise incapable, a twice-born one should never neglect the timely performance of his *Homa* and *Sandhyā* rites. (72)

Quitting his bed within forty-eight minutes of the sun-rise, he should ponder over his own earthly interests. A capable and healthy man should thus act every day in his life. (73)

CHAPTER IV

THIS Scriptural Code framed by the holy Vyāsa is but a compendium of all kinds of pieties. All virtues and pieties (enjoined to be performed) by the four orders are intimately connected with the liberation of self (1)

Verily verily (the holy Vyāsa) has repeatedly said unto men that a household is the best hermitage in the world. He who faithfully discharges the duties of a householder acquires the merit of visiting all the holy shrines (2)

The householder who reveres his elders and preceptors, supports his servants is kind unenvious truthful and self-controlled daily performs his *Homa* and *Japa* (divine contemplation and mental recitation of a *Mantra*) is faithful to his own wife without coveting that of another and gives no handle to obloquy, acquires the merit of a pilgrimage without stirring out of his own house (3—4)

Ablutions in all the holy pools cannot absolve the sin of him who daily steals or covets other men's wives and riches (5)

A true and dutiful householder bathing in his own yard acquires the merit of all holy ablutions. Three quarters of piety belong to a householder as the giver of food the remaining quarter attaches itself to him as the master of the household (6)

Sin can never approach the threshold of a house wherein the master hospitably accommodates the Brāhmanas washes the dust off their feet, gratifies them with food makes offerings to Viṣṇudevas and doles out alms to the indigent (7)

The god of death (Yama) can never touch the man, who gives to the Brāhmanas water for washing their feet,

shoes, food, and hermitages to live in, and welcomes them home by waving lighted lamps before them (8)

The departed manes of a person drink nectar out of cups of lotus leaves so long as the washings of the feet of Brāhmanas stand moistening the earth of his court yard (9)

O you foremost of the *Rishis*! the merit, which is acquired by making gifts of Kāpilī cows on the day of the full moon in Kārtika, is likewise acquired by washing the feet of Brāhmanas (10)

The fire god can be gratified by welcoming the Brāhmanas, *Indra*, by offering seats unto them, the *Pitris*, by washing their feet, and the (god) *Prajāpati*, by giving food unto them (11)

One's own parents are shrines of excellent sanctity, no doubt, though kine and the Ganges are holier, but the Brāhmanas are the holiest of the holies on earth, a holier thing than they is not nor ever will be (12)

All the holy pools and shrines such as, Kurukshetra, Naimisha, Pushkara, Gangādvāra, and Kedaṛā voluntarily visit the house holder in his own house, who has subdued all his senses and desires. He is absolved of all sin (13—14)

O you Brāhmanas, now I shall relate to you the virtue of charity or gift making as it should be practised by the members of the four social orders, and as it was narrated by the holy Vyāsa of yore (15)

That wealth alone, which a man spends in gifts to the good Brāhmanas, or in gratification of his own desires is the only true wealth, the rest is but trust (16)

The riches of the rich are what they enjoy and endow. Others play with the widows and riches of

those who neither enjoy nor endow, after their death (17)

What does his wealth avail the soul of a man, after death, (since) transient is the very body which he tries to nourish with the aid there of? (18)

Transient is wealth, transient are the limbs of one's body. The only reality is that death is fast approaching. Acquire pieties, every day (19)

Why not give away your riches in charity which you shall have to leave behind, after death, if you have not already spent them in acts of piety, enjoyment or fame? (20)

Truly realised is the end of his life on whose life depends the livelihood of his friends, relations, and Brāhmanas. Who does not live for his own ends in this world? (21)

Even the beasts live and pamper their own bellies. Of what use is the strength, health and longevity of him who does not do any act of public good? (22)

If you have but a morsel of food why don't you give half of it to the poor? Will any body ever get his wished for riches in this life? (23)

Verily do I consider a miser to be a man of great renunciation, inasmuch as he leaves behind him all his hoarded riches, after death. A charitable man is the veritable miser living since he would be benefitted by his wealth (spent in charities) in the next world (24)

One day we shall have to quit this life. He dies not who has realized the end of his life (by making charities). A miser, dead, is like an ass, who only carries other mens' ingots on his back (25)

Even space and time will die one day, but the merit of a spontaneous and voluntary gift *lit* — *Nāda*

without the asking, or to a person come without any call) will never suffer any death (26)

A reciprocity of gifts may be a social function, but is no virtue. It does not bear any religious merit, like the milk of a black cow (whose calf is dead), milched out of greed and proffered to the gods, etc. (27)

Verily the enjoyers (beneficiaries) of a charitable endowment, contingent on the happening of a future calamity, are not actually seen. But since eternal is the merit of a gift, the maker of a gift never reverts to the plain of human existence (28)

By making gifts to one's parents, brothers, father-in-law, mother-in-law, wife, or children, one is entitled to an eternal residence in heaven (29)

A gift made to one's father is hundred times more meritorious than the one made to an outsider, those made to one's mother and sister being respectively ten times greater than the latter. A gift made to one's brother bears eternal fruit (30)

O you lords of Munis! Every day gifts should be made to the Brāhmanas. Any one coming and asking for gifts (charities) should be succoured (31)

Several recipients of gifts (receivers of charities) may be persons well-versed in the *Vēdas*, or practisers of penitential austerities. But the best of such takers are those who have never partaken of a S'udra's boiled rice. (32)

A gift should be made to an erudite person living at a distance in preference to an illiterate one living close by one's house. Nothing can be humiliating (insulting) to an illiterate Brāhmana (33)

The status of well-birth is extinguished by one's stealing an article consecrated to divine use, or belong-

ing to a Brāhmana, and by insulting a Brāhmana as well (34)

By not making any gift to a Brāhmana, ignorant of the Vedas, one does not commit the sin of insulting a Brāhmana. Oblations are cast in the sacred fire, and not in its ashes (35)

He, who causes a Brāhmana, who has been studying the Vedas in the vicinity to be superseded in a matter of feeding or gift taking, destroys his three fold relations (36)

A Brāhmana, who has not studied the Vedas, does, like a wooden elephant, or a leather deer, but bear the name of the genus he belongs to (37)

Like a deserted hamlet like a waterless well, a Brahmana who has not read the Vedas, is a Brāhmana only in name (38)

An article given to a Brāhmana (well versed in the Vedas) or cast in the sacred fire by way of ablution, constitutes the true wealth (possession) of a person, the rest is but insignificant (39)

A gift made to a *Vruva* Brahmana is doubly meritorious than the one made to a *Sama* Brāhmana. A gift made to an *Achāryaya* is a thousand times more meritorious than the latter while the one made to a Brāhmana well versed in Vedas bears immortal fruit (40)

One, born of the seeds of a Brāhmana but not purified with any of the purificatory rites or Mantras, and making use of his caste as a means of livelihood, is called a *Sama* Brahmana (41)

A Brāhmana, unto whom all the purificatory rites of *Garbhādkhanam*, etc., have been performed, but who

has neither read nor taught any part of the *Vēdas*, is called a *Vruva Brāhmaṇa*. (42)

A *Brāhmaṇa*, who practises penitential austerities and performs the rite of *Homa*, every day, and teaches the *Vēdas* with their *Kalpas* and *Rahasyas*, is called an *Achāryaya*. (43)

A *Brāhmaṇa*, who duly celebrates the *Pṛstuvandha*, *Chāturmāsya*, *Agnisthoma* and other Vedic sacrifices, propounds the true import of the Vedic texts with the six allied branches of study in cases of doubt or discrepancy, and regularly studies the *Itihāsas* and *Purāṇas*, should be alone regarded as well versed in the *Vēdas* (*Vēdapārāga*) (44—45)

Members of no other castes live such a glorious life as the *Brāhmaṇas* do. Who is that, who having trodden such a glorious path, will relinquish it? (46)

Brāhmaṇas constitute the divinity of the gods. They are the stuff which the energy of *Brahma* is made of, and form the apparent cause of the creation and continuity of the worlds. (47)

In the field-like mouth of a *Brāhmaṇa*, which is free from all gravels and thorns (of falsehood and harsh words) should be sown the seeds of sacrificial *Mantras*. The cultivator, who does this (gets all religious rites and sacrifices performed by *Brāhmaṇas*) witnesses the fruition of all his desires. (48)

In good fields the seeds must be sown; in good recipients the gifts should be stored. Whatever is cast in a good field or recipient can not suffer any deterioration. (49)

The cereals (foodgrains in one's store) begin to dance with pleasure on the arrival of a modest and

erudite Brāhmana at one's house, saying, "we shall come by a better fate" (50)

Grains of rice given to an unholy Brāhmana, who has broken his vows and neglected the study of the Vedas, begin to cry in dismay, saying, "what evils have we committed to be punished with such a degradation" (51)

A Brāhmana well versed in the *Vēdas* should be repeatedly repasted even after satiety, whereas an illiterate one, fasting even for six consecutive nights, should not be helped with food (52)

Holy things, whose likes are in the stomach of a Brāhmana should be alone given to him. Who are the more worthy recipients of gifts than the Brāhmanas in whose body the gods partake of their *Havyas* (libations of clarified butter proffered to the gods), and the *Pitris*, their *Kavyas* (oblations)? Beings are not their bodies, and hence organisms cannot be revered as holy (53—54)

The article of gift eaten or taken by a dutiful, pure-hearted (Brāhmana) reader of the *Vēdas*, bears immortal merit, which does not suffer any diminution through one's successive rebirths (55)

Several scholars desire for gifts of horses and elephants, others discard them, saying, 'to whom does this wealth belong, and who is the real master of grains or riches' (56)

The seeds (of knowledge), previously sown in the fields of Brāhmanas duly ploughed with the plough of the *Vēdas*, have sprouted as the only true corn in life (57)

Of a hundred, one is born a hero, of a thousand, a wise man, and of a hundred thousand, an orator. I

doubt whether a man of true charities will ever take his birth or not (58)

A conquest does not make a hero, nor studies a wise man. Eloquence does not make an orator, nor gifts a charitable man (59)

He, who has conquered his senses is the real hero. He, who practises virtues, is really wise. A speaker is he, who discusses pleasant and beneficial topics, and he, who gives with reverence is the maker of true gifts (60)

One by making gifts of varied values to Brāhmanas all seated in the same row either out of affection, fright or greed, commits the sin of Brāhmanicide. It is so related in the *Vedas* and the *Rishis* sing of it as such (61)

Gifts made unto an illiterate (Brahmana), like seeds sown in a sandy soil or clarified butter kept in a pot of ashes, or libations poured over burnt out cinders, prove abortive (fail to bear any merit) (62)

In what kind of womb will the twice born one (Brāhmana), who lives on boiled rice of those, who are unclean with the uncleanness due to any death or birth in their families, or partakes of that prepared by a Sudra, take his birth (in his next incarnation)? Verily I can not say that (63)

He, who dies with a Sudra's boiled rice in his stomach, is sure to be reborn as a hog and all his progeny will belong to the same genus, after death (64)

He will be born as a vulture in his twelve successive rebirths, as a hog, in seven; and as a dog, in seven. This is what Manu has opined on the subject (65)

He, who dies with the boiled rice of a Brāhmana in his stomach, acquires nectar, after death. Dying with

that of a Kṣatriya in his stomach he is punished with indigence in his next birth, with that of a Vaiśya in his stomach, he is consigned to the vile necessity of eating a Sudra's boiled rice again, and with that of a S'udra boiled rice in his stomach, he is consigned to the torments of hell, in his next life (66)

The Brāhmaṇa, who partakes of a S'udra's boiled rice continuously for a month, becomes degraded to the status of S'udra, in this life, and will be born as a dog in the next (67)

The gods and the Pitris desert the Brāhmaṇa, who takes a S'udra wife, or partakes of boiled rice cooked by her, and he is consigned to the pangs of Raurava hell, after death (68)

The Brāhmaṇa, who cooks his food in vessels defiled by the touch of men of vile castes, or do those acts which are calculated to degrade a twice born one in his social status or promiscuously go unto women of forbidden castes, is sure to be consigned to hell, after death (69)

Cooking of boiled rice for the gratification of one's own hunger without dedicating it to the use of Brāhmaṇas *Ātithis*, and the god presiding over a row of Brāhmaṇa at a dinner constant vilification of Brāhmaṇas, and selling the Vedas for money (mercenary teaching of the Vedas) are the five acts which rank equally with an act of Brahmanicide in respect of sin (70)

Every day, this S'āstra, framed by Vyāsa, should be carefully studied, and those, who follow the regulations herein laid down, suffer no fall in life (71)

THE END

PARA'SARA SAMHITA'.

CHAPTER I

ONCE on a time, certain *Rishis* addressed the holy Vyāsa, blissfully seated with his mind concentrated (on Self) in the forest of *Devadaru* on the summit of the *Himālaya*, (as follows —) (1)

Relate to us, O thou, the son of *Satyavati*, the rules of good conduct, cleanness and religious rites, which may be beneficially followed and observed by men in this age of *Kali* (2)

Having heard this, he of mighty prowess, effulgent as the sun or a blazing fire, and well versed in the *Ś'rutis* and *Smritis* replied as follows —(3)

I am not an omniscient being, O *Rishis*! How then can I relate to you the rules of religious rites etc., (as interrogated) - My father should be consulted for these informations (4)

After that, the *Rishis* bent on learning the principles of virtue went to the hermitage at *Vadarikā* with the holy Vyāsa at their head (5)

Trees of wonderful fruit and foliage enhanced the beauty of that holy forest where fountains and rivulets of crystal flow ran babbling into sacred pools (6)

Herds of deer were found to roam about (in that forest), and birds of beautiful plumage were heard to join their melodious notes in a chorus of harmony. Temples of gods also were there, and the wholeylvan area was kept festive with the songs and dances of *Siddhas*, *Ishtas* and *Gardharikas* (7)

In that forest, blissfully seated in the assembly of *Rishis*, and surrounded by the foremost of the holy sages (*Munis*), the high souled Parâs'ara, the son of *S'aktî*, was interviewed by the holy Vyâsa (8)

He, at the head of his companions *Rishis*, circumbulated the person of his venerable progenitor (Parâs'ara), and propitiated him with an applausive harangue (9)

The great sage Parâs'ara asked the holy Vyâsa and the congregated *Rishis* about their health, and welcomed them to his hermitage (10)

The holy Vyâsa reported their well being on behalf of the *Rishis*, and addressed him as follows —(11)

O thou father, who art ever fond of the devoted, dost thou be pleased to discourse on rules of religious rites, and virtue, if thou dost appreciate my devotion to thee, or if thou bearest any affection to me (12)

I have heard the codes respectively framed by Manu, Vasishthâ, Kasyapa Garga Gautama, Us'anas, Atri Vishnu, Samvarta Daksha Angiras, S'âtâtapa, Hârîta, Yâjñavalkya Kâtyâyana Prachetâ, Apastamva, S'ankha and Likhitâ (13—15)

Through your grace I have heard these *Dharma Sstras* narrated to me and I have committed them to my memory as well But all these codes had been meant to be effective (to be in force) during the cycles of *Satya Treta* and *Dvâpara* in this *Manvantara* * (16)

All religious rules framed in the *Satya Yuga* have been extinguished in this *Kali yuga* Hence discourse

* *Manvantara* — an age or period of time presided over by a Manu *Manvantara* according to Manu 179 embraces three hundred and twenty thousand human years or one fourteenth day of Brahma his whole day consisting of such fourteen *Manvantaras* We are living in the seventh *Manvantara* — *Tr*

to me on the rules of duties to be followed by the four-fold social order in the present age, as well as on acts of virtue in general (17)

After Vyāsa had finished his questioning, Parāś'ara, the foremost of the Rishis, began to thus discourse on the principles of virtue, both in the concrete and abstract (18)

Hearst, thou, my son Vyāsa, and hear, O you Rishis, that at the end of each *Kalpa*, and at the beginning of each new creation of the universe, Brahmā, Vishnu, Mahes'vara, *S'rutis*, *Smritis* and rules of good conduct (ethics) should be ascertained for the each of the successive ages thenceforth commencing (19)

Author there exists not of the *Vēdas*, the universal grand father (Brahmā) but recollects the texts of the *Vēdas* at the end of each universal dissolution, and is recognised [as such in the next *Yuga* Similarly, Manus but respectively recollect the rules of duty and good conduct etc., at the beginning of each *Manvantara*. (20)

Different are the rules of piety, etc., in the successive ages of *Satya*, *Trētā*, *Dvāpara* and *Kali*, according to the exigencies of each age (21)

Practice of penitential austerities was the virtue in the *Satya yuga*; knowledge (of self), in the *Trētā*; celebration of religious sacrifices, in the *Dvāpara*; and practice of charity, in the *Kali yuga*. (22)

The Code of Manu was the authorized Code in the *Satya*; the Code of Gautama, in the *Trētā*; the Codes of S'ankha and Lakhita, in the *Dvāpara*; and the Code of Parāś'ara, in the *Kali yuga*. (23)

In the *Satya yuga* one should abandon the country in order to avoid the company of a sinner; in the *Trētā*

the village he lives in; in the *Dvāpara* the family he belongs to, and the sinner himself in the *Kali yuga* (24)

Sinful is the conversation with a sinner in the *Satya Yuga* his very sight in the *Tretā*, and eating his boiled rice in the *Dvāpara*. In the *Kali Yuga*, it is his act alone that degrades a man (25)

A curse takes effect on the day it is given in the *Satya*, within ten days in the *Tretā* in the course of a month in the *Dvāpara*, and within a year, in the *Kali Yuga* (26)

In the *Satya*, the makers of gifts seek out their recipients. In the *Tretā* the givers invite the receivers of gifts at their houses and send them away with the presents. In the *Dvāpara* gifts are made to those, who ask for them, and in the *Kali Yuga* they are given in lieu of services (27)

The gift which is made to a person by going over to his house, is the best that which is made by calling its receiver at one's (giver's) house, is the second, and that, which is given for asking is the worst form of gifts. A gift made in lieu of any service is no gift at all, and fails to bear any merit (28)

The vital energy lies inherent in the bones in the *Satya Yuga*, in the flesh, in the *Tretā*, in blood in the *Dvāpara*, and in the food (of a person), in the *Kali Yuga* (29)

Piety is conquered by impiety, truth, by falsehood, Kings, by their servants, and men, by women, in the *Kali Yuga* (30)

Agnihotra sacrifices cease to exist, the worship of ancestors and preceptors is extinguished, and mothers usually give births to female child in the *Kali Yuga* (31)

The ethical rules which obtain in the different *Yugas* and the Brâhmanas who are respectively born therein, should not be unfavourably criticised in as much as in them (the spirit of) a *Yuga* is incarnated (32)

The law givers (*Munis*) have made a gradation in the practice of expiatory penances according to the capacity of the penitent in each *Yuga* but those laid down by the holy Parâs'ara should be observed in the *Kali Yuga* (33)

O you foremost of the *Munis* this day I shall narrate to you from memory the religious duties as well as the rules of conduct to be performed and observed by the members of the four social orders in the *Kali Yuga* (34)

Holy blessed and sin absolving are the injunctions of Parâs'ara which have been promulgated for the welfare of the Brâhmanas and the establishment of piety (35)

Good conduct is the true defender of virtue among all castes of men Without it a man needs must be hostilely disposed towards virtue (36)

A Brâhmana who daily performs the six religious duties (*Shat Karma**) and eats the residue of his *Homa* oblations after having gratified the gods and the *Atithis* never suffers any bad luck in life (37)

Performance of *Sandhya* ablution *Japa* and *Homa*, study of the *Vedas* divine worship performance of the

* Study teach ng celebrat on of and offc atng as pr ests at rel gious sacrifices and giving and tak ng of gfts are the six rel gious duties enjoined on a Brahman in the *Satya Yuga*

अध्यापनमध्ययन यजन याजनं तथा ।

दानं प्रतिग्रहश्चैव षट्कर्मण्यथ जन्मन ॥

Manu 10 75-

Vais'vadeva sacrifice, and the act of gratifying an *Atithi* (chance comers at one's house) are the six daily religious duties enjoined on a Brâhmana (38)

Any person, happening to call at one's house during the performance of the Vais'vadeva *Homa*, should be regarded as an *Atithi*, whether he be an erudite, ignorant, pleasant, or undesirable guest, inasmuch as an *Atithi* leads his host to heaven (39)

A man hungry and fatigued with the troubles of a long pedestrian journey and happening to arrive at one's house during the performance of the Vais'vadeva *Homa*, should be regarded as the only true *Atithi*, whereas he, that comes before that time, is not an *Atithi* at all (40)

An *Atithi* should not be questioned about his vow, conduct and *Gotra*. Without any inquisitiveness at all, a house holder should serve an *Atithi* with his hospitality, since the person of an *Atithi* is a veritable pantheon (41)

A Brâhmana residing in one's own village, or a relation happening to come on business and calling at one's house, should not be considered an *Atithi*. He, who is a chance comer, is only fit to be called an *Atithi* (42)

An *Atithi*, who has not accepted any previous hospitality, that day, a Brâhmana observing a vow, as well as the one who studies the *Vedas*, every day, (happening to call at one's house) are called *Apurâ Atithis* (43)

A morsel out of the Vais'vadeva oblation should be given to a mendicant happening to call at one's house during the performance of the Vais'vadeva *Homa* (44)

Yatis and *Brahmachāris* are entitled to receive morsels of boiled rice as alms. He who eats his meal without having given boiled rice to a member of any of these two orders of ascetics, should practice a *Chāndrayana Vrata* (45)

Water should be first given in the hands of a *Yati*, then the alms, and after that water again. Alms thus given soars high as the mount Meru, and the water becomes boundless as the ocean (46)

A mendicant can remedy the defective performance of a *Vais'vadeva Homa* but any wrong done to a mendicant cannot be expiated by the performance of a *Vais'vadeva* (47)

The twice born ones, who eat their (mid day) meals without having performed the *Vaisvadevas*, are consigned to the torments of hell. All their acts are fruitless (48)

Rakshasas eat that which is eaten by a man with a turban on his head, or by him who eats with his face turned towards the south, or with his left hand placed on his left leg (49)

By given a prepared betel leaf to a *Brahmachārin*, gold to a *Yati*, and pardon to a thief, one is punished with hell in the next world (50)

An *Atithi*, no matter whether he is a sinner, Chandāla, or a parricide happening to arrive at one's house during the performance of a *Vais'vadeva Homa*, should be duly honoured as the leader of his host to heaven (51)

For a thousand years the departed manes of him, from whose house an *Atithi* returns in despair, renounce eating and drinking (52)

The Brāhmana who sits down to dinner without serving meal to an *Ātithi*, well versed in the *Vedas*, eats but sin (53)

The mouth of a Brāhmana may be likened unto a field which is thornless and not swampy. He, who casts seeds in such a soil, is the only true cultivator (54)

In good fields the seeds should be sown, unto worthy recipients* (Supatrel) the gifts should be offered. Whatever is cast in a good soil or in a good recipient suffers no deterioration (55)

A king should punish the inmates of villages wherein reside the Brāhmanas who have neglected the study of the *Vēdas* and live by begging, since it is they who harbour such thieves (in the guise of Brāhmanas) (56)

Kshatriyas should protect their subject people, conquer the armed forces of their adversaries with mighty prowess, and rule the country according to the rules of virtue (57)

Victory or Prosperity even if firmly established, can never remain a hereditary possession. Win victory with the sword, the enjoyment of earth's (soverignty) is but the proud privilege of the valarous (58)

As a flower man strings a garland of flowers by culling one from each flower plant in the garden, so a king shall raise his revenue by imposing a light tax on his individual subjects without inflicting hardship on any. He will not be like a charcoal man, who fells down all the trees in a garden and reduces them to cinders (59)

* Several editions read *Suputra* meaning a good son—Tr.

Dealing in gems and metals raising cattle, merchandising, and cultivation are all that is included within the profession of a Vaishya (60)

Services to Brāhmanas are the highest virtues in S'udras, any other virtues practised by them are fruitless (61)

A S'udra commits no sin by selling salt, honey, oil, milk, curd, whey, clarified butter, and milk (62)

A S'udra should not eat any prohibited article, nor go onto an interdicted woman, otherwise he would be punished in hell (63)

Drinking the milk of a Kapilā cow, knowing a Brahmana woman, and reciting the Vedas are the acts, by doing which a S'udra is punished with hell (64)

CHAPTER II

NOW I shall discourse on the religious duties respectively obligatory on the members of the four castes in the age of *Kālī* describing in detail the duties of a householder, as well as enjoined by the holy Parāśara (1)

The Brāhmana who daily performs the six religious rites known as *Shat Karma* should take to agriculture as a means of livelihood (2)

It is quite virtuous to yoke eight bullocks to a plough. Yoking four bullocks to a plough is neither virtuous nor sinful. It is only the cruel that cause a plough to be drawn by four bullocks. Those, who yoke a pair of bulls to a plough, should be branded as killers of bullocks (3)

A hungry, thirsty, or fatigued bullock should not be yoked to a plough, and a Brāhmana should not cause

a maimed, diseased, or castrated bull to carry his load (4)

A healthy, strong-limbed, vigorous bull, other than a castrated one, should be yoked or harnessed till mid-day, and not beyond that time, after which, his twice-born master should take his bath (5)

After that, a twice-born one should attend to his daily rites of *Japa*, *Homa*, and divine worship; study the *Védas*; and feed one, two, three, or four *Sndātaka* Bráhmaṇas (6)

In the field which he himself has ploughed, and with money earned by his own labours, a twice-born one should celebrate the five daily religious sacrifices known as the *Pancha Yajna*, and cause himself to be initiated for the celebration of a *Kratu* sacrifice. (7)

The sale of oil or of any sweet vegetable juice by a Bráhmaṇa is prohibited by Law, but he is competent to sell paddy or any kindred cereal, as well as hays, wood, faggots, etc., (8)

A ploughman, by ploughing the earth with an iron-topped plough-share, commits the same sin in a day as a fisherman does, in the course of a year, by killing fish (9)

A *Pśata* (one who catches animals by casting a noose), a fisher-man, a hunter, a bird-catcher, a miser, and a ploughman commit the same, and the same amount of, sin (10)

A mortar (*Udakhil*), a grinding stone, an oven, a water pot, and a broomstick are the five constant pieces of furniture (*Suna*) in a household by which life is destroyed. (11)

By celebrating a religious sacrifice, a cultivator is absolved of all sins which he may have committed by

tilling the ground by felling the trees or by killing animals and insects (12)

He who even being a master of (11 —sitting beside) stacks of grains does not give any to the Brāhmanas should be branded as a Brāhmana killer (13)

By giving a sixth part of his crop to his king a twenty oneth part to the Brāhmanas and a thirtieth part to the gods a cultivator (lit. ploughman) is exonerated from all sins (14)

Even an agriculturist Kshatriya should propitiate the gods and Brāhmanas with the produce of his fields. A Vaisya or Sudra should always live by trade agriculture or handicraft (15)

By not in any way serving the Brāhmanas and by doing heinous acts a Sudra becomes short lived and goes to hell after death. These duties are imperatively obligatory on the men of four castes (16)

CHAPTER III

NOW I shall discourse on the period of one's uncleanness due to the birth or death (of any member of one's family) (1)

The period of uncleanness due to a birth or death in his family in respect of a Brāhmana is three days. It is twelve days in the case of a Kshatriya fifteen days in the case of a Vaisya and thirty days in the case of a Sudra as laid down by the holy Parāśara (2)

The person of a Brāhmana becomes clean through divine worship and his body may be touched during the term of uncleanness due to a birth in his family (3)

The period of uncleanness due to a birth in his family is ten days in the case of a Brâhmana, twelve days in the case of a Kshatriya, fifteen days in the case of a Vais'ya, and thirty days in the case of a S'udra. (4)

Brâhmanas, who are the readers of the Vêdas and custodians of the sacred fire, become clean after a single day (under the circumstance), they, who are only the readers of the Vêdas, remain unclean for three days only, while those, who do not belong to any of the two preceding classes, remain unclean for ten days. (5)

The period of birth uncleanness in respect of a Brâhmana, who is devoid of all the religious rites peculiar to his caste and does not attend to his *Sandhyâ* worship, every day, and who is only a Brâhmana by name, lasts for ten successive days (6)

The period of birth or death-uncleanness in respect of agnates living in separate houses and with their separate wives should be regarded as lasting for ten days. (7)

Under both these conditions, the boiled rice of the family should not be eaten, and the four acts of gift-making, gift taking, performing the *Homas*, and studying the *Vêdas* should be in abeyance during the period (8)

The period of birth-uncleanness should be counted in its entirety in respect of one's agnates up to the fourth degree both in the ascending and descending line. The bond of kinship is severed at the fifth degree of consanguinity. (9)

Agnates to the fourth remove should observe uncleanness for ten days, those removed to the fifth degree should be unclean for six nights; those removed to the sixth degree would remain unclean for four days; and

The period of uncleanness to be observed by the *ençiente* in respect of an aborted foetus, or miscarried child is for the number of days corresponding to the months of her pregnancy (17)

Abortion takes place within the fourth month, and miscarriage up to the sixth month, of gestation. A delivery of the child after that time is called parturition, and the period of uncleanness for the same is ten days (18)

At the close of parturition if the mother is delivered of a living child, its agnates become unclean for ten days. In the case of a still born child only its mother should be regarded as such (19)

The period of uncleanness should be counted as running from the day preceding in cases where menstruation, death, or delivery would take place in the night (20)

The corpse of a child, dead after teething, or after the rite of *Chudākaranam* having been done unto him, should be duly consumed in fire, and the period of uncleanness in respect of the death of such a child is three days (21)

The period of uncleanness in respect of the death of a child, dead before teething, is that day only, that in respect of the one, dead before the rite of *Chudākaranam* having been done unto it, is one day and one night, that in respect of one, dead before being invested with the holy thread, is three days, and it is ten days only in respect of those, dead after that age (22)

The period of uncleanness in respect of the death of a male child, dead in its mother's womb, is ten days, while that in respect of the death of one, dead just

after being delivered of its mother's womb, is one day only (23)

The agnates of the father of a girl, dead before the rites of *Annaprāsānam* or *Chuddākaranam* having been done unto her, would be unclean only for the day of her death, while they would so remain for three nights if she dies after her marriage (24)

A householder should not observe any period of uncleanness in respect of the death of a Brahmacārin, in whose house the latter used to perform his *Homas* in life without in any way being related to him (25)

A Brāhmaṇa is affected only by the tie of relationship as regards birth or death uncleanness. Where there is no relationship there is no uncleanness also (26)

Artisans, mechanics, physicians, slaves, slave girls, barbarians, *Srotayas*, and kings should observe uncleanness for a single day only; if they would become clean by bathing on the day of the death or birth of any of their agnates (27)

A Brāhmaṇa engaged in killing or making a gift, or out on attending an invitation should be clean just at the time of gift making etc. This is what is the dictum of the *Rishis* (28)

A Brāhmaṇa householder, who regularly celebrates the religious sacrifices would be clean by bathing on the day of his son's birth if he does not come in touch with the lying-in chamber. The mother would remain unclean for ten days under the circumstance (29)

A fellow votist, a Brāhmaṇa who has duly lighted the sacred fire, or whose body has been consecrated by the recitation of any *Vedic Mantra*, a king, and he,

whom a king so desires, is not affected or sullied by a birth-uncleanness. (30)

Death-uncleanness of his parents in respect of a deceased son is ten days. A mother remains sullied by birth uncleanness of her child; the father regains his cleanness immediately after bathing, that day. (31)

A Brāhmaṇa house-holder not in any way coming in touch with his wife, after parturition, becomes clean by bathing, while his parturent wife remains unclean for ten days (31)

Even a Brāhmaṇa, who is well-versed in the Vēdas with all their six subdivisions, is affected by birth uncleanness on the parturition of his wife, if he happens to come in contact with her (32)

A Brahmana is defiled only by a unclean contact, there being no other defilment in respect of a Brahmana. Hence by all means a Brahmana should renounce (defiling) contacts (33)

Articles of gift projected to be given in connection with a forth-coming marriage or religious ceremony, are not defiled by a birth or death uncleanness occurring in the interim, if actually given away. In short, such gifts are not affected by an inter-current birth or death uncleanness (34)

A Brahmana remains unclean for ten days only in connection with a birth or death-uncleanness occurring within the term of a pre-existing one. These ten days should be counted from the date of occurrence of the first uncleanness (35)

The period of uncleanness in respect of the death of one expired for the succour of a Brahmana, or of captured cattle; or killed in a battle, is one day only. (36)

Heroes dying undaunted amidst the armed forces of their enemies and without uttering any form of supplication, enjoy a perpetual residence in heaven (37)

By conquest one wins the Goddess Fortune By falling dead in battle one is locked up in the perpetual embrace of a heavenly nymph Since transient is this body, why should one dread death or war? (38)

Mendicant Yogins or *Parivrajakas*, and heroes killed in battles without scars on their backs, are the two kinds of men whose souls, penetrating right through the solar disc, ascend to the higher regions (39)

He, who well guards and rallies the routed soldiers after a defeat in battle, acquires the merit of a horse-sacrifice (40)

Celestial nymphs sing of his glories and embrace him who bears sword cuts, arrow wounds and marks of club thrashes on his body in battle (41)

Thousands of beautiful *Naga kanyās* (a kind of fairies) and celestial nymphs run eagerly after, and embrace, the spirit of him who is killed in battle, exclaiming 'he will be my husband' (42)

In the sacrifice of battle (*Samgrama Yajna*) he, who drinks the hot stream of blood issuing from a wound in his forehead, drinks the juice of the sacred *Soma* (acid Aescæpis) Peerless is his merit in heaven (43)

By quitting this life in a war of virtue (*Dharma Yuddha*)* the spirit of a hero is translated to that heaven which the pious and the erudite ascend by dint of their pieties, knowledge, and religious ceremonies duly celebrated (44)

* A war declared for purposes which alone can sanctify blood shed and make war a virtue such as the liberty of one's own father land, the defence of one's hearth and home &c Tr

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* A war declared for purposes which alone can sanctify blood shed and make war a virtue such as the liberty of one's own tribe, and the defence of one's hearth and home &c Tr

At each step towards the cremation ground, the twice born ones, who carry the dead body of a friendless, indigent Brāhmana for cremation, acquire the merit of celebrating the successive religious sacrifices as described in the *Vēdas* (45)

A Brāhmana, who has carried and cremated the dead body of a Brāhmana who is neither related as an agnate or cognate to him, becomes clean again by practising *Prāṇāyāma* (46)

Under these circumstances, Brāhmanas are not disqualified from undertaking any virtuous act of good auspices. The *Smṛitis* lay down that they become clean again by simply bathing (47)

Having followed the corpse of a person whether one's agnate or otherwise (to the cremation ground) one would be clean again by bathing touching fire, and drinking clarified butter (48)

By unwillingly following the corpse of a deceased Kshatriya (to the cremation ground), a Brāhmana remains unclean for that day only and becomes clean by taking *Panchagavyam* (49)

By following the dead body of a Vaisya, out of ignorance, to the burning ground a Brāhmana remains unclean for two days, and becomes clean again thereafter by six times controlling his respiration in the manner of a *Prāṇāyāma* (50)

By unknowingly following the carriers of a Sudra's corpse to the burning ground, a Brāhmana would be unclean for three nights (51)

After the lapse of the said three days, he should go to the foreshore of a river which runs into a sea, and regain his cleanness by a hundred times practising

the *Prāṇāyama*, and by drinking clarified butter, as well (52)

Brāhmanas may follow the Sūdras returning home after having cremated the corpse of a deceased Sūdra, from after the bank of a pond lake or tank This is what has been enjoined by the knowers of scriptures (53)

Hence the twice born ones should never touch, follow carry or cremate the dead body of a deceased Sūdra Even a casual glance at the corpse of a Sūdra, at the time of its being carried to the cremation ground should be expiated by a look at the sun A Brāhmaṇa should thus regain his cleanness under the circumstance (54)

CHAPTER IV

THE fate which a man or woman comes by after having committed suicide by hanging either out of inordinate pride uncurbable love or excessive fright or anger will be presently described (1)

For a period of sixty thousand years the spirit of a suicide is consigned to the darkness of a hell, which is full of blood and fetid pus (2)

No period of uncleanness should be observed in respect of such a violent death The rite of cremation is denied to the corpse of a suicide no tears should be shed for nor any libation of water should be offered unto the (spirit of) a suicide (3)

Carriers and cremators of the corpse of a suicide, dead by hanging as well as the cutters of the noose (round his neck) should regain their personal cleanness

by practising a *Tapta Krichchha Vratam* This is what has been enjoined by *Prajāpati* (4)

Brahmanas, who touch, carry, or commit to flames the corpse of a suicide dead by hanging, or of one killed by a bull (lit—cow), as well as the cutters of the noose in the first named, and the followers of the corpse, in either case, should recover the natural cleanness of their persons by each practising a *Tapta Krichchha Vratam* and by feeding the Brāhmanas as well, by way of atonement (5—6)

Each of them should make the gift of a cow with a bull to a Brāhmana, live on warm water alone for the first) three days, on warm milk for the (second) three days, on warm clarified butter for the (third) three days, and on air alone for the (last) three days of the penance, (*Tapta Krichchha Vrata*) (7)

Having unwillingly eaten or dealt with a degraded person, a Brāhmana would remain equally degraded for a fortnight, month, two months, six months, or a year. (8—9)

A fast of three days should be observed for the first fortnight, a *Krichchha Vrata* should be performed for the second, a *Krichcha Santāpana Vrata* should be performed for the third, a *Dasharātra Vrata* for the fourth, a *Parāka Vrata* for the fifth, a *Chāndrāyana* for the sixth two such *Chāndrāyana Vratas* for the seventh, and a *Krichchha Vrata* covering a period of six months for the eighth fortnight, of such a defiling contact The penitent should make as many gifts of gold to the Brāhmanas as the number of fortnights he might have lived in the company of a degraded person (10—12)

The woman who having bathed at the close of her

menstrual uncleanness, does not share the bed of her husband that day (fourth day of the flow) goes to hell after death and is doomed to suffer the pangs of widowhood in her successive rebirths (13)

He who does not visit his wife on the day of her menstrual ablution becomes certainly guilty of the dreadful sin of feticide (14)

He who forsakes a chaste innocent wife in youth, is sure to take birth as a woman in his seven successive incarnations suffering the pangs of widowhood in each of them (15)

She, who lightly treats her husband for his poverty or ignorance takes birth as a female serpent in her successive rebirths punished with the privations of a widowed life even in such hateful incarnations (16)

As the owner of a field wherein a seed carried by the wind is seen to sprout becomes the owner of that sproutling also and not the owner of the seed, so the husband of a woman in whom another person has cast his seed becomes the owner of the child born thereof in contradistinction to the owner of the sperm (17)

Sons begotten by a man on another's wife may be divided into two classes such as *Kunda* and *Golaka*. A child begot on another man's wife by a person during the life time of her husband is called a *Kunda* while the one begot on her after her husband's demise is called a *Golaka* (18)

Sons are either *Aurasa* (born of one's own loins), *Kshetrāja* (begot on one's wife by another) *Dattaka* (filiated with the permission of his parent) or *Kitrīma* (artificial). A son given by his father or mother in filiation is called a *Dattaka* son (19)

He who marries before the marriage of his elder brother, the girl thus married as well as her father who gives her away, the priest who solemnises such a marriage, and the elder brother thus superseded in marriage, all these five persons go to hell (20)

An younger brother marrying or performing an *Agnihotra* sacrifice before the marriage of his elder brother is called a *Parivettā* while the elder brother is called a *Parivetti* (21)

For the expiation of their respective sins, a *Parivettā* should practise two *Krichchha Vratas*, his bride should practise a *Krichchhati Krichchha Vratam* while the priest, who solemnises such a marriage should practise a *Chandrayana Vratam* (22)

A younger brother commits no sin by marrying before the marriage of his elder brother if the latter happens to be a hunch back eunuch or idiot or is born deaf or blind (23)

A younger brother commits no sin by marrying before the marriage of an elder brother if the latter happens to be a son of his father's elder brother, or a step brother, or a brother begot by his father on another man's wife (24)

A younger brother may marry with the permission of an unmarried elder brother if the latter wishes to observe a vow of life long celibacy This is the opinion of Shankha (25)

A (married) woman may take a second husband under any of the five following exigencies viz if her first husband long remains unheard of or dies or takes to asceticism or loses his virile power, or becomes a degraded person (26)

A widow, who betakes to *Brahmacharyam* after

the demise of her lord, goes to heaven, after death, like *Brahmachārins* (27)

A widow, who immolates herself on the same funeral pile with her deceased husband, resides in heaven for ten millions of years, which is the number of hairs on the human body (28)

As a snake charmer forcibly draws a snake out of its hole, so does a wife, who follows her lord in death, lifts up his benighted soul from the abyss of hell, and enjoys the felicity of his company in heaven (29)

CHAPTER V

A BRAHMANA having been bitten by a dog, jackal, or wolf should bathe and repeat the sacred *Gāyatrī*, the mother of the *Vēdas* (1)

A person bitten by a dog would be pure again by bathing in water, in which cow horns have been dipped, at the estuary of a great river, and by seeing the sea (2)

A Brāhmana having been bitten by a dog, at the close of his Vedic studies, or at the completion of a vow, should resume his cleanness by bathing in washings of gold and by taking clarified butter as well (3)

A Brāhmana having been bitten by a dog during the observance of a vow should fast for three nights, and then complete his vow after having taken clarified butter mixed with washings of *Kuśa grass* (4)

A Brāhmana, whether a vowist or not, should make obeisance to three Brāhmanas after having been bitten by a dog, and would be pure again under their gaze (5)

A part of the human body smelled, licked, or scratched

by a dog should be purified by washing it with water and cauterising it with fire (6)

A Brāhmana woman having been bitten by a dog, wolf, or jackal, would be pure again by looking at the moon and stars (7)

If the day (of bite) happens to be one in a dark fortnight when the moon is not seen she should look at that quarter of the heaven where the moon is supposed to be that day (8)

A Brāhmana bitten by a dog in a village where no other Brāhmana resides would be pure again by bathing and circumbulating a bull that day (9)

The corpse of a *Sāgnika* Brāhmana killed by a cow, *Chandāla* or a king or who has committed suicide by poison, should be burned in *Laukika* fire without reciting any *Mantram* (10)

The *Sapinda* relations of such a Brāhmana, happening to touch, or carry or cremate his dead body, should practise a *Prājāpatyam* and then with the permission of the Brāhmanas should wash the particles of his skeleton with milk and burn them again in his own fire by severally reciting the *Mantras* (11—12)

O you foremost of the *Rishis* imagine the case in which a *Sagnika* (keeper of the sacred fire) Brāhmana is dead in a foreign country and his own sacred fire stands blazing in his distant home. Now hear me discourse on the *Agnihotra* rites to be practised in connection with his death as described in the *Vēdas* (13—14)

On a piece of antelope skin should be spread blades of *kus'a grass* in the form of a man. After that, seven hundred *Palāśka* leaves should be collected and distributed over the different parts of that image of *kus'a*

in the following order, *vis*, forty *palaś'a* leaves should be placed on its head, sixty on the region of its throat, a hundred on its arms, ten on its fingers, a hundred on its chest, thirty on its belly, eight on the region of its testes, five on the region of its verile organ twenty one on its thighs, twenty on its knees and ankles, and fifty on its toes (15—18)

Then the different articles and implements, which are used in connection with an *Agnihotra* sacrifice, should be distributed over the different parts of the image, as follows, *vis*, a fire churner made of *S'amī* wood should be placed on the region of its testes, a *Yahu* (crescent shaped wooden ladle used for pouring the sacrificial butter into the fire) should be placed in its right hand, and an *Upāsaf*, in its left. A mortar should be placed on its one ear, a pestle on its back, a stone slab on its chest, clarified butter with grains of rice and and sesame in its mouth, a *Prakṣaṇi* (vessel of holy water) on its other ear, an *Ajyasthali* (vessel of clarified butter) on its eyes and bits of gold in the cavity of its mouth, nostrils, etc., (19—20)

Then a brother or a fellow vowist of the deceased should cast libation of clarified butter over it by reciting the *Mantra* 'may he attain to the region of the gods, obeisance' (21—22)

All acts should be done in such a case according to the regulations laid down in connection with cremation of dead bodies (23)

By acting as above directed, the spirit of the deceased goes to the region of *Brahma*, and the twice-born ones, who join in this crematory rite, become entitled to elevation in the higher spheres. Those,

who do not follow this rule, become short-lived and go to hell, after death (24—25)

CHAPTER VI

HENCEFORTH I shall discourse on the Expiation of sin which one incurs by killing beasts and birds, etc. The holy Parás'ara described it of yore, and it has been elaborately dealt with in the institutes of Manu (1)

Having killed a swan crane, cock, duck, or a *Sharabha*, one should regain his cleanness by fasting for a day and night (2)

Having killed a parrot, pheasant heron, or pigeon, one should fast during one entire day and take his meal in the night (3)

Having killed a crow dove *Bhāsa*, *Shāri*, or a Titteri, one should practise *Prāṇāyama*, both morning and evening, by standing in water (4)

Having killed a vulture falcon peacock owl, alligator, or a bird of the *Chāsa* species, one should forego all cooked food during an entire day, and fast during the following night (5)

Having killed a sparrow cuckoo *Khanja*, *Lavaka* or a *Raktapād* one should fast during an entire day and take his food in the night (6)

By worshipping *Siva* one is exonerated from the sin of killing a bird of the *Kārandava* *Chakora*, *Pingala* *Kurar* or *Bharadvāja* species (7)

Expiation for the sin of killing a pigeon *Bherunda* *Sheyeva* *Bhasa* or a *Kapinjala* or of a bird of any other species is a fast for an entire day and night (8)

Having killed a cat, mongoose, snake, Boa, or a Dundubha (a species of non venomous snake) one should feed Bráhmanas with Krishara by way of expiation, and make gift of an iron stick to each of them in the shape of a *Dakṣinā* (honorarium) (9)

Having killed a porcupine hare, tortoise, fish, or a Godhā (a species of lizard) one should live on bringels alone for a day, whereby he would be pure again (10)

Having killed a wolf, jackal, bear, or a hyena, one should observe a fast for three days, and make the gift of ■ Prastha measure of sesame to a Bráhmana (11)

Having killed an elephant, Gavaya (a species of ox), horse, buffalo, or a camel, one should fast for seven days, and propitiate the Bráhmanas as well as for expiation (12)

The sin of unintentionally killing a stag, Ruru (a species of deer), or a boar, ■ extinguished by one's living, for an entire day night on grains that have not been raised in a ploughed field (13)

Similarly, having killed any other quadruped of the forest, one should fast for a whole day and night, and recite the *Mantra* sacred to the Fire god for the expiation of one's sin (14)

Having killed an artisan, Súdra, or a woman, one should practise two *Prájapatya* penances, and make gift of eleven oxen to Bráhmanas for expiation (15)

Having killed an innocent Vaishya or Kshatriya, one should practise two *Atikrichchha* penances, and make gifts of twenty one kine to Bráhmanas (16)

Having killed a Bráhmana, who is devoid of all rites peculiar to his order, or a Var'sya, or Súdra who is true to the performance of religious duties, one should

practise ■ *Chândrâyana* penance and make gifts of thirty kine to the Brâhmanas (17)

The expiation for a Kshatriya Vais'ya, or S'udra, who has killed a *Chandâla* or a member of any of the vile castes, should be regarded as the practice of an *Ardha Krichchha* penance (18)

A Brâhmana who has killed a thief S'vapak, or a *Chandâla*, shall be absolved of his sin by fasting and practising *Pranâyama* for an entire day and night (19)

A Brâhmana having conversed with a *Chandâla* should expiate his sin by first holding a conversation with a Brâhmana and by reciting the *Gâyatri* thereafter (20)

A Brâhmana having shared the same bed with a *Chandâla* should fast for three nights Having walked the same road with a *Chandala* he should regain his purity by reciting the *Gâyatri Mantra* (21)

Having seen a *Chandala* a Brahmana should cast look at the sun having touched a *Chandâla* a Brâhmana should bathe with all his wearing apparels on (22)

Having unwillingly drunk the water of a tank which a *Chandâla* has caused to be excavated a Brâhmana should fast for a night and the whole day following (23)

Having drunk the water of a well which has been defiled by the touch of a *Chandâlas* water pot a Brâhmana should live on barley and cows urine for three days whereby he would regain his personal cleanliness (24)

The expiation for the sin of unwillingly drinking out of a *Chandâlas* cup is the performance of a *Chândrâyana Vratam* in respect of a Brâhmana provided that the water is belched out immediately after taking whereas

a *Archekṣha Santāpanam Vratam* should be practised in its stead, if the water is retained and digested in the stomach (25—26)

In cases where Brāhmanas are enjoined to practise *Santāpan* penances, Kshatriyas should practise *Prājāpatyas*, Vais'yas, half *Prājāpatyas*, and S'udras, quarter *Prājāpatyas* (27)

Having unknowingly drunk milk, water, or curdled milk kept in the vessel of a person of vile caste, a member of any of the twiceborn orders should regain his purity by fasting, and practising *Brahma-Kurcham*, while a S'udra should fast, and make gifts according to his might, under the circumstance (28—29)

Even once having knowingly partaken of the boiled rice cooked by a *Chandāla* a Brāhmana should expiate his sin by living for ten (consecutive) nights on a diet consisting of barley grains and cow's urine (30)

Each day, only a morsel of barley grains soaked in cow's urine should be taken, and the penance should be duly brought to its close on the tenth day (31)

If a *Chandāla* conceals himself or live *incognito* in the house of a Brāhmana his brethren Brāhmanas should favour him as follows in respect of absolving his sin (32)

Assembled in the holy Synod of Resignation (*Upasanyāsa*) they should address him as follows —Rules of ethics heard from the lips of the Rishis, and inculcated in the holy Vedas succour all beings We succour thee, O thou knower of virtues, from this crisis of sinful defilement, (33)

For three days, in the company of these Brāhmanas, he (delinquent) should take cooked sesame with milk,

milk curd, clarified butter, and cow's urine, and bathe twice, each day (34)

For the (first) three days he should take cooked sesame soaked in cow's urine, with milk, with milk curd for the second three days, and with clarified butter, for the last three days of the penance (35)

One should not partake of boiled rice, which has been previously partaken of by another, neither that which is worm eaten, nor that which has been given with a bad will. Not more than three *Pala* weights of milk and milk curd and one *Pala* weight (8 tollas) of clarified butter should be taken at a time (36)

Articles made of copper or bell metal should be purified with the help of ashes and clothes, by washing, while the earthen vessels (kept in the room) should be thrown away (37)

After that, a vessel containing safflower, treacle, cotton, salt, oil and clarified butter should be kept at the door of the room, and its roof tree should be set to fire (38)

Having been thus absolved of his sin, he should sumptuously feed the *Brâhmanas* and make gifts of thirty kine with a bullock to them (39)

The ground should be again plastered and purified by performing rites of *Homa* and *Japa* upon it. The ground on which a *Brâhmana* stands can never suffer any defilement or contamination (40)

In the case where a washer woman, or a woman of the cobbler, hunter, or *Pukkâs* a class resides *incognito* in the house of a member of any of the four social orders, only half of what has been laid down in the preceding case, with the exception of burning down the room, should be practised by way of purification (41—42)

One should immediately come out of the room in which a *Chandala* has entered and throw away all the earthen pots kept therein (43)

Earthen vessels containing oil clarified butter, etc., should not be discarded (under the circumstance) they should be purified by sprinkling milk water over them (44)

What is the rite of purification in respect of a Brāhmana suffering from an ulcer in the pus and bloody secretions of which worms are found to germinate? (45)

Such a worm infested Brāhmana should be pure again by taking and bathing in a compound of cow milk, milk curd clarified butter and cow's urine, for three days (46)

A Kṣatriya under the circumstance would be purified by making a gift of five *Masha* weight of gold, (while) a Vaiśya would be pure again by (fasting for a day) and making the gift of a cow to a Brāhmana (47)

A Śudra under the circumstance need not observe any fast. It is the gift that purifies a Śudra or he may secure his absolution by taking *Panchagavyam* and making obeisance to a Brāhmana (48)

By respectfully laying on his head the benedictory statement of may all things be faultless (*Achchhidra-mastu*) uttered by a Brāhmana a Śudra acquires the merit of an *Agnishtoma* sacrifice (49)

In disease danger pestilence or famine, or during supernatural visitations a Śudra should cause a Brāhmana to observe a fast or to perform a *Vrata* or sacrifice instead of fasting or doing it himself, (50)

Or Brāhmanas may bless them out of their gracious will. The blessing of a Brāhmana ranks equal with the merit of all rites combined (51)

Such a favour should be done to the weak, old, and juvenile. Favour shown by a Brāhmana to any other may not bear the desired effect. Hence, he should not show favour to the unworthy (52)

A Brāhmana doing favour, (in respect of absolution of sin) out of affection, greed, fright, or ignorance, to an unworthy person, takes away the demerit from the latter (53)

Brāhmanas, who advise the performance of an expiatory rite in respect of a person in his death bed, those who dissuade healthy men from undertaking rites of absolution on the ground of pressure of business, as well as those who themselves undertake such rites on behalf of the healthy, should be regarded as their male factors. Such Brāhmanas go to hell, after death (54—55)

He, who insults a Brāhmana ■ deprived of the privilege of performing any expiatory rite. Fruitless are his fasts and pieties. He can never acquire any merit in the eyes of heaven (56)

Whatever a Brāhmana enjoins is the law of virtue. He, who disobeys the dictates of a Brāhmana, should be regarded as a Brāhmana killer (57)

Truly meritorious are the fasts, vows, pilgrimages, penances, penitential rites and ceremonial ablutions made by him, who causes all these acts to be performed by a Brāhmana for him (58)

Whatever is defective in the practice of one's vows and penances, or in one's celebration of a religious sacrifice, is remedied if one gets a Brāhmana to practice or celebrate them on his behalf (59)

Brāhmanas are the locomotive sanctuaries, solitary, and givers of all boons. Verily the sins of the polluted are washed away by the waters of Brāhmanic words (60)

The word of a Brāhmana is the word of a God. A Brāhmana is a moving pantheon, his words can never be falsified (61)

Boiled rice containing any insect or fly should be first washed with water, and one should touch it with ashes before partaking thereof (62)

A Brāhmana, who catches hold of his leg instead of touching the plate with his hand, during a meal, is supposed to eat the residue of another man's meal (63)

One should neither eat with one's shoes on, nor while sitting on a bedstead. Looked at by a dog or a *Chandāla*, during his meal a man should rise from his meal at once (64)

Now I shall describe to you which kind of boiled rice is pure and which kind of boiled rice is forbidden to be taken, as related by the holy Parás'ara of yore (65)

How can boiled rice to the measure of a *Drona* or an *A'dhaka*, eaten by a crow or a dog be purified? You shall ask that of the Brāhmanas (66)

Then the Brāhmanas, conversant with the *Vēdas* and *Vedāngas*, the protectors of virtue, shall say that, 'boiled rice to the measure of a *Drona*, eaten or licked by a crow or dog, should not be abandoned' (67)

Thirty two *Prasthas* make one *Drona*, and two *Prasthas* make one *A'dhaka*. Scholars, well versed in the *S'ruti* and *Smṛitis*, call boiled rice to the measure of a *Drona* as *Dronānnam*, and that to the measure of an *A'dhaka* as *A dhakānnam* (68)

A little of that portion of *Dronānnam* or *A'dhakānnam*, which is eaten by a crow or dog, or smelled by a cow or ass, should be thrown away by a Brāhmana, the rest being considered as pure and fit for use (69)

The unaffected residue of such *Dronānam* etc., after having scraped off the part (eaten or touched by a crow or dog as above described) should be sprinkled over with washings of gold, and again warmed on fire (70)

(Such) boiled rice, sprinkled over with the washings of gold, heated on fire, and purified by the Vedic chants of Brāhmanas, becomes, that moment, pure and fit for use (71)

CHAPTER VII

HENCEFORTH I shall deal with the process of purifying vessels and utensils in general as described by the holy *Paiś's'ara* : Wooden vessels are purified by scraping off their surface (1)

Sacrificial vessels are purified by simply rubbing them with the palm of one's hand during the celebration of a sacrifice, (while) Grahās (ladles) and Chamas (cans for drinking *Soma* juice) are purified by washing (2)

At the time of cooking the sacrificial porridge (*Charu*) ladles and cans (*Sruk* and *Sruva*) are purified by washing them with warm water. Vessels made of bell metal should be cleansed with ashes, while those of copper should be cleansed by rubbing them with any acid substance (3)

A woman, who has not known a man, is purified by her menstrual flow, and the flood tide of a river cleanses the (inundated) land in the absence of any impurity (adhesive to the soul) (4)

A hundred pitchers of water should be lifted out of a pond tank or well in any way defiled, and its

purity should be effected by pouring *Panchagavyam* into
 it (5)

A girl of eight years of age is called *Gauri*, at the ninth year of age she is called *Rohini*. A girl of ten is denominated *Kanyâ*, and thenceforward she is called *Rajasvalâ* (6)

The departed manes of him, who does not give away his daughter in marriage after she has completed her twelfth year, drink her menstrual fluid, each month (7)

The father, mother, and elder brother, all these three (relations), of a girl, who menstruates before her marriage, go to hell by seeing her thus in her periods (8)

A Brâhmana, marrying such a girl through temptations of flesh, should be looked down upon as the husband of a S'udra wife (*Vrîshalîpati*). He should neither be spoken to, nor allowed to sit at the same row with other Brâhmanas at a dinner (9)

A Brâhmana, visiting a Sudra woman even for a single night, should live by begging for three years from the date, in order to be absolved of the sin thereby committed (10)

Now I shall describe the process by which a Brâhmana, accidentally touching a *Chandâla* or a parturent woman, or a degraded person : after sun set, should recover his personal cleanness (11)

He should either look at fire, gold, or the lunar path in heaven, and having followed a train of Brâhmanas should take an ablution in the river (12)

Two Brâhmana women touching each other during their menses should fast for three nights, whereby they would be clean again (13)

A Brāhmana woman in her menses, touching a Kshatriya woman similarly circumstanced as herself, should practise the penitential rite of *Ardha kṛichchham*, while a Kshatriya woman should practise a *Pāda krichchha Vratam* for purification (14)

A Brāhmana woman in her menses, touching a Vaishya woman in her flow, should practise the penitential rite of *Pādonukrichchham*, while the latter should practice a *Pāda krichchhām* by way of absolution. (15)

A Brāhmana woman in her periods, touching a S'udra woman in her flow, should practice a *Krichchha Vratam*, while the latter should regain her cleanness by making gifts (16)

A woman regains her personal cleanness on the fourth day of her flow after bathing, but she is not privileged to undertake any rite, whether *Daiva* (pertaining to the gods) or *Pitra* (in honour of one's departed manes), till the complete cessation of the discharge for the month (17)

A woman suffering from any kind of uterine hæmorrhage is not affected by the discharge as regards her personal cleanness, inasmuch as the flow in her case is a disease and not the outcome of a normal (physiological) function (18)

A woman becomes as abject as a *Chandālī* (woman of the most degraded caste) on the first, a *Brahmaghātini* (murderess of a Brāhmana) on the second, and a *Rajakī* (laundress) on the third day of, her menstrual flow. She regains her cleanness on the fourth day. (19)

A clean woman should successively bathe ten times, and touch, after each bath, the person of her, who,

though being in her menses, is incapacitated, through illness, from bathing, on the fourth day of her flow. (20)

A Bráhmāna, any wise touching the person of a S'udra who has washed his mouth after eating, should take a bath for purification, while having touched one with unwashed mouth after eating, he should practise a *Prājāpatyam*: (21)

A Bráhmāna, who touches a dog, or a S'udra before washing his mouth, after eating, should fast for a day, and take the compound known as *Panchagavyam* in order to recover his cleanness (22)

A vessel of bell metal, not defiled by the touch of wine, should be purified by rubbing it with ashes, while in a case of such defilement it should be purified by heating it in fire (23)

Vessels of bell metal, smelled by kine, or defiled by the touch of dogs, crows, etc., or out of which S'udras have taken their food, should be purified by rubbing them with ten kinds of ashes (24)

A vessel of bellmetal, in which washings of one's feet, or garglings of one's mouth have been cast, should be kept buried underneath the ground for six months, after which they should be unearthen (and considered fit for use) (25)

Iron-pots are purified by simply removing them from one place to another, those of lead are purified by exposing them to fire, while those made of bones, teeth, horns, silver, gold, gems or stone are purified by washing them with water. Vessels made of stone should be likewise purified by washing them with water (26—27)

Earthen vessels are purified by heating them in fire, while paddy should be purified by attrition (28)

Large measures of paddy, or large numbers of clothes, anywise defiled, are purified, by sprinkling them over with water, their purification consists in simple washing, when their measure or number is small (29)

Fabrics made of bamboo skin, wool, jute, cotton or silk are purified by simply dipping them in water (30)

Bedsteads, woolen pillows, as well as yellow or red fabrics should be purified by exposing them to the sun (31)

Pitcher seats made of rush or grass (*Munjas*), broomsticks, winnows, strops or whetting stones, and ropes for binding wood, grass, etc., should be purified by washing them with water (32)

Cats, flies, worms insects, vermin, and frogs touch things both pure and impure hence nothing is defiled by their contact It is the dictum of Manu (33)

A stream of water which comes flowing over the ground or mixes with another (flow of) water, if previously used by another, should not be considered defiled as an used remainder Similarly, oils, previously used by others should not be considered as defiled This is the dictum of Manu (34)

Betels, sugarcane, oil seeds oil, *Madhuparkas** unguents and *Soma* juice, if previously used or partaken of by another do not suffer any defilement thereby This is the dictum of Manu (35)

Mires of road water boats, hays, and burned bricks are purified by exposing them to the sun and air (36)

* A compound of honey milk and clarified butter and sugar offered to honourable guests or gods on ceremonial occasions Tr

Dusts blown about by the wind, as well as broad streams of water, suffer no defilement, women, infants, and old men are always pure. (37)

One should touch one's right ear after having sneezed, coughed, spitted, or bitten any part of one's body, as well as after having told a lie, or talked with a degraded person (38)

The fire-god, the *Vêdas*, the sun, and the moon, reside in the right ear of a Brâhmana (39)

The holy pools and streams such as the *'Prabhâsa*, the Ganges, etc., always reside in the right ear of a Brâhmana. This is the dictum of Manu (40)

During the prevalence of a famine, in disease, or in a foreign country, or on the outbreak of a civic disturbance in one's father land, one's primary thought should be the protection of one's body. Piety should be a secondary consideration under the aforesaid circumstances (41)

By any measure, whether mild or violent, one should try to recoup one's bodily health when diseased, and practise pieties when physically capable (42)

One need not think of laws of decorum or cleanness when in distress. First get rid of the trouble and then practise virtues (43)

CHAPTER VIII.

WHAT would be the expiation for the death of a cow, dead with halter round her neck, or while bound to a stake, her owner having had no desire to keep her so bound at the time? How should the owner of such a cow atone for his sin, though unintentionally committed (1)

1 He should report his sin to Brāhmanas, well-versed in the *Vēdas*, *Vedāṅgas* and religious scriptures, who are firmly devoted to their proper duties in life (2)

Now I shall describe the procedure to be adapted (by owner of the dead cow) in presenting himself before the synod of the holy, since it is the synod that will advise him as regards the nature of the expiatory rite to be gone through in his case (3)

Having once ascertained the unmistakeable proofs of his sin, he (owner) should not eat anything before presenting himself before the synod. Eating, under the circumstance, tends to doubly enhance the sin, even in a place where such an assembly does not exist. (4)

Even in the case where the proofs of sin are of a dubious character, eating is prohibited until a definite decision is arrived at as regards its commission or non-commission. There should be no concealment of a sin after it is committed, as hiding tends to lessen its veniality (5)

Whether light or atrocious, the full extent of the guilt (*lit* sin) should be confessed and reported to the synod of the virtuous, for like intelligent and skillful physicians in a disease, it is they only who can absolve him of the sin (6—7)

Having thus atoned for his sin, a truthful, straight-natured, remorseful penitent can get rid of his sin (8)

A Kshatriya or a Vais'ya penitent, under the circumstance, should bathe with all his clothes on, and silently approach the holy assembly in his wet and dribbling garments (9)

Then having entered the assembly, he should make obeisance to the (congregated) Brāhmanas by falling

by the agency of the sun and air, a penitent is purified of his sin through the dictate of the synod (17)

Like water that is dried up by the sun and air the sin of a penitent is extinguished by the order of the *Parishad* it does not attach itself either to the penitent or to the synod (18)

An assembly consisting of three or five Brāhmanas, who are well versed in the *Vēdas* and *Vedāṅgas* even without consecrating the sacred fire, is called a *Parishad* (synod) (19)

Even a single Brāhmana, who is a Muni with a knowledge of his self and devoted to prayers, performances of Vedic sacrifices and ceremonial oblations (*Snataka*), may constitute a *Parishad* in his individual capacity (20)

In the absence of five Brāhmanas of the aforesaid type, an assembly consisting of Brāhmanas, who are content with their own profession, should be regarded as a *Parishad* (21)

A council consisting of thousands of persons, who are Brāhmanas only in name, should not be honoured with the dignity of a *Parishad* (22)

An wooden elephant, an antelope made of (stuffed) hyde, and a Brāhmana who has not studied the *Vēdas* are the three (things) that merely bear the epithet of (their living, genuine, prototypes) (23)

Like a waterless well like a deserted hamlet, like a *Homa* done without fire, meaningless is the life of a Brāhmana, who is without any *Mantram* (24)

(*Dharma*) sexual intercourse by a eunuch, like seeds in barren soil, like a mentless gift made to an ignorant person, meaningless is the life of a Brāhmana who has not studied the *Vedāṅgas* (25)

flat upon the ground on his face and report nothing verily to that body (10)

Brāhmanas who are ignorant of the *Vēdas*, and *Gāyatrī* and *Sandhya* and those who do not cast any oblation in the sacrificial fire and live by agriculture, are only Brāhmanas in name (11)

A synod or assembly consisting of thousands of those Brāhmanas who are devoid of *Mantras* and *Vratas* and who trade upon the privileges of their own caste in order to earn a living should be regarded as wanting in the status of a true synod (12)

What these illiterate, ignorant Brāhmanas say by way of expressing their opinion on a particular sinful act without being able to interpret the true import of the scriptures, only serves to split the demerit of the act into a hundred parts, which, thus divided, defiles their souls in return (13)

The synod that lays down the form of an expiatory rite for a penitent without having any knowledge of the scriptures acquires the demerit (of the act for which expiation is sought) The penitent is absolved of his sin (14)

What three or four Brāhmanas, well versed in the *Vēdas*, lay down as expiation for any particular delinquency should be regarded as the only true form of expiation (that can be advised) What thousands of other ignorant Brāhmanas may advise in the case is not of the right kind (15)

Sin standeth in awe of them, who interpret stumbling
ings of scriptures in conformity with the
sound reasoning (16)

should make

Like water in a stone (receptacles) manas by falling

As the different limbs of a picture in painting are gradually developed (by giving fresh touches), so the Brāhmanic virtues of a Brāhmana are gradually evoked through the successive performance of religious rites (26)

By advising on forms of expiatory rites those, who are Brāhmanas only in name, go to hell (27)

Brāhmanas, who study the *Vēdas*, and perform, each day, the five religious sacrifices known as the *Pancha-yajna* are the wielders of the three worlds, and serve as the supports of men, who are addicted to the enjoyment of the objects of the five senses (28)

As duly consecrated fires in cremation grounds consume the sins and impieties of the (cremated) so the Brāhmanas, illumined with the light of knowledge, consume all sins and become like the gods (29)

Like all impure things which should be cast in water, all sins and impieties should be merged in the water like (pure) souls of Brāhmanas (30)

A Brāhmana without the *Gayatri Mantra* is more degraded than a Sudra Brāhmanas, who know the supreme Brahman and are devoted to the *Gāyatri*, are the foremost in honour and sanctity (31)

The person of a wicked Brāhmana is more worshipful than that of a Sudra who has controlled his senses. Who will milch a docile she ass in preference to a vicious cow? (32)

Ridden in the chariot of scriptures and wielding the swords of *Vēdas* in their hands, Brāhmanas whatever they may speak even in fun, is highly obligatory (*Dharma*) (33)

Hence he who is well versed in the *Vēdas* studies the scriptures and

free from all hesitations or waverings, should be regarded as constituting the best Parishad in his individual self. In the absence of a such a man, a council consisting of ten Brāhmaṇa house holders should be reckoned as a Parishad of the middling class (34)

Brāhmaṇas should neither lay down the form of expiation in a particular case, unless commanded by the king to do the same, nor pronounce the verdict of absolution without first having got the permission of the king in that behalf (35)

The sin of what a king wishes to do in contravention of the orders of the Brāhmaṇas (synod) becomes hundredfold, and sticks to him (36)

Brāhmaṇas should lay down the form of expiation before a divine temple. They should first purify their minds of all impieties, and then lay down the form of expiation after having recited the *Gayatrī Mantram* (37)

During the practice of an expiatory penance, the penitent should shave his entire head as well as the tuft of hair on his crown, thrice bathe, each day, pass his nights in a cowshed, and follow the kine to pasturage during the day (38)

Even in extreme heat or cold or in rain, or during a storm or gale, he should not think of seeking any kind of shelter or refuge for himself by abandoning the cattle to shift for themselves (39)

Even if the cows intrude on another man's field, or devour the corn in his own house or in that of another, or if they suckle their calves, he should not speak anything about these to any one (40)

He should drink after the cows have appeased their thirst. ~~He should~~ he should lie down after the cows have been com-

Like water in . A cow sunk in mire he should try

Brâhmanas should be feasted at the close of the penance, and proper honorariums should be given to them. Twice born ones should likewise recite the sacred *Mantram* in connection with the performance of this expiatory rite. A cow killer is undoubtedly absolved of his sin after having thus feasted the Brâhmanas (at the close of this penance) (48—49)

CHAPTER IX.

NO sin is committed, if a cow* dies under restraint, or in fastening, which is considered necessary for her protection. This would not constitute either an act of intentional or unintentional cow killing (1)

A twig, equal to the width of a thumb in girth, and measuring a cubit in length, with a tuft of fresh, undried leaves at its top, should be (used as) ■ *Danda* (rod for goading cattle) (2)

He, who beats or strikes down a cow with anything other than a rod of the above type, should atone for his sin by doubly practising the penance laid down before in connection with an act of cow killing (3)

An act of cow killing may be divided into four classes according as a cow is killed under restraint, or in fasting, or by yoking her to a plough, or by simply beating. A *Pâda* (quarter) penance should be practised for a cow killed by restraining her, while a half penance should be practised if she is killed on account of being kept bound to a stake (4)

* The term cow includes a bullock also

A three quarter part of the penance should be practised if a cow dies on account of being yoked to a plough, while the penance should be practised to its full extent if she is killed down right by hammering (5)

An offence of (cow killing) by restraint is committed if a cow dies on account of being kept restrained in a pasturage, cowshed, castle, or plain, or at the shore of a sea or river, or in a ditch, or rock cave, or on a barren ground (6)

An offence of cow killing by fasting is committed if a cow dies on account of being bound with any kind of binding chord, strappings, bells, etc., either in a house or forest, no matter whether such fasting is intentionally made or otherwise (7)

An offence of cow killing by yoking is committed if a cow or bullock dies on account of being yoked to a plough or through being subjected to a heavy pressure, or to carry an extremely heavy load, or on account of being bound in rows of three or four (8—9)

If a cow (or bullock) dies on account of being struck with a rod or pelted with a stone, either intentionally or unintentionally, by a person intoxicated, enraged, or insane, such a striking should be considered as the cause of her death (10)

But if after having been struck down as (above described), the said cow (or bullock) regains her consciousness, and rises up, or eats five or seven mouthfuls of hay, or drinks water, no expiation is necessary for the (beating etc) (11—12)

A quarter part of the expiatory penance should be practised after having destroyed the pregnancy of a cow if the impregnated matter lies in a gelatinous and undifferentiated state in her womb, half of that should

be practised if the foetus is caused to be aborted after the signs of pregnancy have become fully patent, and a three quarter part of the expiatory rite should be performed if her pregnancy is destroyed after she has become quick with her calf (13)

A penitent should shave the hair on his body in connection with practising a quarter part of the penance, shave his mustache in practising a half penance, and all his hairs, excepting the tuft of hairs on his crown, in practising a three quarter part of the penance. A complete shaving from one's head to foot is enjoined to be made in respect of practising a full penance under the circumstance (14)

A pair of clothes should be gifted away in connection with a quarter, a vessel of bellmetal, in connection with a half, a single bullock, in connection with a three quarter, and a pair of bullocks, in connection with, a full penance (15)

But the foetus of a cow may be quick with life even before the full development of its limbs. The expiatory rite for an act of cow killing should be doubly performed after having destroyed a full developed calf in the womb (16)

A quarter part of the expiatory penance should be practised after having broken down the horns of a cow with a rod or stone, a half penance should be the expiation in the case where the horns are completely rooted out (17)

The practice of a *Pāda kṛichchha Vratam* is the expiation for an act of spraining the tail of a cow, that of a *Dvipāda kṛichchha Vratam* is the expiation for fracturing any of her bones, that of a *Tripāda kṛichchha Vratam* is the expiation for breaking her ears, while

that of a *kricchhâ Vratam* is the expiation for an act of cow killing (18)

No expiatory rite should be performed in respect of the death of a cow that survives six months even after the fracture of her waist, horns, or of any other bone in her body (19)

A cow beater should apply oil with his own hands to a wound or ulcer in her body, caused by the beating, until it is fully healed up, and live upon fodder until she becomes strong and sound again (20)

A cow, (under the circumstance) should be well cared for until she becomes sound again in all her limbs. Then her assaulter should make obeisance to Brâhmanas and renounce his feigned bovine character (21)

But if all her limbs do not become sound again, if she suffers mutilation in any part of her body, then a half of the expiatory penance for an act of cow killing should be practised (22)

Now I shall describe the expiatory penance for one who kills a cow, out of anger with a log of wood, stone, or weapon (23)

Having killed a cow with a log of wood, one should practise a *Santapinam Vratam* a *Prâjapatyam Vratam* should be practised after having struck her down with a brick bat, a *Taptakricchhâ Vratam*, after having pelted her to death with stones, and an *Atikricchhâ Vratam*, after having killed her with a weapon (24)

Five cows should be gifted away in connection with a *Santapinam* penance, three, in connection with a *Prâjapatyam*, eight, in connection with a *Taptakricchham*, and thirteen, in connection with an *Atikricchham* penance (25)

A cow similar in features to the one killed by the penitent or her equivalent in value should be gifted away in connection with the practice of an expiatory penance (under the circumstance) This is what is enjoined by Manu (26)

It is sinful to fasten or restrain a cow (or bullock) for the purpose of branding her body, but it is not sinful to bind or restrain cows (or bullocks) for the purpose of milching, or putting them together in a shed at evening, or for yoking them to carts (27)

For an act of burning the skin of (a bullock) at the time of branding or for subjecting a bullock to carry an extremely heavy load or for an act of perforating the (septum of its) nose, or for an act of leading a bullock over impassable mountains or rivers, the performance of an expiatory rite is imperatively obligatory (28)

A quarter penance should be practised for an act of over burning a half penance, for that of subjecting a (bullock) to carry an extremely heavy load, and a three-quarter penance for that of perforating its nose A full penance should be practised for an act of cow (bullock) killing (29)

Whether fastened, or free, if a bullock dies on account of its skin being over burned a quarter part of the penance should be practised (by its owner) by way of expiation This is what is enjoined by Parāśara (30)

Restraint fastening, strapping, subjecting her to carry a heavy weight, beating and sending her fully strapped to impassable places may be set down as the six factors which tend to kill a cow (or bullock) (31)

Pressed by a chord through her private parts, if a cow dies in a house, the owner of the house should

practise an *Ardha Kṛichekha* penance for the expiation of his sin (32)

A cow should neither be bound with a rope made of the fibres of cocoanut, hemp, or rush, nor with an iron chain. A man should be posted with an axe in his hand by the side of a cow, in the event of her being so bound (33)

A cow should be bound with a rope made of *Kāśa*, or *Kuśa* grass, with her head towards the south. No expiatory rite is necessary, or be performed even if such a rope catches fire and the cow is burnt down (34)

What would be the process of expiation if an adjacent hay stack catches fire and burns down a cow, fastened close by? One should extinguish one's sin (under the circumstance) by repeating the sin absolving *Gāyatrī* (35)

He, who pushes down a cow (or bullock) into a tank or well, or fells down a tree upon her back, or sells her to a beef eater, commits the sin of cow killing (36)

A three quarter penance should be practised, if in the attempt at succouring a cow from such a dangerous (situation) her neck leg rib or ear is broken, or if she dies, or is drowned in a well or tank (37—38)

No expiatory rite should be performed if a cow dies in attempting to drink water in a stream, tank, well or fountain (39)

No expiatory rite should be performed if a cow dies by falling in a ditch near a well or in a river or tank, or in a reservoir of water consecrated to public use (40)

If a cow dies by falling in a ditch near the door of one's house, or in a tank situate within one's premises or in an excavation made for the construction of one's

house, it would be obligatory on the owner of such a ditch, tank or excavation to practise an expiatory penance for the death of the cow. (41)

It shall be incumbent on her owner to practise an expiatory penance, if a cow (or bullock) is killed by a tiger, snake, or fire, or is struck by lightning while under restraint in a shed at night. (42)

No expiatory rite should be performed, if a cow is killed by an arrow during the storming of a village by a besieging army, or by the tumbling down of an edifice, or by a heavy down-pour of rain. (43)

No expiatory rite should be performed in respect of the death of a cow, that is killed in battle, or by a wood-fire, or by conflagration, or during the destruction of a village. (44)

No expiatory rite should be performed in respect of the death of a cow, that dies while strapped for medical or surgical purposes, or during the extrication of her calf in a case of difficult parturition (45)

Expiation is necessary for the death of a cow, dead on account of being kept huddled together with other sick kine, or for the reason of being treated by an ignorant cow-doctor (46)

Persons, who witness the slaughter or unnatural death of a cow, without in any way attempting to rescue her, stand charged with the sin of cow-killing (47)

In a case where several persons stand accused of the offence of cow killing but the real killer is not definitely known, it will be lawful for the king's officers to ascertain the real culprit by administering oaths to them severally and with the help of external evidence as well (48).

In a case where several persons have accidentally killed a cow, it shall be incumbent on each of them to practise a quarter part of the penance (enjoined to be practised for expiating the sin of cow-killing). (49)

The blood of a killed cow should be carefully tested in order to ascertain whether she had been lean or diseased in life, inasmuch as the nature of the penance would vary according to the state of her health at the time of death. Hence, the testing should be carefully done. (50)

The performance of a *Chāndrāyanam* has been enjoined by Manu, the only one who knew all the scriptures, as an expiation, under any circumstance, for the sin of cow killing (51)

He, who wishes to grow his hairs during the practice of an expiatory penance, under the circumstance, should practise it double and pay double honorarium in connection therewith (52)

A king, a prince, and an erudite Brāhmana may practise an expiatory penance without shaving his head (53)

He, who grows his hair (during the practice of a penance) without paying a double honorarium therefor, does not stand absolved of his sin. He, who advises such a form of penance, goes to hell (54)

Whatever sin a man commits attaches itself to his hair. Hence, he should clip his hairs to the length of two fingers' width from their ends (55)

This rule should be followed by maidens and matrons (under the circumstance, inasmuch as shaving of the head and a separate mess and bed are prohibited in respect of a woman (56)

A woman (in her penance) should not pass the night in a pasturage, nor should she follow the kine during

the 'day, especially in a forest or at a confluence of rivers (57)

O Vyâsa, wearings of antelope-skins (during the term of a penance) are prohibited; in respect of women They should practise the penance by bathing thrice, every day, and by worshipping the gods (58)

Living among her friends, (a woman) should perform all the *Vratas* such as *Kricchha Chândrâyanam*, etc, clean in body and spirit she should keep at home following the regulations as laid down (59)

He, who having killed a cow, tries to conceal his sin in this life, is consigned to the pangs of *Kâlasutra* hell, after death (60)

Liberated from that hell, he is born as a eunuch or leper, or as an indigent person in his seven successive incarnations (61)

Hence, one should confess one's sin and discharge religious duties peculiar to one's order. One should not be extremely angry with an infant, woman, or an old man (62)

CHAPTER X

I HAVE dealt with the expiatory penances to be practised by the members of the four social orders for the expiation of their sins. A man having known a prohibited woman should practise a *Chândrâyana* penance (1)

A morsel of food should be diminished, each day, in the dark fortnight (of the month the penance is practised) and likewise increased each day, in the light fortnight, the penitent foregoing all food on the day

of the new moon This is the process of practising a *Chāndrāyana* (2)

The morsel of food (to be taken by the penitent) should be to the size of a hen's egg as otherwise, it being contrary to the spirit of the scriptures, the *Vratam*, (the penance) will not expiate the sin of the penitent. (3)

Brāhmanas should be feasted at the close of the penance, and pairs of clothes and cows should be gifted to them (4)

Having gone unto a *Chandāla* or *S'trapak* woman, a Brāhmana should fast for three nights with the permission of Brāhmanas (5)

He should shave his head together with the tuft of hair on his crown, practise three *Prājāpatya* penances, and then having performed *Brahma Kurcham* (a kind of penance in which the penitent having fasted on a day of full moon drinks *Panchagavyam* on the next morning), should propitiate the Brāhmanas (6)

He should daily recite the *Gāyatri Mantra*, and make the gift of a cow and bullock to a Brāhmana, whereby his sin would be undoubtedly extinguished (7)

Having visited a *Chandāla* or a *S'trapak* woman, a Kshatriya or a Vais'ya should practise two *Prājāpatya* penances and make the gift of a cow and bullock to a Brāhmana (8)

A Sudra having known a *Chandāla* or a *S'trapak* woman should practise a *Prājāpatya* penance, and make the gift of a cow and bullock to a Brāhmana (9)

Having known, through ignorance, his mother, sister or daughter, a man should practise three *Krichchha Vratas*, and a *Chāndrāyana* penance, thereafter, and cut away his genitals for the expiation of his sin. The same penances, etc., should be practised for expiating

the sin of knowingly going unto one's own mother's sister (10—11)

As enjoined by the holy *Paras'ara*, he, who knows his own mother's sister, out of ignorance, should practise *Chandrayana* penances, and make gifts of ten cows and ten bullocks to Brāhmanas, whereby he would be pure again (12)

Having riden one's own father's wife, or mother's (female) friend, brother's daughter, preceptor's wife, daughter in law, brother's wife, or the wife of one's own maternal uncle, or the daughter of a cognate relation, one should practise three *Prajāpatya* penances and make the gift of a pair of cows to Brāhmanas whereby his sin would be extinguished (13—14)

Having gone to a she animal, prostitute, she buffalo, she camel, female monkey, she ass, or a son, one should practise a *Prājāpatya* penance (15)

Having carnally known a cow, one should recover his purity by practising a *Triratni Vratam*, and by making the gift of a cow to a Brāhmana. He, who goes unto a she ass, she-camel, or she buffalo, may regain his purity by fasting for an entire day and night (16)

During the out break of a war, civic disturbance, pestilence, or epidemic, or on the apprehension of a foreign conquest, one should keep a constant eye upon one's own wife (17)

Having held incest with a *Chandala*, a woman should confess her guilt to ten eminent Brāhmanas (18)

Immersed up to her chin in a well containing clay and liquid cow dung, she should stay there for one night, abjuring all food whereby she would regain her purity (19)

After that, she would be lifted out of the well, and having entirely shaved her head she should take a barley diet. After that, she should fast for three nights, passing the last night of her penance in water (20)

After that, a decoction of the roots, leaves and flowers of *Shankhapushpi* in combination with *Panthagavyam* and washings of gold should be given her to drink (21)

She should take a single meal each day, till the appearance of her monthly flow, living out side (of her husband's house during the full term of the penance (22)

At the close of the penance she should feast the Brāhmanas and make the gift of a pair of cows to them, whereby she should be pure again. This is what *Parāśara* enjoins (23)

Women of all the four social orders should practise a *Krichchha Chāndrāyana* penance under the circumstance. A woman, like the earth, can suffer no defilement (24)

A woman forcibly ravished by a man, in captivity, as well as she who accommodates a man on account of being physically overpowered, or out of a sense of danger to her life, should regain her purity by practising a *Sāntapanam* penance. This is what has been enjoined by *Parāśara* (25)

A woman who having been once ravished by another man turns back with repugnance from the path of inequity should expiate her sin by practising a *Prājāpatya* penance, whereby she would be pure after her next monthly period (26)

Half the body of him whose wife drinks wine is degraded. There is no deliverance for the man whose half self is thus degraded. He should mentally repeat

the *Gāyatrī mantra* and practise a *Krichchha Śānta-panam* penance (27—28)

A fast for a night, after having drunk *Panchagavyam* with washings of *kusha* grass, constitutes the practice of a *Krichchha Śāntapanam* penance (29)

She, who gets herself impregnated by her peramour, after having been deserted by her lord, or during his absence in a distant country, or after his demise, should be banished, the degraded sinful one, in an alien kingdom (30)

A Brāhmaṇa woman, who elopes with another man, is called a fallen woman. She can never be taken back in her family (31)

She, who out of lust goes away and forsakes her friends relations husband and sons is a lost creature both in this world and the next (32)

No expiation exists for the sin of a woman, who, for ten days, thus remains absent from home. She should be reckoned among the degraded from after the tenth day after her elopement (33)

No expiation exists for the conduct of a woman, who absents herself for ten days from home. Hence, under no circumstance should a woman be absent from home (without the knowledge of her guardians) as otherwise she would be reckoned among the degraded (34)

The husband (of such a woman) receiving her back in his house (under the circumstance) should practise a *Krichchha Chandrayana* and her relations, a half of that penance while those who might have eaten or drunk in her company should regain their purity by fasting for an entire day and night (35)

A Brāhmaṇa woman who leaves her home out of her own accord, and without the instigation of any

other mân, and happens to know more than a hundred men thereafter, should be abandoned by her friends and relations (36)

Defiled is the house of a man, if such a woman enters it. The house of her paramour should be designated as her paternal house (37)

A house defiled by such an unholy presence should be purified by plastering it with *Panchagavyam*, all earthen vessels should be thrown out of it and clothes and wooden furniture kept therein should be purified in the usual orthodox method (38)

Copper vessels (kept in such a house) should be purified by washing them with *Panchagavyam*, and utensils made of bell-metal and found therein should be purified by rubbing them with ten kinds of ashes (39)

A Brâhmana, in whose house (such a fallen) woman might have stayed, should report the incident to Brâhmanas, and having performed an expiatory rite according to their direction should gift a pair of cows to them and practise a *Prâkâpatyam* penance (40)

The owner of such a house other than a Brâhmana, should fast for an entire day and night and purify it with a plastering of *Panchagavyam* under the circumstance. After that, he should treat the Brahmanas to a sumptuous repast in the company of his sons and servants (41)

The sky, air, fire, Chamasa with other utensils and implements of a religious sacrifice, *Kusha* grass, and terrestrial water are above all defilement (42)

By dint of fasts, vows, ablutions, worship, *Japa*, and *Homa*, Brâhmanas are always purified (43)

CHAPTER XI.

HAVING taken beef, or the boiled rice of a *Chandāla*, or any filthy organic matter such as sperm etc., a Brāhmana should expiate his sin by practising a *Chāndráyana* penance (1)

A Kshatāiya or a Vais'ya, under the circumstance, should practise a half *Chāndráyanam*, while a S'udra should regain his purity by practising a *Prājāpatyam* (2)

A S'udra should take *Panchagavyam*; and a Brāhmana, *Brahmakurcham*. A Brāhmana should gift a cow, a Kshatriya, two; a Vais'ya, three, and a S'udra, four cows, under the circumstance (3)

A Brāhmana taking the boiled rice of a S'udra, or of one unclean with a birth uncleanness, or of one of uncertain caste, as well as the boiled rice which is forbidden to be taken, or is the remainder of another man's meal, out of ignorance, or in a time of distress, should practise a *Krichchha* penance on having come to know thereof, and drink *Brahmakurcham* by way of expiation (4—5)

Boiled rice eaten by a snake, mongoose, or cat is purified by sprinkling it over with washings of *Kus'a* grass containing sesame. There can be no doubt about it (6)

Having taken any kind of interdicted boiled rice, a S'udra is purified by drinking *Panchagavyam*, a Kshatriya or Vais'ya, under the circumstance, is purified by practising a *Prājāpatyam* penance (7)

If a Brāhmana leaves his plate and rises up from among a row of Brāhmanas, at a dinner, the rest shall not eat the remainder of the boiled rice left in their plates (8)

A Brāhmana, who eats such a remainder, out of greed or ignorance should expiate his sin by practising a *Krichchha Santapanam* penance (9)

Having taken out of ignorance, a white garlic, egg-fruit, turnip or onion or having unwillingly drunk the milk of a she camel, or of an ewe or the milky juice of a tree, a Brāhmana should fast for three nights, and regain his purity by taking *Panchagavyam* (10)

Having eaten a frog or a mouse, out of ignorance, a Brāhmana, when he comes to know of it, should fast for an entire day and night, and regain his purity by living on a barley diet (11)

Brāhmanas may always eat without impunity in the houses of Kshatriyas and Vais'yas, clean in their body and spirit and devoted to the performance of religious rites on the occasion of a *Homa* or *S'raddha*, whether celebrated in honour of the gods or of their departed manes (12)

Clarified butter, oil, milk, treacle and articles of confectionary cooked in oil and offered by a S'udra should be taken by a Brāhmana only at the bank of a river (13)

What would be the expiation for the sin of a Brāhmana who eats the boiled rice of one impure with a birth or death uncleanness? How would the form of expiation vary according to the caste of the person whose boiled rice is thus partaken of? (14)

Having eaten the boiled rice of a S'udra, impure with a birth uncleanness, a Brāhmana should recover his purity by eight thousand times repeating the *Gyatri Mantram* *Gyatri Mantrah* a thousand and five thousand times repeated should be the expiation for respectively eating the boiled rice of a Kshatriya and S'udra under the circumstance (15—16)

Having eaten the boiled rice of a Brāhmana, impure with a birth-uncleanness, a Brāhmana should recover his purity by practising a *Prānāyāma*, or by reciting the *Vāmadevya Sāman*. (17)

Rice, oil, milk, or any other kind of (raw) edible substance, come from the house of a S'udra, and cooked in the house of a Brāhmana, becomes fit to be eaten by Brāhmanas. This is the injunction of Manu (18)

Repentence purifies a Brāhmana that takes boiled rice in the house of a S'udra, during a time of distress, or a hundred repetition of the *Gdyatri Mantra* is the expiation for his sin, under the circumstance. (19)

A Brāhmana can safely partake of the boiled rice of a *Dāsa*, *Nāpita*, *Gopāla*, *Kulamitra* and *Ardhasiri*, among S'udras, as well as that of one who has resigned himself (to his care). (20)

A son begotten on the person of a S'udra's daughter by a Brāhmana, and duly consecrated with Brāhmanic rites by another Brāhmana, is called a *Dāsa*. A son thus begotten, but not consecrated, is called a *Nāpita*. (21)

A son begotten by a Kshatriya on the person of a S'udra's daughter is called a *Gopāla*, whose boiled rice a Brāhmana can safely partake of. (22)

A son, begotten by a Brāhmana on a Vais'ya's daughter and duly consecrated, is called an *Ardhaks*, (*Ardhasiri*), certainly whose boiled rice may be partaken of by a Brāhmana. (23)

What would be the expiation for the sin of a man, who unwittingly drinks milk, water, milk-curd, or clarified butter kept in the vessel of one whose boiled rice should not be partaken of (by a Brāhmana)? (24)

If a Brāhmaṇa, Kṣatriya, Vaisya or Sūdra asks for the form of the expiatory rite (to be performed by him under the circumstance) Taking of *Brahmakurcham*, or fasting should be enjoined according to the caste of the penitent seeking the expiation (25)

No fasting should be laid down in respect of a Sūdra who is purified by making gifts. The eating of *Brahmakurcham* for a single day and night serves to purify even a *Chandāla* (26)

Holy and sin absolving is *Panchagavyam*, which is a compound of cow's urine, cow dung, cow's milk, curdled cow milk, cow butter in a clarified state, and the washings of *Kuśa* grass (27)

The urine of a black cow, the cowdung of a white cow, the milk of a copper coloured cow, and the curdled milk of a red cow should be collected (for the compound, *Panchagavyam*) (28)

The butter made out of the milk of a *Kapilā* cow, or all the above said four articles such as milk, urine, etc., of a *Kapilā* should be collected for concocting the compound. A *Pala* weight (8 tollas) of cow's urine, and three *Pala* weights of curdled cow milk should be given in (the compound, *Panchagavyam*) (29)

A *Pala* weight of clarified cow butter, cowdung to the length of a half thumb, seven *Pala* weights of milk, and a *Pala* weight of the washings of *Kuśa* grass should enter into the composition of *Panchagavyam* (30)

Cow's urine, (under the circumstance) should be taken by reciting the *Gāyatrī Mantram*, cowdung, by reciting the one beginning with *Gandhadvāra*, etc., cow milk, by reciting the one running as *Apyayasya*

etc, and milk curd by reciting the one commencing as *Dhadhi Kravna*, etc (31)

Clarified butter should be taken by reciting the *Mantram*, *S'ukram*, etc, and the washings of *Kus'a* grass, by reciting the one beginning as *Devasyatva*, etc. The whole (compound) *Panchagavyam* should be consecrated by chanting the *Rik Mantram* and kept by the side of fire (32)

The six aforesaid substances should be mixed together by reciting the *A'pohishthā*, etc, *Mantra*, and consecrated by reciting the one, running as *Manastoka*, etc. A *Homa* should be duly performed with seven *Kus'a* blades with uncut tops and of the colour of a parrot (33)

The compound (*Panchagavyam*) should be lifted with such *Kus'a* blades and the penitent should cast it in the sacrificial fire by reciting the *Mantra* *Iraṇati*, *Idam Vishnu*, *Manastoka*, *S'ambati*, etc. The unoffered remainder of the compound should be taken by the penitent himself (34)

The compound (*Panchagavyam*) should be stirred by repeating the *Pranava Mantra*, and churned, lifted and taken by the same *Mantram* (35)

The sin that lies ensconced in the skeletal bones of a sinner is all consumed by this *Brahmakurcham*, as fire consumes its fuel wood (36)

Impure is the water in a vessel over which drops of water fall dribbling out of the mouth of a drinker. He, who drinks such water, should practise a *Chāndrā* and penance (37)

A twice born one drinking the defiled water of a well in which a dog, jackal or monkey has fallen, or in

which bones and hairs have been cast, should practise (the following) penance by way of expiation (38)

If a skeletal bone or hair of a man, crow, cat, boar, ass, camel, cow (bullock), elephant, peacock, rhinoceros, tiger, bear, or lion, falls into a well, or tank, the water of that well or tank should be considered as defiled (39—40)

Those, who drink the water of such a tank (or well), should recover their purity by practising the following expiatory penances (41)

A Brāhmaṇa becomes pure by fasting for three nights (under the circumstance) a Kshatriya, by observing a fast for two days, a Vaisya, by fasting for an entire day and night, and a Sūdra, by fasting for a night only (42)

A Brāhmaṇa, who eats boiled rice of one who does not cook his own food or cooks the food of another, or eats boiled rice cooked by another, should practise a *Chāndrāyana* penance (43)

What is the merit of making a gift to an *Apachā* (i.e., who does not cook his own food) Brāhmaṇa in as much as both the giver and recipient of the gift go to hell (44)

He, who having duly consecrated the sacred fire does not perform therewith the five domestic sacrifices, each day, is called *Parapākanvṛitta* by the *Munis* (45)

He, who having quitted his bed at early dawn and performed the five daily domestic sacrifices, lives on another man's boiled rice, is called a *Parapāka* (46)

He, who, although not a house holder himself, makes gifts to Brāhmaṇas, is called an *Apachā* (47)

Brāhmaṇas, true to the duties of each *Yuga* they are .

Members of the three twice-born castes, after having unwillingly taken wine, urine, or any kind of fecal matter, should again get themselves duly consecrated (2)

The use of an antelope skin, rush-girdle (Mekhala), mendicant's rod, as well as the practice of vows and alms-taking are excluded from a rite of re-consecration. (3)

The practice of a *Prājāpatyam* penance is the expiation for S'udra, or woman, under the circumstance. He or she should regain his or her personal purity by bathing and taking the compound, *Panchagavyam* (4)

What should be the form of expiation in the event of any obstruction to one's daily rite of ablution, or on the extinction of the sacred fire in one's house, or on the accidental break of one's vow (5)

Members of the three social orders (Kshatriya, Vais'ya and S'udra) should regain their purity either by practising two *Prājāpatyas*, or by resorting to a place of pilgrimage, or by making a gift of eleven kine (6)

Now I shall speak about the form of expiation in respect of a Brāhmaṇa (under the circumstance). He should betake himself to a forest, shave his head together with the tuft of hair on its crown, at a crossing of two roads therein, practise three *Prājāpatyas*, and make the gift of a cow with a bullock to a Brāhmaṇa, whereby he would recover his purity as narrated by the self-originated (*Srīyambhūta*) *Manu* (7—8)

The holy ones have described five kinds of bathing such as *A'gneyam*, *Vārunam*, *Brāhmanam* and *Dityam* (9)

An *A'gneyam* bath consists in rubbing one's body with ashes, a bath by plunging in river is called

Vārunam; the one by reciting the *Apokishṭā Mantra* is called *Brāhmam*, while the one by getting oneself drenched when the sun shines is called *Divyam*, the one in which the bather rubs his body with dust being called *Vāyavyam* (10)

He, who bathes at the occurrence of (such a) phenomenon, acquires the merit of performing an ablution in the Ganges (11)

The Gods and *Pitṛis* in aerial shapes, thirsty and in need of water, follow a *Brāhman* out on bathing, with the hope of obtaining libations of water. (12)

In despair do they return on having seen him squeezing water out of his cloth, hence, one should not twist one's wet cloth (after a bath) before offering libations of water unto one's departed manes. (13)

The *Pitṛis* abjure the libations of water offered by him, who forcibly brushes the water out of his hair after a bath, or spits out the water on the surface of water in connection with the performance of a rite of *A'chamanam* (14)

A twice-born one, even after having made an *A'chamanam* (a rite of rinsing one's mouth with water) with a turban on one's head, or without tucking the hem of one's lower garment into the waist band (*Ālukta-kachchha*), or without holding the holy thread on his shoulder, should be regarded as impure (15)

Sitting on land one should not perform an *A'chamanam* on water, nor on land while standing in water; he, who, by touching both land and water, performs a rite of *A'chamanam* under either circumstance, becomes pure (16)

A man should again rinse his mouth with water after having sneezed, coughed, eaten, or risen from a sleep.

or changed his cloth, or after a walk, although he might have rinsed his mouth before (17)

A Bráhmaṇa should touch his right ear after having sneezed, spitted, or spoken a lie, or pricked his teeth, or conversed with a degraded person (18)

(The gods) Brahmā, Viṣṇuḥ, Rudrah, the sun, the moon, and the wind god reside in the right ear of a Bráhmaṇa. (19)

Commendable is a bath during the day, in waters purified by the rays of the sun. A night bath, other than one made under the auspices of a lunar eclipse, is always prohibited (20)

Maruts, Vasus, Rudras, A'dityas and other gods are merged in (reside in) the moon, hence, a bath under the auspices of a lunar eclipse is enjoined as obligatory in the scriptures. (21)

A gift, other than the one made on the occasion of a wedding ceremony, lunar eclipse, or *Sankrānti* (passing of the sun over to the next zodiacal sign), or under the auspices of a religious sacrifice (celebrated in connection with the harvesting and threshing of new corn), should not be made in the night. (22)

A gift in connection with the birth of one's son or the celebration of a religious sacrifice, or with the performance of a benedictory rite, or made under the auspices of a lunar eclipse, may be made during the night (23)

The two middle quarters (*Praharas*) of the night are called *Mahānirāsa*. Bathing is not prohibited during the first and last quarter of the night, as in the day (24)

A Bráhmaṇa having touched a tree growing on a

Chaitya (a tomb stone), a *Chandāla*, or a seller of *Soma* should bathe with all his clothes on. (25)

Weeping before the collection of the bits of skeletal bones of a deceased relation by one after cremation should be expiated by an ablution. A Brāhmana weeping for a dead friend or relation within ten days of his death should perform an *A'chamanam* before bathing. (26)

On the occasion of a solar or lunar eclipse, all streams or reservoirs of water become as sacred as the Ganges in respect of making gifts or ablutions therewith. (27)

By bathing in water consecrated with the blades of holy *Kus'a* grass, or by performing a rite of *A'chamanam* therewith, or by drinking such water, a Brāhmana acquires the merit of drinking *Soma* juice (28)

Brāhmanas, devoid of *Sandhyā* and prayer, instead of the office of keeping the consecrated fire, and unmindful of the study of the *Vēdas*, are called *Vrishalas*. (29)

A Brāhmana, who is afraid of being thus degraded to the low status of a *Vrishala*, should read at least one chapter of, if incapable of reading, the entire collection (*Vēdas*) (30)

A Brāhmana, who lives on the boiled rice of a S'udra, although he be a daily reader of the *Vēdas*, or a daily performer of *Yapas* and *Homas*, does not come by a better fate. (31)

The knowledge, that is acquired from a S'udra, partaking of a S'udra's boiled rice, the act of sharing the same bed or seat with a S'udra, as well as his touch or contact, drags down a Brāhmana, even if effulgent

with the light of wisdom, to the degraded level of a S'udra (32)

Verily, I do not know, my child, in what kind of womb will a Brāhmana be reborn in his next birth, that feeds himself fat on the boiled rice of a S'udra, impure with a birth or death uncleanness (33)

He will be born as a vulture in his twelve successive incarnations, as a hog, in his next ten, and as a dog, in his next seven. This is the opinion of *Manu* (34)

A Brāhmana, who in consideration of a honorarium casts libations of clarified butter in fire on behalf of a S'udra, is himself degraded to the status of a S'udra, while the latter is elevated to that of a Brāhmana (35)

Having observed a vow of silence, a Brāhmana should not speak having spoken during a meal a Brāhmana should discard the remainder of his food (36)

A Brāhmana who, at the middle of his meal, drinks water out of the plate in which he has been eating, degrades his own self, abortive are the *Srāddhas* performed by him in honour of the gods, or of his departed manes (37)

The *Pitris* return in despair and the gods, unpropitiated, from the presence of a Brāhmana, who does not offer libations of water unto them, even having got the proper libatory vessels by his side (38)

If a house holder, an intelligent and upright Brāhmana, should always think of supporting his family and dependants with means in perfect conformity with the dictates of good conscience (39)

A Brāhmana should acquire and cultivate knowledge with money earned by honest means. A dishonest or unfair means of livelihood degrades a Brāhmana, and

divests him of the right of performing any religious rite whatsoever (40)

Holy is the sight of a king, *Kapilā* cow, or ocean, or of a Brāhmana, with the consecrated fire and well-versed in the *Vēdas*, hence, one should try to see them, every day (41)

A fire charner, a black cat, a black goat, and sandal-wood, as well as a good gem, clarified butter, sesame, and a black antelope skin should be kept in one's house (42)

A field measuring ten times the area of one in which a hundred kine can roam about unfettered in the company of a youthful bullock is called a *Gocharma* (43)

One, guilty of a heinous sin like an act of Brāhmana-killing either by body, mind speech or act, should expiate it by making the gift of a *Gocharma* (44)

A gift made to a poor relation, or specially to a Brāhmana, well versed in the *Vēdas*, tends to increase the longevity of its giver (45)

A woman, menstruating a second time within sixteen days of her last flow, would be pure again by an ablution, that day, while she should remain unclean for three days if it occurs after the sixteenth day This is the opinion of Manu and Usanā (46)

Having touched a *Chandala* woman, a Brāhmana remains unclean for two days, having touched a parturient woman he remains unclean for three days, having touched a woman in her menses he remains unclean for six days, and having touched a degraded woman he remains unclean for eight days (47)

Having approached any of these persons, a Brāhmana should bathe with all his clothes on, and regain

his purity by a look at the sun after having unknowingly touched her (48)

A foolish Brāhmana, who sucks water with his mouth out of a well or tank, is sure to be reborn as a dog in his next birth (49)

A Brāhmana wishing to revisit his wife, after having solemnly abjured her company and declared her as an interdicted woman, should announce his intention to Brāhmanas (50)

He, who fails to make gifts or practise virtues, out of physical exhaustion, anger, ignorance, or nescience, should practise the following expiatory penance for three days (51)

Thrice he should bathe each day, at the confluence of the *Mahinadi* and make gifts of ten kine to Brāhmanas thereafter (52)

Having eaten the boiled rice of a Brāhmana addicted to sinful or vicious habits one should observe a fast for an entire day and night (53)

Having partaken of the boiled rice of a righteous Brāhmana well versed in the *Védantas*, even for a single day and night one is absolved of one's sin (54)

Three *Krichchha* penances should be practised in connection with the death of him who dies with his face or anus unwashed or expires suspended in the air with his feet not touching the ground (55)

The *Gayatri Mantra* should be repeated ten thousand times and three hundred times the *Prândyāmr* should be practised. Twelve times the penitent should bathe without rubbing his hairs dry, at any sacred pool, and make a pilgrimage thereafter, to a shrine, not less than twelve *Arasas* distant from his place of residence

This is what constitutes the practice of *Krichchha Vratam*, under the circumstance (56)

A house holder, who, mad with lust, ejects his seed on the ground (practises masturbation), should repeat the *Gayatri*, a thousand times, and thrice practise the *Prānāyāma* (57)

On a Brāhmana killer having asked a Brāhmana, well versed in the four *Vēdas*, about the form of expiation (to be gone through in his case), he should advise the miscreant to resort to the shrine at *Sétuvandha* (58)

Abjuring the use of shoes and umbrella, he should live by begging alms of the four social orders on his way to *Sétuvandha*, not seeking the gifts of the unrighteous (59)

He shall ask for alms by saying "I am a miscreant, I have killed a Brāhmana, now do I stand at your door for alms" (60)

He should live either in forests, or by the side of sacred fountains or on the banks of holy rivers, or in cowsheds if staying in a town or village, during the time confessing his sin to them all the while (61)

Thereafter he should visit the stone bridge, ten thousand *Yojanas* long and a hundred *Yojanas* wide, built by the monkey general Nala across the ocean at the command of Rāma, whereby his sin of Brāhmanicide would be extinguished (62—63)

A king guilty of Brāhmanicide should expiate his sin by celebrating a horse sacrifice. The pilgrim in (the preceding case) or the sacrificial horse having returned from *Sétuvandha* he or the king should treat the Brāhmanas to a sumptuous repast, in the company of his sons and servants, and make gifts of a hundred kine to Brāhmanas, well versed in the four *Vēdas* : (64—65)

" A Brāhmana killer may be exonerated of his sin through the grace of the Brāhmanas. A person having killed his wife during the observance of a vow should practise a penance similar to that enjoined in connection with Brāhmanicide (66)

A drunkard Brāhmana should expiate his sin by resorting to the shore of a river that runs into a sea, and by there, practising a *Chāndráyana* penance, after which he should feed the Brāhmanas and make the gift of a cow and bullock to them (67—68)

Having stolen gold belonging to a Brāhmana, the stealer should approach the king of the country with a club in his hand, and ask him to kill him on the spot (69)

Discharged by the king the stealer will get rid of his sin, but the king shall capitally punish him who has intentionally stolen (such gold) (70)

As oil drops poured on water soon spread over its surface, so sin is contaminated from one person to another by the use of the same bed, seat, or cushion, or through contact and conversation (71)*

All sins are extinguished through the practice of *Chāndráyana* or *Tulapurusha* penance, as well as by living on barley diet, or by following the cows to pasturage (72)

Thus is compiled the *Dharma Sāstra* by the holy Parásara composed of five hundred and ninety nine verses (73)

A perusal of this *Dharma Sāstra*, like a study of the *Vēdas* is equally obligatory on those, who aspire to a residence in heaven (after death) (74)

Until the commencement of his study of the *Vēdas*, a Brāhmana continues in the status of a Sudra, he becomes twice born after that (8)

CHAPTER II

ON the full manifestation of the signs of pregnancy, the rite of *Nishēka* should be performed (unto an *enciente*), the wife should perform the rite of *Pum sajanam* (rite for the cruation of the birth of a male child unto her, as soon as she would be quick with the child (1)

On the expiry of the period of birth uncleanness (of its parents) the rite of nomenclature should be performed unto a babe and its name should be made to consist of an even number of letters (2)

The name of a Brāhmana child should be (a term) of blissful signification that of a Kshatriya child should be a (term) denoting strength and vigour, that of a Vaisya child should be a term denoting wealth and prosperity while that of a Sudra child should be of a lowly import (3)

The name of a Brāhmana should be appended with the term *Sarmā* (of divine felicity) that of a Kshatriya should end with the term *Vatma* (protector), that of a Vaisya should be appended with the term *Dhana* (wealth) while that of a Sudra should terminate with term *Dasa* (servant) (4)

The rite of exposing the child to the sun (as well as that of taking it out in the open) should be done in the fourth month of its life while the rite of *Annapris nam* should be done in the sixth month

and the rite of tonsure, according to the custom prevailing in its father's family (5)

A Brāhmaṇa boy should be invested with the holy thread at the eighth year of his age, inclusive of the period of his intra-uterine life a Kshatriya boy should be invested with the holy thread at the eleventh, and a Vaiśya boy at the twelfth year of his age, reckoned as above described (6)

The time for the rite of delayed investiture with the holy thread (*Gaṇṇa Kala*) in respect of Brāhmaṇa, Kshatriya and Vaiśya boys respectively extends upto the sixteenth, twenty second and twenty fourth year of their life (7)

Brāhmaṇas, Kshatriyas, and Vaiśyas not invested with the holy thread at the proper time become degraded and divested of the right of performing any religious rite. These unconsecrated ones, shorn of the prerogative of reciting the *Gāyatrī mantra*, are dragged down to the level of breakers of vows. (8)

Members of the three twice born orders should wear the sacred girdle at the time of being invested with the holy thread. A Brāhmaṇa Brahmacārin should wear a deer skin, a Kshatriya a tiger skin, and a Vaiśya, a goat's skin under the circumstance, in the shape of his upper garment (9)

The sacred rods of these three orders should be respectively made of *Parna*, *Pippala*, and *Vilva* wood, respectively reaching their hair, ears, and forehead in height. (10)

The wood should be whole skinned unbent, and unburnt. The holy threads of the three (twice born orders) should be respectively made of cotton, silk, and wool threads (11)

Brahmachārins of the three twice-born orders should respectively pronounce the term "*Bhavan*" at the beginning, middle, and end of their (solicitations) for alms, as "*Bhavan* (you), be pleased to give me alms" "Be pleased, *Bhavan* (you), to give me alms;" and "Be pleased to give me alms, *Bhavan* (you). (12)

CHAPTER III.

A PRECEPTOR, having invested a pupil with the holy thread, should teach him the *Vedas*; a preceptor, who gives lessons in the *Vedas* for money, is called an *Upādhyāya* (1)

A *Brahmachārin* having quitted his bed early in the morning, and having bathed and performed the *Homa*, should accost, self-controlled, his preceptor (2)

Then having been commanded by the preceptor, and having cast a look at his face, he should commence the study of the *Vedas*, with the palms of his hands blended in the manner of a *Brahmājali* (3)

Both at the commencement and close of his Vedic studies, he should pronounce the *Pranava Mantra*, the study of the *Vedas* should be carefully omitted on days of non-study marked by interdicted lunar phases and astral combinations (4)

The eighth and fourteenth days of a fortnight, the day of the new or full moon, a solar or lunar eclipse, earth quakes, meteor-falls, personal uncleanness incidental to the death of a *Sapinda* or cognate relation, peals of thunder roarings of rain clouds, feeling of any amative propensities, conflagrations, village-disturbances,

(spiritual clanship) or *Gotra* (family) with him, and not in any way related to him within five degrees, on his mother's, or seven degrees on his father's, side (1)

The eight forms of marriage, (recognized by our *Dharma S'āstraś*), are the *Brahma*, *Daiva*, *A'rsha*, *Prajāpatya*, *A'sura*, *Gandharva*, *Rākshasa*, and *Pais'ācha* (2)

Of these, the first four forms of marriage are commendable in respect of *Brāhmanas*, the *Gandharva*, and *Rākshasa* forms are commendable in respect of *Kshatriyas* (3)

The form of marriage in which the bride is court-ingly given away to the bridegroom, without any solicitation on his part, is called the *Brahma*, that, in which a girl is given in marriage to a priest officiating at a religious sacrifice (in the shape of a honorarium), is called *Danam*, while that, in which the bride is given away with the present of a pair of cows, is called *A'rsham* (4)

The form of marriage in which the bride is given to one who solicits her hands is called the *Prajāpatyam*, that, in which the bride is purchased or given away for money, is called the *A'suram* while that, in which the bride and the bridegroom unite, out of love, is called *Gandharvam* (5)

A marriage by capture is called *A'suram* while the one effected through stratagem is called *Pais'ācham* (6)

A *Brāhmana* can marry three wives a *Kshatriya* can take a couple of wives, while a *Vais'ya* or *S'udra* can marry a single wife. A *Brāhmana* can marry a *Brāhmana*, *Kshatriya*, or a *Vais'ya* girl (7)

A *Kshatriya* should marry a *Kshatriya*, or *Vais'ya* girl, whereas a *Vais'ya* or *Sudra* should not take a wife other than one of his own caste (8)

Even in distress, a twice born one should not wed a *Sudra* girl, inasmuch as a son begotten by him on her person will never find his salvation (9)

Even, he, who is foremost of all virtuous men, and duly celebrates the religious sacrifices and practises penitential austerities is degraded to the status of a *Sudra* by having the thirteen *S'raddhas* done unto him by (such) a *Sudra* son (10)

The *Saptinda* relations whose *S'raddhas* are performed (by such a *S'udra* son) according to the usage of the family even if they all have conquered^a (attained to) the region of heaven, are degraded (to the status of a *Sudra* (11)

The *Saptindakaranam S'raddha* ceremony should be celebrated (by one) after having performed the twelve monthly *S'raddhas* (of one's deceased relation) in accordance with the usage of one's family, it should not be celebrated on the advent of the thirteenth (unperformed) *S'raddha*, and a *Sudra* is not privileged to do the same. Hence, a twice born one should carefully avoid wedding a *Sudra* wife (12—13)

A *Bráhmaṇa* girl shall hold mendicant's cups (*Vaidalé*) in her hands a *Kshatriya* girl shall catch hold of an arrow, and a *Vaisya* girl shall handle a stick for goading cattle, at the time of wedding (14)

She, who bears the sacred fire, ■ a true wife, she who is faithful to her lord, is a true wife, she, who ■ one in spirit with her husband, is a true wife; she, who has borne children, is a true wife (15)

A wife should be both carressed and admonished, both fondled and checked, a wife becomes the source of beauty and prosperity of the household, and not otherwise (16)

CHAPTER V.

There are five places (in the house of a) householder where animal lives are daily destroyed, they are the oven, the broomstick, the grinding stone, the pestle and mortar, and the water pitcher (1)

For the expiation of the sin (of this destruction of lives), a householder should daily celebrate the five domestic sacrifices (known as *Pañcha yajña*), whereby all his sin would be extinguished (2)

These five religious sacrifices are called *Deva-yajña*, *Bhuta yajña*, *Pitri yajña*, and *Nri yajña* (3)

A daily performance of *Homa* is called *Deva Yajña*, a daily offering of oblations is called *Bhuta yajña*, a daily performance of *S'rāddhas* in honour of one's departed manes, as well as offering of libations to them, is called *Pitri yajña*, and practice of hospitality to chance comers (*Atithis*) at one's house is called *Nri-Yajña* (4)

Forest dwelling hermits (*Vanaprasthas*), *Brahmachārin*s, *Jātis*, and *Brāhmanas* all live on the bounties of house holders (5)

It is a householder that celebrates a religious sacrifice, it is he who practises penitential austerities, it is he who makes charities and practises hospitality, hence, foremost is a house holder of all other religious orders

As a husband is the master of his wife, as *Brāhmanas* are the lords of the social orders so a chance comer (*Atithi*) is the lord of the house holder at whose house he arrives (7)

By worshipping her husband alone, and not so much by dint of fasts vigils, vows, and penances, etc, a woman can ascend to heaven (8)

By worshipping his preceptor alone, and not so much through the merit of oblations, *Homas* or fire worship, that a *Brahmachārin* can attain to heaven (9)

It is by alone abjuring his food and not so much by dint of forbearance, resignation, and fire worship, etc. that a *Vānaprastha* (forest dwelling hermit) can attain to heaven (10)

It is not so much by observing a vow of silence, indigence, or secluded life as by forswearing sexual intercourse, that a *yogin* can achieve success (work out his own salvation) (11)

It is not so much by celebrating religious sacrifices, or by worshipping the sacred fire or by paying honorariums to Brāhmanas, as by propitiating *Atithis*, that a house holder can ascend to heaven (12)

Hence, a house holder should duly propitiate an *Atithi*, arrived at his house, by offering him food and a bed (13)

Morning and evening libations of clarified butter should be cast in the sacred fire and *Homas* should be duly performed on the day of the new or full moon, as well (14)

In the event of three years' or a year's provision being stored up in his granary, a house holder should drink lively of the effused juice of *Soma* either on the occasion of a *Paśubandha*, *Chāturmāsyam*, or any other religious sacrifice (15)

A Brāhmana of limited means should celebrate the *Vais'vanari* sacrifices, but under no circumstance should he ask anything of a Sudra, but give away whatever he wishes to give away (16)

An intelligent man should not renounce the means of his livelihood, nor discharge his ancestral priest.

An old Brāhmana, pure in birth and consecrated with religious rites, with the skin of his body shrivelled and muscles of his limbs loose and flabby, should be regarded as the proper person for the office of a priest (17)

A Brāhmana should constantly cause him to celebrate religious sacrifices who is possessed of the afore-said qualifications, and earns an honest living, a Brāhmana is authorized only to receive gifts of such a person (18)

CHAPTER VI.

A HOUSEHOLDER, when he finds that his hairs have turned grey and the skin of his body has become loose and wrinkled, and that a son has been born unto his own son, should betake himself to forest (1)

Either having placed his wife in the custody of his sons, or having been accompanied by her to the forest, he (house holder) should daily propitiate the fire god and live on produce of the forest (2)

Those articles of fare which he would take (during his forest life), he should offer unto his departed manes, and propitiate therewith any chance comer who may arrive at his hermitage (3)

From a village he should procure self controlled, eight morsels of food wear clotted hairs on his head, and daily study the *Vedas* (4)

By the practice of *Tapas*, he should cause his body to be more and more lean, every day, stay in wet clothes during the winter, and pass the summer in the practice of the *Panchatapas* penance (which consists in sitting amidst fires on four sides and with the summer sun burning over the head) (5)

During the rainy season, he should live unsheltered under the bare expanse of heaven, and take his meals at night, or at the fourth or sixth part of the day (6)

A self controlled *Brahmacharin*, he should live a life of penance and privation in the forest whereby a twice-born one should become a member of the *Brahmá'srama* (7)

CHAPTER VII

HAVING duly performed a religious sacrifice, and made a honorarium of all his belongings (in the forest), and having installed the sacred fire on his own self (by eating the burnt ashes of the *Homa* fuels) a twice-born one should enter the order of *Brahmá'sramin* (1)

After the fires had been put on in the ovens (in a village), after the pestles and mortars had been duly laid aside, after the live charcoals had been extinguished in (the houses of villages), and after the villagers had all taken their midday meal, and the village roads become entirely unfrequented by passers, a *Yati* should stroll out for alms in a village (2)

Even having returned in empty hands, he should neither be grieved nor dejected, he should live contented on what he can obtain by begging, he should never allow his rice to be cooked by another, nor take his meal in another man's house (3)

Yatis are enjoined to use earthen vessels, or those made of gourd-skin, and it is laid down that their purification consists in simply washing them with water (4)

Companionless, he should trudge on his journey, wearing only a girdle cloth to cover his nudity, he should stay (for the night) wherever he may chance to arrive at the evening, and live in a solitary apartment (5)

He should let fall his foot steps, purified by sight (i.e., carefully observing that he does not tread on any animate being) drink water purified (filtered) through a piece of cloth speak words purified with truth, and act what the mind approves of as good (6)

Good or bad whatever may happen in this life, he should be equally indifferent to them all, equally unconcerned if his body is besmeared with sandal paste, or bespattered with clay and ashes (7)

Kind to, and seeking the good of all creatures, judging gold stone and brick bat as of equal value, a *Yati*, absorbed in the contemplation of the Infinite, acquires the highest bliss (8)

Him who is apathetic, from his birth, to the concerns of life and looks upon this life as a series of mental and physical pain to be borne with the greatest unconcern, the gods know as a *Brhāmana* (9)

He who views this body as a reservoir of excrements, and this life which is started with a residence in the womb as a crowning disappointment of all cherished hopes and desires, is alone fit to be liberated (10)

The apathetic one who considers as purposeless and unsubstantial the incidents of this world which are to be somehow borne at the best, is undoubtedly liberated from the (chain of necessary existence) (11)

The disease germs (*Doshas*) in the body should be consumed with the help of *Pranāyāma*, sins with the help of the concentration of mind, delusions of the

world by withholding the senses from their objects, and the ungodly qualities by dint of meditation (12)

The practice of *Prāṇāyāma* consists in reciting the *Gāyatrī Śhrīras mantra* with the mystic Om with inflated lungs (suppressed breath) (13)

The controlling (concentration) of the mind is called *Dhāraṇā* by the knowers of reality, whereas *Pratyāhara* consists in withdrawing the senses from their objects (14)

The act of witnessing the god of gods, ensconced in one's heart, by means of *Yoga*, is called *Dhyānam* (meditation), all good comes out of this *Yoga* (15)

In the heart reside all the gods, all the *Prāṇas* are ensconced in the heart, all the luminaries (such as the sun, the moon etc,) reside in the heart, in short every thing has its seat in the heart (16)

Having made of the body and the *Pranava* the two fire churners, and contemplation, the churning, see the all pervading god situate in the heart (17)

The sun, the moon and the fire are ensconced in the heart. The sun and the moon are on the two sides of the heart, the fire is in their middle. The fundamental principle (*Tattvam*) lies in the fire, and in that principle lies ensconced the deity that suffers no decay (18)

The griefless one through the purification of his own soul, beholds the glory of the supreme soul subtler than the subtlest and larger than the largest things of the world, burning effulgent in the hearts of all (19)

The god Vāsudeva (the all pervading deity) never becomes manifest to those, blind with the delusion of life, since it is the screen of ignorance that veils the senses of those persons (20)

This is the eternal, original, god, both manifest and unmanifest, this is Vishnu, the sinless, blissful, ordainer of the universe (21)

He dreads not death who knows, with the help of *Mantras*, this eternal subjectivity situate beyond the confines of *Tamas* (ignorance) and effulgent as the burning sun. There is no other means of salvation (22)

The principles of earth, water, fire and ether are called the five *Mahābhūtas* (elementals) (23)

The eyes, the ears, the skin, the tongue and the nose, these five are called the intellectual (sense) organs of the body (24)

The wise should know sound, colour, touch, flavour, and smell, as the objects of the five above said sense-organs (25)

The hands, the legs, the genitals, the tongue, and the anus are the five operative organs of the body (26)

The mind, the intellect the Ego, and the unmanifest Prakṛti, these four, should be regarded as superior and prior (in respect of time) to the above-said organs (27)

The *Purusha* or the soul is the twenty fifth category, and he is beyond all these organs and *Mahābhūtas*, etc., The virtuous, who know him thus obtain salvation (28)

This supreme self of Vishnu is holy, eternal, changeless and beyond the principles of sound, touch, taste, or smell, it knoweth no pain or pleasure (29)

He whose charioteer is true knowledge, and who drives this chariot of the body by taking hold of the reins of mind, alone reaches the goal of his journey, and attains that supreme self of Vishnu (30)

If the hundredth part of a point of hair, divided into a hundred parts, is again divided into a thousand parts,

the A'tmā is subtler than a hundred the part of such a thousandth part (31)

The unmanifest *Prakṛiti* is antecedent to *Mahāt* (the principle of intellection) the *Purusha* is prior to this unmanifest *Prakṛiti*. Beyond *Purusha* there is none, he is the last resource, the last category (32)

CHAPTER VIII

NOW I shall duly describe the mode of ceremonial ablution (*Kṛiyā Sndanam*). First the cleansing of the body should be effected with earth and water (1)

Then having dived in and out of the water, and duly performed the rite of *Achamanam*, he (the bather) should invoke the sacred pools therein, of which I shall presently speak in detail (2)

Having invoked the god Varuna, the worshipful lord of the oceans, he should address him as follows—"Give me the sacred pool (*Tirtham*), O god, for the expiation of all sin (3)

I invoke all the sin absolving *Tirthas* in this water, dost thou, out of thy graceful compassion towards me, be pleased to locate them herein (4)

Then having made obeisance to the god Rudra and all other water dwelling divinities who grant boons (to their supplicants), he should respectfully say, 'I place myself under the protection of the deities of the water (5)

Then having supplicated the sin absolving, effulgent, fire god he should say, 'sacred and holy are the waters' I place myself under their protection" (6)

May Rudra, Agni, Varuna, and the serpent destroy my sin and protect me in every way (7)

Thereafter, the three *Mantras*, running as *Hiranyā Varna*, etc., the four *Mantras* running as *Jagati*, etc., and those respectively beginning with *S'anno Devi*, *S'ama A'pas*, and *Idamāpas Prabhatē* etc., should be duly recited (8)

The *Rishis*, metres, and the deities of these *Mantras* should be mentioned by name, and thereafter, having performed the *Sanmarjana* rite (ceremonial rubbing), he should recite, in a devout spirit, the *Aghamarshana* (sin-absolving) *Suktas*, (9—10)

The metre of the *Aghamarshana Suktam* is *Anustubh*, its deity is *Bhāva Vritta*, and its *Rishi* is *Aghamarshana*, expiation of one's sin is the purpose for which it should be recited (11)

Then having plunged into the water, he (bather) should thrice recite the *Aghamarshana Suktam*, and pour water over his head by reciting the *Mahā Vyāhriti Mantras* (12)

As the horse sacrifice the king of all religious sacrifices, tends to extinguish all sin, so the *Aghamarshana Suktam* is sin absolving in its effect (13)

Having bathed in this manner, a bather should put off wet clothes and put on clean and dry ones, and mentally recite the names of sacred pools and places (14)

One should not squeeze one's wet clothes after a bath without first offering the drippings to one's departed manes. He, who bathes in the manner above described, acquires the merit of bathing in a sacred pool (15)

CHAPTER IX.

Now I shall describe the mode of performing the auspicious rite of *A'chamanam*. The region about the root of the small finger of the hand is called *Kāya Tīrtham* (1)

The region situate about the root (ball) of the thumb is called the *Prājāpatya Tīrtham*, the tips of fingers are sacred to the gods, and are, hence, called the *Dairā Tīrthas*, while the region about the root of the index finger is called the *Pitṛa Tīrtham* (2)

A twice born one should thrice drink water with the region of his hand, known as the *Prājāpatya Tīrtham*, then having twice rinsed his mouth with water he should touch the apertures of his nostrils, ears, etc, (if the ether of these orifices) with the fingers respectively enjoined to be made use of in these cases (3)

A Brāhmana is purified by drinking as much water as is enough to moisten the region of his heart, a Kshatriya, under the circumstance, should drink a quantity of water, enough to trickle down his throat; a Vais'ya, in these cases should drink enough (water) to moisten his palate, while a Sudra or a woman should touch his or her teeth and lips with water, while engaged in performing an *A'chamanam* (4)

In a sacred place, self controlled and with his face turned towards the north, or with his hand placed between his thighs and his face looking towards the east, or without looking at any quarter of the skies, he (the performer) should perform the rite of *A'chamanam* by drinking with the proper fingers, the water, which is unboiled and free from froths and bubbles (5—6)

The two eyes should be touched with the thumb and index finger united together, the ears should be

touched with the thumb and the ring finger similarly combined (7)

Then the two shoulders should be successively touched with the thumb and the little finger combined, while the nose and the navel should be touched with all the fingers held together (8)

Then the head should be touched with the fingers enjoined to be used (in touching the head) in connection with a rite of *A'chamanam*. We have heard it said that, the three draughts of water drunk by a person (in connection with *A'chamanam*) tend to propitiate the divine trinity of Brahmā, Viṣṇu, and Rudra (9—10)

The river goddesses, Gangā and Yamunā are pleased by one's rinsing the mouth with water, while the As'vins are pleased by one's touching the nostrils, under the circumstance (11)

The sun and the moon are pleased by one's touching the eyes, and the firegod and the windgod, by touching the ears, in the course of an *A'chamanam* (12)

All the gods are pleased by one's touching the shoulders, while the *Purusha* (self) is pleased by touching the head (13)

Without the holy thread lying on his shoulder, without the tuft of hair on his crown being duly tied up in a knot, without having washed his feet before, a person, even if he has performed an *A'chamanam*, should be regarded as impure (14)

Having placed the hands outside the thighs, or having performed the *A'chamanam* with turbid water, one should not be deemed as pure (15)

Having performed the rites of *A'chamanam*, and *Tirtha-Sanmārjanam* as above laid down, one should touch the water by reciting the *Mantra* running as,

"thou pervadest the hearts of creatures thou runnest all through the universe, thou art the sacrifice, thou art the *Vashat*, thou art the light, water nutritious sap, and nectar" (16—17)

Then having performed another *A'chamanam* with his face towards the sun he should recite the *Udyutam Jātavedasam*, etc., *Mantra*, and offer a libation of water (18)

This is the rule to be observed by twice born ones in respect of the performance of the *Sandhyā* rite. The *Gayatri Mantra* should be recited standing during the morning *Sandhyā* while it should be repeated in a sitting posture during the evening *Sandhyā* (19)

Then the sacred *Mantras* should be recited according to one's might, the *Rishis* used to long perform the *Sandhyās*, hence, they attained longevity (20)

CHAPTER X

NOW I shall enumerate the most sacred *Mantras* culled from all the four *Vēdas* men are purified by reciting these sacred *Mantras*, or by performing *Homa* and worship therewith (1)

So absolving are the *Aghamarshanam Suktam* the *Deva Vratam Suktam* the *Suddhavalī Suktam*, the *Kushmāndī Suktam* and the *Pāvamānī Suktam* (2)

(Similarly,) the *Abhishtarupada*, the *Gāyatri Sīras* with the *Pranava Mantra*, the *Stoma Suktas* the seven *Vyāhritis* the *Bharunda Samans* the *Mantras* composed in the *Gayatri* metre, the *Purusha Vratam*, the *Bhāsa Mantrah*, the *Soma Vratam* the *Atigneyam* the *Vārhaspatyam*, the *Vāk Suktam*, the *Anrita*

Mantrah, the *Satarudri Mantrah*, the *Atharva Siras Mantrah*, the *Tri Suparna*, the *Ahahvratam*, the *Go-suktam*, the *As'va Suktam*, the *Indra Suktam*, the two *Sdmans*, the three *Pushpangadikas*, the *Rathartaram*, the *Agni Vrata*, and the *Vamadevya Mantras* are purifying. By chanting these Vedic *Mantras*, men are absolved of their sins, and are enabled to recollect the incidents of their former births (3—10)

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CHAPTER XI.

THUS the sacred *Mantras* from the *Vedas* have been enumerated, the *Savitri Mantrah* is the holiest of them all, nothing can excel the *Aghamarshanam* in respect of sanctity, the (principal) *Homa* should be performed with water consecrated by reciting the *Aghamarshanam* and the *Vydhritis* (1)

The *Savitri Mantrah* is the most sacred of all the *Mantras* which are used for the purposes of *Japam* (mental repetition). Seated on a cushion of *Kus'a* blades, and bearing a girdle of *Kus'a* (on his left shoulder) slung in the manner of an *Uttariyam* (upper sheet or garment,) and holding blades of *Kus'a* grass in his hand, with his face turned towards the east or in the sun, a votary, meditating upon the self of the deity, should tell his beads by repeating the *Savitri Mantrah*. The rosary should be strung with beads of gold, gem, or crystal, or with pearls, or with the seeds of lotus or *Alsha*, or with lotus petals. Meditating upon the deity, the rosary should be counted with the left hand. The *Rishi* and the metre of the *Mantrah* should be contemplated at the out set (before

commencing the *Japah*) Then the *Gāyatrī* should be recited by prefixing the *Vyākṛitis* and suffixing the *Sīras Mantra* to it. The seven *Mantras*, such as *Bhuh*, *Bhubah*, *Svah*, *Mahah*, *Janah*, *Tapas*, and *Satyam*, with the *Pranava Mantra* prefixed to each of them are called the *Vyākṛitis*. The *Mantra*, running as *Apojyotih rasomritam Brahma Bhurṛhubah Svaram* is called the *Sīra Mantrah* (2)

With the *Vyākṛitis* and *Pranava* prefixed, and the *Sīra Mantra* affixed, to the *Gāyatrī*, those who recite it, do not stand in dread of any thing (3)

That goddess (*Mantrah*) ten times repeated destroys the sin committed during the day, a hundred times told, she (it) extinguishes all sin, while a thousand, times repeated she (it) exonerates one from the effects of sin (*Pātakas*) unknowingly committed. (4)

A gold stealer, an ungrateful person, a *Brāhmanicide*, a defiler of his superior's bed (*Gurutalpaṇa*), or a drunkard is purified by a hundred thousand times repeating the *Gāyatrī*. (5)

Having done three *Prāṇāyāmas*, self controlled, while bathing, one is exonerated from the sin committed during that day and night (6)

Having done sixteen *Prāṇāyāmas*, with the *Vyākṛitis* *Pranava Mantras*, one gets rid of the sin of destroying the life of a fetus, or of that committed, each day and night, in the course of a month (7)

The (presiding) goddess of the *Gāyatrī*, propitiated with *Homa* oblations offered unto her by repeating the *Gāyatrī Mantrah*, grants all boons to the offerer, she, kind to her forest-dwelling votaries, causes the expiation of all sin (8)

Desiring worldly peace and tranquility, one should cast, clean in body and spirit, ten thousand libations of clarified butter in the sacred fire by each time reciting the *Gāyatrī*, intending to ward off a premature death, one should offer similar libations of clarified butter unto the fire by repeating the same *Mantrah* (9)

A seeker of personal beauty should perform the *Homa* with lotus flowers, and a seeker of gold with *Vilva* fruits (by repeating) the *Gāyatrī Mantrah* (10)

One, seeking the beatitude of *Brahma*, should cast, self controlled, as before, libations of clarified butter containing sesame seeds, in the fire by offering ten thousand libations with the repetition of the sacred *Gāyatrī*, one is exonerated from all sin (11)

A sinful soul (Self) acquires its purity by performing such a hundred thousand *Homas*, and attains to the region of *Brahma*, in the full enjoyment of all its wished for objects (12)

Gāyatrī is the progenitrix of (the universe), *Gāyatrī* is sin absolving, nothing more purifying exists than *Gāyatrī* either in heaven or earth (13)

Gāyatrī succours the fallen by their hands from the sea of hell, hence, clean in spirit and body, a *Brāhmaṇa* should constantly practise (the recitation of the sacred) *Gāyatrī* (14)

A constant practiser of *Gāyatrī* (*Brāhmaṇa* reciter) should be feasted on the occasion of a *Daiva* or *Pitri S'rāddha*, sin standeth not in the self of such a *Brāhmaṇa*, as a water drop cannot abide in the solar globe (15)

Undoubtedly, a *Brahmana* can attain his end (work out his salvation) by simply reciting the *Gāyatrī*, a

Gāyatrī reciter, whether he does any other (*Brāhmaṇic*) rite or not, should be regarded as a true *Brāhmaṇa* (16)

A slightly audible repetition of the *Gāyatrī Mantrak* is a hundred times, and a silent mental repetition of the same ■ ■ thousand times, more meritorious (than the one commonly made) The *Gāyatrī* should never be loudly recited (17)

A man, who constantly recites the *Gāyatrī*, goes to heaven, the repetition of the *Gāyatrī* should be known as the door to the liberation of Self (18)

Hence, having bathed, (a ceremonial bather), self-controlled, should mentally recite the *Gāyatrī Mantrak*, the purifier of all sin, in a devout spirit (19) |

CHAPTER XII.

HAVING bathed, and recited the *Gāyatrī*, a twice born one, looking towards the east, should propitiate the gods by offering libations of water with (fingers united in the posture known as the) *Daiva Tīrtham*, every day, offerings of flower and water should be made (unto them) by reciting the *Puruṣa Suktam* Then, with his face turned towards the south and his hand placed between his thighs, and his holy thread placed on his right shoulder, he should offer libations of water to his departed manes with the *Pitṛ Tīrtham*, and in accordance with the rules of ■ *Pitṛ Śrāddha* He should offer three libations of water to each of his father, grand father, great grand father, maternal grand father, maternal great grand father, mother, etc Similarly, libations of water should be offered to each of his maternal grandmothers, etc After that, all the dead relatives on his

father's or mother's side, whose names he might remember, as well as the souls of his preceptors, brothers in-law, friends, etc., he should propitiate by offering similar libations of water unto them, the authoritative verses on the subject run as follow —

Tarpanas done without sesame, *Kuśa* grass *Mantras* and copper, silver, or golden libatory vessels, do not become agreeable to the *Pitris* (1)

Libations of water, containing sesame seeds and offered unto one's *Pitris* with a vessel made of gold copper, or Audumvara wood, or of the horn of a rhinoceros, last them for all eternity, and bear infinite fruit (2)

Every day, *Śrāddhas* should be performed in honour of one's departed manes with fruits, cooked rice, water and milk, whereby they would be pleased (3)

He, who, after bathing, offers libations of water containing sesame seeds to his *Pitris*, acquires the merit of *Pitri yajna*, and they become pleased with him (4)

CHAPTER XIII

BRAHMANAS should not be tested in connection with the performance of a *Dāva Śrāddha*, they may be examined in respect of their knowledge in Vedic *Suktas* on the occasion of celebrating a *Pitri Śrāddha* (1)

Brāhmanas of impious conduct, as well as those who are hypocrites, cherish cruel or killing propensities, cat fashion, under a calm and benign exterior, or are possessed of a less or excess number of bodily appendages, should be regarded as defilers of the row of Brāhmanas (sitting down to a dinner on the occasion of a *Śrāddha* ceremony—*Panktidushaka's*) (2)

Brāhmanas, who are hostile to their elders and preceptors, or disturb their sacred fire, or desert their parents and preceptors, should be regarded as the defilers of a row of Brāhmanas (*Panktidushakās*) (3)

Brāhmanas, who read the *Vēdas* on the interdicted days of study, or are devoid of piety and cleanness, as well as those who fatten upon sustenance supplied by S'udras, should be regarded as defilers of a row of Brāhmanas (*Panktidushakās*) (4)

Brāhmanas, who have studied the *Vēdas* with six subdivisions, or know a large number of Riks or Sāmans (verses), as well as those who worship the five sacred fires, and thrice cast oblations, each day, in the consecrated fire, should be regarded as the sanctifiers of a row of Brāhmanas (*Panktipāvanās*) (5)

Brāhmanas issuers of Brāhma form of marriage, as well as those who give away or marry such girls in that form of marriage, should be regarded as the sanctifiers of a row of Brāhmanas (*Panktipāvanās*) (6)

Brāhmanas, who are well versed in the *Rik*, *Yajus*, and *Sāma Vēdas* as well as those who have studied the *Atharvan*, should be regarded as the sanctifiers of a row of Brāhmanas (*Panktipāvanās*) (7)

Brāhmanas, who constantly practise the *Yoga*, are erudite and given to the contemplation of the God, and regard gold and brick bats as of equal value, should be regarded as (*Panktipāvanās*) (8)

Two Brāhmanas should be sumptuously fed, with their faces towards the east, on the occasion of the celebration of a *Daiva Śrāddha*, two Brāhmanas, with their faces turned towards the north, should be similarly feasted on the occasion of a *Pitri Śrāddha* ceremony

A single Brāhmana may be fed on either of these occasions when the means of the celebrator are limited (9)

A celebrator of extremely limited means would be purified by feeding a single *Panktipavana* Brāhmana. The boiled rice, etc., should be offered in places duly enjoined for the purpose, and their residue should be cast in the fire (10)

Oblations should be offered (to the *Pitris*) beside the vessel of the unused residue of cooked rice (*Pātrānam*), in failure whereof they should be duly cast in the fire (11)

Devoid of hurry or anger, (one) should carefully celebrate the *S'rāddha* ceremony (of one's ancestors), and devoutly offer cooked food to the Brāhmanas on the occasion (12)

Brāhmanas of all orders should be variously feasted and propitiated with presents of perfumes and unguents. A host, on the occasion: should not use any article of fare or luxury, at his house, without first offering it to a Brāhmana (13)

Strong scented or odourless flowers, as well as those which are culled from trees or plants, growing on hills or tomb stones, should not be given (14)

Flowers of aquatic plants and of red colour, in special, as well as woolen or new cotton twists should be gifted (15)

The threads at the end of a piece of uncut woven cloth should be rejected (for the purpose), and lamps containing clarified butter or sesame oil should be lighted on the occasion (16)

Sticks made of resin, honey, and clarified butter should be burned, and sandalpaste mixed with pasted saffron should be given (17)

A gift made at any of the following sacred pools or places, *vis*, the banks of the Yamunā, of the Ganges, and of the Narmadā, Amarkantaka and Gayā, bears infinite fruit (2)

Endless is the merit of making a gift at Benares, Kurukshetra, Bhṛigutunga, Mahāpatha, Saptāranya, or at Asikupa (3)

A wise man should not celebrate a *S'rāddha* ceremony either in a Mlechchha country, or at dawn, evening or night. He should not visit even a Mlechchha country (4)

Gifts made under the auspices of *Gaja Chchhāyā Yoga*, or during a solar or lunar eclipse, as well as those made on the last day of *Vaishakha* or *S'ravana*, or when the sun enters the sign of Makara or Karkata, bear infinite fruit. (5)

The wise should perform *S'rāddhas* on the day of the tenth phase of the moon's wane after the day of the full moon in the month of *Bhādra* with oblations of honey and *Pāyasa* (6)

The *Pitris*, propitiated with the celebration of *S'rāddha* ceremonies, grant joy, opulence, progeny, and residence in heaven to their performers (7)

CHAPTER XV.

O YOU, the foremost of the twice-born ones, Brāhmanas, who practise *Yoga* and worship the consecrated fire, should be clean after the day of the birth or death of any of their *Sapinda* relations (1)

The *Sapinda* relationship endures up to the seventh degree of consanguinity. A Brāhmana becomes unclean

for ten days on the birth or death of a *Sapinda* relation (2)

A Kshatriya becomes clean after twelve days, a Vais'ya becomes clean after a fortnight, and a S'udra becomes clean after a month (under the circumstances) None of these will be clean before the appointed time 3)

On an abortion of pregnancy taking place in the family, (the *Sapinda* relations of the father) would remain unclean for a number of days equal to that of the months of gestation, while in connection with the death of a child, dead before cutting its teeth, the uncleanness ceases on the day of its death (4)

The uncleanness lasts for a whole day and night on the death of a child, dead before the rite of tonsure being done unto him, while it continues for three days in respect of the death of one, dead without being invested with the holy thread (5)

The *Sapinda* relations of a girl's (father) would remain unclean for three days from the date of her death, while the period of uncleanness in respect of the death of an unmarried S'udra youth of sixteen years would last for a month His *Sapinda* relations would remain unclean for a month There should be no disputing this fact (6—7)

Uncleanness incidental to the death of an unmarried girl who dies after menstruating in her father's house, does never abate (8)

The period of uncleanness, incidental to the birth or death of a child begot by a man of an inferior caste on a woman of a superior one shall never abate as far as its mother is concerned (9)

Of two concurrent and uniform uncleanness, the prior one will extinguish the latter. Of two concurrent but disuniform ones, the former will be extinguished, after the term of the later. This is opinion of the lord of virtue (Yama) (10)

On hearing of the birth or death of one's relation in a distant country, one would remain unclean for the unexpired portion of the period of ten days, after the hearing (11)

Having heard such a news after the expiry of ten days from the date of occurrence, one would remain unclean for that day only, while having heard it after a year, one would be pure again by a simple ablution (12)

A man would remain unclean for three days only on the death of a son though not of his own loins or on that of a wife living with another or previously married by him (13)

A man would remain unclean for three days on the death of his preceptor, maternal grandfather, or of a married daughter in his own house (14)

A man would remain unclean for a single day on the death of the king of his country, on the birth of a son of his daughter, and on the death of his maternal uncle, or of a son or wife of his preceptor (15)

On the death of one's maternal uncle, one would be unclean for an entire day and night, while the period of uncleanness in respect of the death of one's priest, disciple, or of a fellow student of the *Vedas*, is one day only (16)

A Brāhmana would remain unclean for one day, three days, six days and ten days respectively on the birth or death of a Brāhmana, Kshatriya, Vais'ya or S'udra *Sapinda* relation of his (17)

A Brāhmana would remain unclean for six days on the birth or death of his Kshatriya *Sapinda*, the period of uncleanness in respect of the remaining castes being twelve days only (18)

Members of all castes would remain unclean for ten days on the death of a Brāhmana *Sapinda* relation. This is the ordinance of Yama (19)

No uncleanness exists in respect of a violent death by falling from the brow of a hill, or by hanging, drowning, burning, lightning, or sword cut, etc., as well as in connection with the death of a suicide or degraded person (20)

A Yati, a king, a *Brahmacharin*, a confectioner, as well as those who are initiated, or are in the king's employ, are never disqualified by a birth or death uncleanness (21)

A *Brahmacharin* partaking of the food prepared by a person affected with a birth or death uncleanness, will be unclean, he would be pure after the lapse of the period of uncleanness of the owner of such food. This is the opinion of the wise (22)

Those, who partake of the boiled rice of an unclean person, are re-born as insects. A man gets the same caste as the man, whose boiled rice he partakes of, before dying (23)

All religious acts to be performed in honour of one's departed manes, save giving and receiving gifts, offering oblations to *Prétas* casting libations in the sacrificial fire, and studying the *Védas*, are interdicted during a period of uncleanness (24)

CHAPTER XVI

ALL earthen vessels, defiled by impure things other than bodily excrements are purified by again burning them in fire, under the latter condition they should be rejected and thrown away (1—2)

Vessels made of copper, silver, or gold, and defiled by the touch of bodily excrements should be purified by melting and recasting them, defiled by the touch of any other impure thing they should be purified by washing them with water (3)

Articles made of copper, lead, or brass should be purified by rubbing them with any acid substance, articles made of iron or bell metal should be purified by rubbing them with any alkaline substance, while those made of pearls or corals should be purified by simply washing them with water (4)

Articles made of stone or conch shells, as well as potherbs, vegetables and pulses should be purified by simply washing them with water (5)

Sacrificial vessels, during the celebration of a religious sacrifice should be purified by rubbing them with the palms of the hand while those articles, defiled by the contact of hair, should be purified by washing them with warm water (6)

Cushions, beddings, and market-sheds, anywise polluted by impure contacts, are purified by an exposure to the sun, sacrificial vessels are purified by sprinkling water over them (7)

A room is purified by washing it with water, the ground is instantaneously purified by washing it with water, clothes, are purified by washing them with water (8)

याज्ञवल्क्य संहिता ।

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प्रथमोऽध्याय ।

- योगोऽक्षर याज्ञवल्क्य सम्पूज्य मुनयोऽनुवत् ।
वर्णाश्रमेतराणां नो द्यूहि धर्मानशेषत ॥ १
मिथिलास्य स योगीन्द्र क्षप ध्यात्वाऽनवीशुनीत् ।
यस्मिन् देशे ऋग ऋष्यस्तस्मिन् धर्मासिवोधत ॥ २
पुराणन्ध्यायमीमांसा धर्मशास्त्राङ्गमिश्रिता ।
वेदा स्नानानि विद्यानां धर्मास्य च चतुर्दश ॥ ३
भन्वद्विष्युहारोतयाज्ञवल्क्योऽयमोऽङ्गिरा ।
यमापस्तम्बसवर्त्ता कात्यायनवृहस्पती ॥ ४
पराशरव्यासशङ्खलिखिता दक्षगीतमी ।
शातातपो वसिष्ठश्च धन्वायान्तप्रयोजका ॥ ५
देशकाल उपायेन द्रव्य श्रद्धासमन्वितम् ।
पात्रे प्रदीयते यत्तत् सकल धम्मलक्षणम् ॥ ६
श्रुति स्मृति सदाचार स्वस्य च प्रियमात्मन ।
सम्यक् सङ्कल्पज कामो धम्ममूलमिदं स्मृतम् ॥ ७
इत्याचारदमाहिसा दान स्वाध्यायकर्म च ।
अथन्त परमो धर्मी यद्योगेनात्मदर्शनम् ॥ ८

चत्वारो वेदवर्गज्ञाः पर्यदधेविद्यमेव वा ।

स्वा ब्रूते यत् स धर्मः स्यादेकोवाध्यात्मवित्तमः ॥ ८

ब्रह्मर्चायैविद्वद्गूढा वर्णास्वाद्यापयो द्विजाः ।

निषेकादिश्रमनास्ताक्षोपां वै मन्त्रतः क्रियाः ॥ १०

गर्भाधानमृतो पुंभः सवनं मन्दनात् पुरा ।

पष्ठेऽष्टमे वा सीमन्तः प्रमवे जातकर्म च ॥ ११

अह्नयेष्वादये नाम चतुर्थे मासि निष्क्रमः ।

पष्ठेऽन्नप्राशनं मासि चूडा कार्या यथाकुलम् ॥ १२

एवमेतः श्रमं याति वांजगर्भममुद्भवम् ।

तुष्णोमेताः क्रियाः स्त्रीणां पित्राहस्तु तमन्वकः ॥ १३

गर्भाष्टमेऽष्टमे वाप्ये ब्राह्मणस्योपनायनम् ।

राश्रामेकादये सैके विग्रामेके यथाकुलम् ॥ १४

उपनीय गुरुः शिष्यं भक्षाध्याहृतिपूर्वकम् ।

वेदमध्यापयेदेनं शीवाचाराय शिष्येत् ॥ १५

दिवा सन्ध्यासु कर्णस्थव्रह्माक्षुष उदधुखः ।

क्षुर्याग्नमुरोपे तु रात्रौ चेहचिणामुखः ॥ १६

गृहीतशिश्रयोऽथाय मृद्गिरप्युदतैर्जलैः ।

गन्धलेपधयकरं क्षुर्याच्छीचमतान्द्रतः ॥ १७

अन्तर्जानुः शुचौ देशे उपविष्ट उदधुखः ।

प्राग्या ब्राह्मणे तीर्थेन द्विजो नित्यमुपसृजेत् ॥ १८

कनिष्ठादेशिन्यद्गुष्ठमूलान्यग्रं करस्य च ।

प्रजापतिपितृव्रह्मदेवतीर्थान्यनुक्रमात् ॥ १९

त्रिःप्राश्यापो द्विरुन्मृज्य खान्ध्विः समुपसृजेत्

अद्भिस्तु प्रकृतिस्थाभिर्हीनाभिः फेनबुद्बुदैः ॥ २०

याज्ञवल्क्य संहिता ।

- छत्कण्ठतालुगामिस्तु यथासङ्गं दिजातयम् ।
 शुष्येरन् एतौ च सूक्ष्मं सकृत्सृष्टामिरन्तत ॥ २१
 सानमष्टैवतैर्मन्त्रैर्मर्ज्जनं प्राणसयम् ।
 सूर्यस्य चाप्युपस्थानं गायत्र्या प्रत्यहं जप ॥ २२
 गायत्रीं शिरसा साहं जपेद्वाहतिपूर्विकाम् ।
 प्रतिप्रणवसंयुक्ता चिरयं प्राणसयम् ॥ २३
 प्राणानायम्य सम्प्रोच्य ह्यपेनाष्टैवतेन तु ।
 जपन्नासोत भाविनीं प्रत्यगा तारकोदयात् ॥ २४
 सम्यग् प्राक्प्रातरवेह तिष्ठेदामूर्यदर्शनात् ।
 अग्निकार्यं ततः कुर्यात् सम्यग्योरुभयोरपि ॥ २५
 ततोऽभिवादयेद्दृष्ट्वा नसावहमिति ब्रुवन् ।
 गुरुश्चैवागुग्रासोत स्वाध्यायार्थं समाहित ॥ २६
 आहूतयाप्यधीयीत सन्ध्यास्तौ निवेदयेत् ।
 द्वितश्चास्याचरेवित्य मनोवाक्कायकर्मभिः । २७
 कृतघ्नाद्गोहिमेधाविशुचिकल्याणसूचका ।
 अध्याप्या धर्मतः साधुश्रुतामज्ञानयित्तदा ॥ २८
 दण्डाजिनीपवीतानि मेखलास्तैः धारयेत् ।
 ब्राह्मणेषु परैर्होमनिन्दोपवातप्रसूते ॥ २९
 आदिमध्यावसानेषु भवच्छब्दोपलक्षिताः ।
 ब्राह्मणचक्षियविशां भैक्षचर्या यथाक्रमम् ॥ ३०
 कृतान्निकार्यो भुञ्जीते वागयतो गुर्धनुश्चरा ।
 आपोशानक्रिया पूज्यं मत्कृत्वायमकुत्सयन् ॥ ३१
 ब्रह्मचर्यं स्थितो नैकमन्नमद्यादनापदि ।
 ब्राह्मणं काममग्नौ याच्याहे व्रतमयीदयन् ॥ ३२

मधुमांसाश्चनोच्छिष्टशुक्लस्त्रोप्राणिहिंसनम् ।
 भास्करालोकनाश्वीलपरिवादांश्च वर्जयेत् ॥ ३३
 स गुरुर्यः क्रियाः कृत्वा वेदमस्मै प्रयच्छति ।
 उपनीय ददद्देमाचार्यः स उदाहृतः ॥ ३४
 एकदेशमुपाध्याय ऋत्विग्यज्ञरुदुच्यते ।
 एते सान्या यथापूर्वमेभ्यो माता गरीधसी ॥ ३५
 प्रतिवेदं ब्रह्मचर्यं द्वादशाब्दानि पञ्च वा ।
 षड्दणान्तिकमित्येके केशान्त्येष षोडशे ॥ ३६
 आ षोडशाब्दाद्द्विंशत्तुर्विंशच्च यत्सरात् ।
 ब्रह्मचर्यविशां कालं श्रीपमायनिकः परः ॥ ३७
 शतः ऊर्ध्वं परन्त्येते सर्वधर्मवहिष्कृताः ।
 सावित्रीपतिता ब्राह्म्या ब्राह्म्यस्त्रीमादृते क्रतोः ॥ ३८
 मातुर्यदपे जायन्ते द्वितोयं मौञ्जिवन्धनात् ।
 ब्राह्मणचक्रियपिशस्तस्मादेते द्विजाः श्रुताः ॥ ३९
 यन्नानां तपसाश्चैव शुभानाश्चैव कर्मणाम् ।
 वेद एवादिजान्तेना निःश्रेयसकरः परः ॥ ४०
 मधुना पयसा चैव स देवांस्तपयेद्विजः ।
 पितृं च मधुमर्पिभ्यामृचोऽधीते तु योऽन्वहम् ॥ ४१
 यजुं वि शक्तितोऽधीते योऽन्वहं स धृतामृतैः ।
 प्रीणाति देवानाज्येन मधुना च पितृं स्थथा ॥ ४२
 स तु सोमघृतैर्देवांस्तर्पयेदयोऽन्वहं पठेत् ।
 सामानि द्युतिं कुर्याच्च पितृणां मधुमर्पिया ॥ ४३
 मेदमां तर्पयेद्देवानयव्याद्भिरसः पठन् ।
 पितृं च मधुमर्पिभ्यामन्वहं शक्तितो द्विजः ॥ ४४

याज्ञवल्क्य संहिता ।

याज्ञोवाक्यं पुराणञ्च नारायणसौख्यसाधिकाः ।

इतिहासांस्तथा व्रियां योऽधीते शक्तितोऽन्वहम् ॥ ४५

मांसघोरीदनमधुतर्पणं स दिवौकसाम् ।

करोति दमिञ्च तथा पितॄणां मधुसर्पिषा ॥ ४६

ते क्षमास्तर्पयन्त्येनं सर्वकामफलैः शुभैः ।

यं यं क्रतुमधोयेत तस्य तस्याग्रयात् फलम् ॥ ४७

विश्वितपूर्णपृथिवीदानस्य फलमगुते ।

तपसश्च परस्येह नित्यं साध्यायवान् हिजः ॥ ४८

नैष्ठिको ब्रह्मचारी तु वसेदाचार्यसन्निधौ ।

तदभावेऽस्य तनये पत्न्यां वैश्वानरेऽपि वा ॥ ४९

अनेन विधिना देहं साधयन् विजितेन्द्रियः ।

ब्रह्मलोकमवाप्नोति न चेह जायते पुनः ॥ ५०

गुरवे तु वरं दत्त्वा स्नायीत तदनुज्ञया ।

वेदं व्रतानि वा धारं नीत्वाप्युभयमेव वा ॥ ५१

अविष्णुतब्रह्मचर्यी लक्षणां स्त्रियमुदहेत् ।

अनन्यपूर्विकां कान्तामसपिण्डां यवोयसोम् ॥ ५२

अरोगिणी भ्रातृमतोमसमनार्पणोवजाम् ।

पञ्चमात् मसमादूहं माद्यतः पिबतस्तथा ॥ ५३

दग्गुरुपविष्याताच्छ्रोत्रियाणां महाकुमात् ।

स्कोतादपि न सञ्चारिरोगदोषसमन्वितात् ॥ ५४

एतैरेव गुणैर्युक्तः स्वर्णः श्रोत्रियो वरः ।

यद्यात् परीक्षितः पुंस्त्वे युवा धोमान् जनप्रियः ॥ ५५

यदुच्यते द्विजातीनां शूद्राहारोपसंघटः ।

न तन्मम मतं यथास्तवात्मा जायते स्वयम् ॥ ५६

तिस्रो वर्णानुपूर्व्येण द्वे तथैका यथाक्रमम् ।
 ब्राह्मणचत्वारिविधां भार्यां स्वा शूद्रजन्मनः ॥ ५७
 ब्राह्मो विवाह आहूय दीयते शत्रालङ्घिता ।
 तल्लः पुनात्युभयतः पुरुषानेकविंशतिम् ॥ ५८
 यज्ञस्थायत्विजे दैव आदायापेस्तु गोद्वयम् ।
 चतुर्दश प्रथमजः पुनात्युत्तरजस्य षट् ॥ ५९
 इत्युक्त्वा चरतां धर्मं सह या दीयतेऽर्थिने ।
 स कायः पावयेत्तल्लः षट्षड् वंशान् सहात्मना ॥ ६०
 आसुरो द्रविणादभान्नान्धर्व्यः समयाग्निभ्यः ।
 राक्षसो युद्धहरणात् पैशाचं कन्याकाच्छलात् ॥ ६१
 पाणिर्घाह्नः सवर्णासु गृह्णीयात् क्षत्रिया शरम् ।
 वैश्या प्रतोदमादद्याद्देदने त्वग्रजन्मनः ॥ ६२
 पिता पितामहो भ्राता सकुल्यो जननो तथा ।
 कन्याप्रदः पूर्व्वनाग्रे प्रकृतिस्य परः परः ॥ ६३
 अप्रयच्छन् समाप्नोति भ्रूणहत्यामृताहतौ ।
 गम्यन्त्वभावे दातॄणां कन्या कुर्व्यात् स्वयंवरम् ॥ ६४
 सक्तत् प्रदीयते कन्या हरंस्ता चौरदण्डभाक् ॥
 दत्तामपि हरित् पूर्वाच्छ्रेयायेद्वर आब्रजेत् ॥ ६५
 अनास्थाय ददद्दोषं दण्ड्य उत्तमसाहसम् ।
 अदुष्टाश्च त्यजन् कन्या दूषयथ मृषा शतम् ॥ ६६
 अघता वा घता चैव पुनर्भूः संस्कृता पूनः ।
 स्त्रैरिणौ या प्रतिं हित्वा सवर्णं कामंतः ग्रयेत् ॥ ६७
 अपुत्रां गुर्व्यनुज्ञातो देवरः पुत्रकाम्यया ।
 मपिण्डो वा सगोत्रो वा घृताभ्यक्त ऋतावियात् ॥ ६८

याज्ञवल्क्य संहिता ।

चा गर्भमभवाग्धृष्टेत् पतितम्वन्यया भवेत् ।
 चनेन विधिना स्नातः त्रिजः स भवेत् सुतः ॥ ६८
 हताधिकाराः मन्त्रिणां पिण्डमाचीपजोविगीम् ।
 परिभ्रतामधः शय्यां वामयेद्वाभिचारिणीम् ॥ ७०
 सोमः शीघ्रं ददो नामां गन्धर्वोऽथ शंभां गिरम् ।
 पायकः मन्त्रेभ्यस्त्वं मिथ्या वे योपितो ह्यतः ॥ ७१
 व्यभिचारादृतो रुद्धिर्गर्भं त्यागो विधीयते ।
 गर्भमर्त्तुं पशुदो च तथा महति पातके ॥ ७२
 सुराण्ये व्यापिता धूर्ता वन्यार्थप्राप्तिर्यवदा ।
 शोप्रसूयाधिवेत्तव्या पुरुषद्विषी तथा ॥ ७३
 अधिविवा तु भर्त्तव्या महदेगाऽन्यथा भवेत् ।
 यथागुकुल्यं दम्यन्तोऽस्त्रियगंश्चात्र वर्णतः ॥ ७४
 मते जीवति या पत्नी या नाभ्यमुपगच्छति ।
 गृह कीर्त्तिमयाप्नोति सोदते चोभया सह ॥ ७५
 चात्रामत्यादिनीं दद्यां वीर्यं प्रियवादिनीम् ।
 त्वजन् दाप्यश्रुतीयांश्चमद्व्यां भर्त्तव्यं क्षियाः ॥ ७६
 श्रीभिर्भर्त्तुं वधः कायैरेव धर्मो परः क्षियाः ।
 या रुद्धः सम्युत्तोऽप्यी हि महापतकदूषितः ॥ ७७
 मीकानवयं दिवः प्राप्तिः पुत्रपोषणपोषकैः ।
 दम्प्रात्तस्मात् क्षिय मेव्या भर्त्तव्याश्च सुरक्षिताः ॥ ७८
 पौंड्रगर्भं निशाः श्रीयां तासु दुग्मासु संविजेत् ।
 तद्व्याप्ये व रुन्नां प्याद्यापतस्मात् बर्त्तयेत् ॥ ७९
 पत्रं नष्टम् क्षियं क्षामा मर्षां भूयश्च मर्षयेत् ।
 गृह्णत इन्दो गहत् पुत्रं मद्यस्य जनयेत्तदुमान् ॥ ८०

यथाकामो भवेदापि स्त्रीणां वरमनुस्मरन् ।

स्वदारनिरतयैव स्त्रियो रक्ष्याः यतः स्मृताः ॥ ८१

भर्तृभ्रातृपितृप्रातिश्वश्रूश्वशुरदेवरैः ।

यन्धुभिश्च स्त्रियः पूज्या भूयणाच्छादनाशनैः ॥ ८२

सयतोपस्करा दद्याद्दृष्टा व्ययपराम्मुखी ।

हार्द्याच्छशुरयो पादवन्दनं भर्तृतत्परा ॥ ८३

क्रीडा शरीरसंस्कार समाजोत्सवदर्शनम् ।

ह्यास्थं परगृहे यान त्यजेत् प्रोषितभर्तृका ॥ ८४

रक्षेत् कन्या पिता विद्वा पतिः पुत्रास्तु धार्ढ्यके । ॥

अभावे ज्ञातयस्तेषां स्वातन्त्र्यं न कश्चित् स्त्रियाः ॥ ८५

पितृमातृसुत भ्रातृश्वश्रूश्वशुरमातुलैः ।

होना न स्याद्दिना भर्ता गर्हणीयान्यथा भवेत् ॥ ८६

पतिप्रियहिते युक्ता स्वाधारा सयतेन्द्रिया ।

इह कीर्त्तिमवाप्नोति प्रेत्य चानुपम सुखम् ॥ ८७

सत्यामन्या सवर्णाया धर्मकार्यं न कारयेत् ।

सवर्णासु विधो धर्मो ज्येष्ठया न विनेतरा ॥ ८८

दादयित्वाग्निहोत्रेण स्त्रिय हत्तयती पतिः ।

आहरेद्दिधिवहारानग्नीर्षेवाविलम्बयन् ॥ ८९

सवर्णंभ्यः सवर्णासु जायन्ते ये सजातयः ।

अनिन्देपु विवाहेषु पुत्राः सन्तानवर्धनाः ॥ ९०

विप्रान्मृद्वाभिपिक्तो हि क्षत्रियाणां विशः स्त्रियाम् ।

अम्बठः शूद्रा निषादो जातः पारश्वोऽपि वा ॥ ९१

वैश्याशूद्रोस्तु राजन्यान्माहिष्योग्रौ सुतौ स्मृतौ ।

वैश्यास्तु करण शूद्रा विद्यास्त्रेण विधिः स्मृतः ॥ ९२

याज्ञवल्क्य संहिता ।

वा द्रव्याणां च त्रियात् सूतो वैश्यावेदेहकस्थया ।
 शूद्राज्जातस्तु चाण्डालः सर्वधर्मवहिष्कृतः ॥ ८३
 च त्रिया मागधं वैश्याच्छूद्रात् चत्वारमेव तु ।
 शूद्रादायोग्यं वैश्या जनयामास वै सुतम् ॥ ८४
 माहिष्येण करणान्तु रथकारः प्रजायते ।
 असत्मन्तस्तु विज्ञेयाः प्रतिलोमानुनीमजाः ॥ ८५
 जाल्युत्कर्षीं धुने ज्ञेयः मत्तमे पञ्चमेऽपि वा ।
 ध्यत्यये कर्मणां साम्यं पूर्ववक्षीत्तराधमम् ॥ ८६
 कर्म श्रुतं विवाहान्मौ कुर्वीत प्रत्यहं गृह्यो ।
 दायकालकृतेनापि श्रुतं वैतानिकाग्निषु ॥ ८७
 शरीरचिन्तां निर्वर्त्तय कृतशौचविधिर्द्विजः ।
 प्रातःसन्ध्यामुपामीत दन्तधावनपूर्वकम् ॥ ८८
 हुत्वाग्नीन् सूर्यदेवत्वान् जपेन्नन्वान् समाहितः ।
 वेदार्थानधिगच्छेच्च शास्त्राणि विविधानि च ॥ ८९
 उपेयादींश्चरच्चैव योगसेमार्थं सिद्धये ।
 ज्ञात्वा देवान् पितृन् चैव तर्पयेदर्शयेत्तदा ॥ ९०
 वेदाथर्वपुराणानि मेतिहरणानि शक्तिनः ।
 जपयज्ञप्रसिद्धार्थं विद्याश्चाध्यात्मिकीश्चपेत् ॥ ९१
 बलिकर्मस्वधाहोमस्वाध्यायातिथिमत्क्रियाः ।
 भूतपितृमरुद्गन्धमनुयाणां महामखाः ॥ ९२
 देवेभ्यश्च हस्तादवाच्छेयाद्भूतवसिं हरेत् ।
 अन्नं भूमौ श्वाण्डालवायसेभ्यश्च निक्षिपेत् ॥ ९३
 अन्नं पितृमनुष्येभ्यो देयमप्यश्वहं जलम् ।
 स्वाध्यायमप्यहं कुर्यान्न पचेदन्नमात्मने ॥ ९४

वानं सुवासिनोदृढगभिण्यातुरकन्यकाः ।
 सुभोज्यातिथिभृत्यांश्च दम्पोत्योः श्रेयभोजनम् ॥ १०५
 आपोशानेनोपरिष्ठादधस्तादश्रुता तथा ।
 अनममसृतस्यैव कार्यमयं द्विजभाना ॥ १०६
 अतिथिंक्षेत्रेण वर्णैर्भ्यो देयं शतश्रानुपूर्वशः ।
 अप्रणोद्योऽतिथिं सायमपि वाग्भूतणोदकैः ॥ १०७
 सत्कृत्य भिक्षवे भिक्षा द्वातव्या सप्तताय च ।
 भोजयेद्वागतान् काले सखिसम्बन्धिवान्धवान् ॥ १०८
 महोक्षं वा महाजं वा श्रोत्रियायोपकल्पयेत् ।
 सत्क्रियान्वासनं स्वादु भोजनं स्रुतं वचः ॥ १०९
 प्रतिसंवत्सरस्वर्घ्याः स्नातकाचार्यपार्ययाः ।
 प्रियो विवाहश्च तथा यज्ञं प्रवृत्तिजः पुनः ॥ ११०
 अध्वनोऽतिथिर्ज्ञेयः श्रोत्रियो वेदपारगः ।
 मान्यावेतौ गृहस्थस्य ब्रह्मन्तीकमभोषतः ॥ १११
 परपाकुरुचिर्नस्यादनिन्द्यामन्यणादृते ।
 वाक्पाणिपादचापस्य वर्जयेत्तत्तत्तत्तत्तत् ॥
 अतिथिं श्रोत्रियं दत्तमासीमान्तमनुव्रजेत् ।
 अक्षःश्रेयं सहासीत शिष्टैरिष्टैश्च वन्धुभिः ॥ ११२—११३
 उपास्य पश्चिमां सन्ध्यां हुत्वाग्नीं स्नातृपास्य च ।
 भृत्यैः परिहृतो भुक्त्वा नातिदृष्टोऽथ संविशेत् ॥ ११४
 आह्ने मूहर्त्ते उत्थाय चिन्तयेदात्मनो हितम् ।
 धर्मार्थकामान् स्वे काले यथाशक्ति न ह्यापयेत् ॥ ११५
 विद्यावक्त्रं वयोवन्धुवित्तैर्गन्ध्या यथाक्रमम् ।
 एतेः प्रभूतैः शूद्रोऽपि वार्द्धके मानमर्हति ॥ ११६

याज्ञवल्क्य संहिता ।

सहभारिन्पश्चात्स्त्रोरोमिवरचक्रियाम् ।

यस्य देवो नृपस्तेषां मान्यः स्नातस्तु भूपतैः ॥

एत्याध्ययनदानानि वैश्वस्य द्वात्रिंशस्य च ।

प्रतिपद्योऽधिको विप्रे याजनाध्यापने तथा ॥ ११७—१८

प्रधानं चचिये कर्मा प्रजानां परिपालनम् ।

कुपोदकयिवाणिन्यं पाशुपाल्यं विप्रः स्नातम् ॥ ११८

शूद्रस्य द्विजशूद्रा सयाजौवन् वशिग्भवेत् ।

शिल्पैर्वा विविधैर्जीवेद्द्विजातिहितसाधनम् ॥ ११९

भार्ग्यारतिः शचिर्भृत्यमर्त्ता यादृक्क्रियारतः ।

नमस्तारेण मन्त्रेण पञ्चयज्ञान् न हापयेत् ॥ १२०

जोहेसा सत्यमस्तेये योर्चाभिर्द्रव्यनिग्रहः ।

दानं दया दमः शान्तिः सर्वेषां धर्मसाधनम् ॥ १२१

ययोदुःखार्थवाग्ब्रह्मश्रुताभिर्जनकर्मणाम् ।

आचरेत् सद्वर्गो वृत्तिमजिह्वामशठं तथा ॥ १२२

त्रैवार्षिकाधिकाजो यः स तु सोमं पिवेद्विजः ।

प्राक्सौमिकीः क्रियाः कुर्यादयस्याहं वार्षिकं भवेत् ॥ १२३

प्रतिसंवत्सरं सोमः पशुः प्रत्ययनस्तथा ।

कर्त्तव्याप्रयणेष्टिं चातुर्मास्यानि चैव हि ।

एषामसम्भवे कुर्यादिष्टिं वैश्वानरीं द्विजः ।

हीनकल्पं न कुर्वीत सति द्रव्येऽफलप्रदम् ॥ १२४—१५

चण्डालो जायते यज्ञकरणाच्छूद्रमिच्छितात् ।

यश्चायं लब्धमददद्वासः काकोऽपि वा भवेत् ॥ १२७

कुशूलकुशौधान्यो वा चैरद्विकोऽश्वस्तनोऽपि वा ।

जीवेद्वापि शिलीष्मेन श्रेयानेषां परः परः ॥ १२८

न साध्यायविरोध्यमीहेत न यतस्ततः ।

● न विरुद्धप्रसङ्गेन सन्तोषी च सदा भवेत् ॥ १२८

राजास्तेवासियाज्येभ्यः सोदसिच्छेदनं क्षुधा ।

दन्निहैतुकपापण्डवकहर्तीय वर्जयेत् ॥ १२९

शक्ताम्बरधरो नीचवैशम्पयुनखः शुचिः ।

● न भार्यादर्शनेऽग्नोयान्नैकवासा न संस्थितः ॥

न संग्रयं प्रपद्येत नाकस्मादप्रियं वदेत् ।

नाहितं नानृतस्त्वेव न स्तेनः स्यान्नवार्द्धयिः ॥ १३१—३

दाद्यायणी मग्नसूत्री वेषुमान् सकमण्डसुः ।

कुर्यात् प्रदक्षिणं देवमृद्धोविप्रयनस्यतीन् ॥ १३३

न तु मेहेनदीच्छायापत्नंगोष्ठाम्बुभक्षसु ।

न प्रत्यर्काग्निगोमोममभ्याम्बुमृद्धीद्विजन्मनः ॥ १३४

नेक्षेतार्कं न नग्नां स्त्रीं न च संस्पृष्टमैथुनाम् ।

न च मूत्रपुरीषं वा नाशुची राहुतारकाः ॥ १३५

अयं मे वज्र इत्येवं सर्वमन्त्रमुदारयन् ।

वर्षं तृप्तमाहृतो गच्छेत् स्वप्यात् प्रत्यक्षिरा न च ॥ १३६

छोवनासृक्शकृन्मूत्ररेतास्यसु न निक्षिपेत् ।

पादौ प्रतापयेन्नाग्नौ न चैनमभिलक्षयेत् ॥ १३७

जलं पिवेन्नाञ्जलिना शयानं न प्रवोचयेत् ।

नाक्षैः क्रोडेन धर्मघ्नैर्व्व्याधितैर्व्वा न संविशेत् ॥ १३८

विरुद्धं वर्जयेत् कर्मां प्रेतधूमं नदीतरम् ।

केशमस्तुपाङ्गारकपालेषु च संस्थितिम् ॥ १३९

नाश्वरीत धयन्तीं गां नादारेषु विशेत् कचित् ।

न राक्षः प्रतिगृह्णीयात्तस्योच्छ्वासवर्त्तिनः ॥ १४०

प्रतिपद्ये सृनिचक्रिष्वजिवेश्यानराधिपाः ।

दुष्टा दशगुणं पूर्वात् पूर्वादेते ययोत्तरम् ॥ १४१

पध्यायानामुपाकर्म्म आवण्यां अयवेन वा ।

हस्ते नौपधिभावे वा पञ्चम्यां आवणस्य तु ॥ १४२

सौरमासस्य रोहिण्यामष्टकायामयापि वा ।

जलान्ते षष्ठ्यं कुर्यात्तदुत्सर्गविधिं वद्विः ॥ १४३

व्रतं प्रोतेष्वनध्यायः शिष्यत्विङ्गगुरुवन्मुपु ।

उपाकर्म्मणि चोत्सर्गे स्वशास्त्राद्योचित्ये सृते ॥

सभ्यागर्जितनिर्घातभूकम्पोष्कानिपातने ।

समाप्य वेदं द्युनिशमारण्यकमधीत्य च ॥ १४४—४५

पञ्चदश्यां चतुर्दश्यामष्टम्या रज्जुसूतके ।

जटूसन्धिषु भुक्ता वा यादिकं प्रतिगृह्य च ॥ १४६

पशुमण्डुकनकुलमाज्जरखादिसुशिकैः ।

सतेऽन्तरे षड्वीरात्रं शक्रपाते तथोच्छ्रये ॥ १४७

श्वश्रोष्ट्रगर्हभोक्तृकसामवाणात्तंनिस्त्रने ।

अमेध्यश्वशूद्रान्धशमशानपतितान्तिके ॥ १४८

देशेऽशुचावात्मनि च विद्युत्स्नानितसंग्रहे ।

भुक्तार्द्रपाणिरम्भोऽन्तरर्द्धरात्रेऽतिमारुते ॥ १४९

पाङ्गवपे दिशां दाहे मन्थपानीहारभीतिषु ।

धावतः पुतिगन्धे च शिष्टे व गृहमामते ॥ १५०

खरौष्ट्रयानहस्यस्वनौतवेरिषरोहणे ।

सप्तत्रिंशदनध्यायानेतास्तात्कालिकान् विदुः ॥

देवर्त्विक्स्रातकाचार्यरात्रां कार्यां परस्त्रियाः ।

नाक्रामेद्रक्तविष्मृष्टौवनोदत्तनादि च ॥ १५१—५२

विप्रा हि क्षत्रियात्मानो नावज्ञेयाः कदाचन ।
 भ्रामृत्योः त्रियमाकाङ्क्षे च कश्चिन्मर्माणि सृजेत् ॥ १५२
 दूरादुच्छिष्टविष्णु चपाटाभ्रांसि ससुत्सृजेत् ।
 नृतिमृत्युदितं सम्यक् नित्यमाचारमाचरेत् ॥ १५४
 गोब्राह्मणानसात्रानि नोच्छिष्टानि पदा सृजेत् ।
 न निन्दाताडने कुर्यात् सुतं शिष्यश्च ताडयेत् ॥ १५५
 कर्मणा मनसा वाचा यद्वाहर्म्यं समाचरेत् ।
 अस्वर्ग्यं लोकविहिष्टं धर्ममप्याचरेत् तु ॥ १५६
 मादृषिभूतिविभ्रादजामिसम्बन्धिमातुलैः ।
 वृद्धवालातुराचार्यवेद्यसंश्रितवान्ववैः ॥ १५७
 ऋत्विक् पुरोहितापत्यभार्यादाससनाभिभिः ।
 विवादं वर्ज्जयित्वा तु सर्पान् श्लोकान् जयेद्गृही ॥
 पञ्चपिण्डाननुद्धृत्य न स्नायात् परवारिषु ।
 स्नायान्नदोदेवष्ठातगर्तप्रस्रवणेषु च ॥ १५८—५९
 परशय्यासगोद्यागवृद्धयानानि वर्ज्जयेत् ।
 भदस्तान्यग्निहोतस्य नात्रमद्यादनापदि ॥ १६०
 कदर्यवद्वचौराणां क्लीवरङ्गावतारिणाम् ।
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 पिष्टपात्रं तदुत्तानं कृत्वा विप्रान् विसर्जयेत् ॥ २४८
 प्रदक्षिणमनुव्रज्य भुङ्क्तेऽपि पिष्टसेवितम् ।
 ब्रह्मचारो भवेत् तान् रजनीं ब्राह्मणैः सह ॥ २४९
 एषं प्रदक्षिणं कृत्वा हृष्टो नान्दीसुखान् पितॄन् ।
 यजेत दधिकर्कन्धूमिन्यान् पिण्डान् यवैः क्रिया ॥ २५०
 एकोद्दिष्टं देवहीनमेकार्घ्यं कपविषकम् ।
 आवाहनाग्नीकरणरहितं क्षापयत्ययत् ॥ २५१
 उपतिष्ठतामित्यक्षय्यस्थाने विप्रयिसर्जने ।
 अभिरम्यतामिति वदेद्व्यूयुस्तेऽभिरताः अ ह ॥ २५२
 गन्धोदकतिसैर्युक्तं कुर्यात् पात्रचतुष्टयम् ।
 अर्घ्यादिं पिष्टपात्रे पुःप्रेतपात्रं प्रसेचयेत् ॥ २५३
 ये सामाना इति दाभ्यां शेषं पूर्ववदाचरेत् ।
 एतत्तन्मपिण्डोकरणमेकोद्दिष्टं क्रिया अपि ॥ २५४
 अर्घ्वाक् सपिण्डोकरणं यस्य संवत्सराद्भवेत् ।
 तस्याप्यन्नं सोदकुम्भं दद्यात् संवत्सरं द्विजे ॥ २५५
 ऋताहनि तु कर्त्तव्यं प्रतिमासन्तु वत्सरम् ।
 प्रतिसंवत्सरश्चैव आद्यमेकादशेऽहनि ॥ २५६
 पिण्डांस्तु गोऽज्जिमेभ्यो दद्यादग्नीं जलेऽपि वा ।
 प्रक्षिपेत् सत्सुःविप्रेषु द्विजोच्छिष्टं नमार्जयेत् ॥ २५७
 हविष्याच्चेन वै मामं पायसेन तु वत्सरम् ।
 मातृस्यहारिणकौरभ्रशाकुनच्छागपार्यतैः ॥ २५८
 ऐणरौरववाराहगाशैर्मां सैर्यथाक्रमम् ।
 मासहृदया हि द्रव्यमिह दत्तैरिह पितामहाः ॥ २५९

षडङ्गामिष महाशल्कं मधु मुग्धसमेव च ।
 लोहामिषं महाशाक मास वाङ्मृणसस्य च ॥ २६०
 ग्रहदाति गयास्यस्य सर्व्वमानन्त्यमुच्यते ।
 तर्पा यर्पाचयोदश्यां मघासु च न सशय ॥ २६१
 कन्या कन्याधिदिनय पशून् सुख्यान सुतानपि ।
 द्यूत कृषिञ्च वानिज्य द्विगणैकशफास्तथा ॥ २६२
 ब्रह्मवचस्विन पुत्रान स्वर्णरुप्य सकुम्भके ।
 प्रातियेष्ठ्य सर्व्वकामानाप्नोति यादद सदर ॥ २६३
 प्रतिपत्प्रभृतिष्वेतान् वर्ज्जयित्वा चतुर्दशीम् ।
 यस्त्रेण तु हता ये वै तेभ्यस्तत्र प्रदीयते ॥ २६४
 स्वर्गं ह्यपत्यमोजस्य शीर्ष्यं क्षेत्रं बलं तथा ।
 पुत्रान् श्रेष्ठञ्च शोभाय्य समृद्धिं सुख्यतां तथा ॥ २६५
 चरोगित्वा यज्ञो वोतशीकतां परमां गतिम् ॥ २६६
 धनं विद्यां भिषक् मिहि कुप्य गा अप्यजापिकम् ।
 अस्त्रानायुषं विधिवदयं श्राद्धं सम्प्रयच्छति ॥ २६७
 कृत्तिकादि भरणीस्त स कामानापुयादिमान् ।
 आस्तिक ग्रहधानय व्ययेतमदमत्सर ॥ २६८
 प्रीणयन्ति मनुष्याणां पितॄन् श्राद्धेन तर्पिता ॥ २६९
 आयुः प्रजां धनं विद्यां स्वर्गं मोक्षं सुधानि च ।
 प्रयच्छन्ति तथा रान्ध प्रीता नृणां पितामहाः ॥ २७०
 विनायकं कर्णविघ्नसिद्धार्थं विनियोपितम् ।
 भणानामाधिपत्ये च रुद्रेण ब्रह्मणा तथा ॥ २७१
 तेनोपसृष्टो यस्तस्य लक्षणानि निबोधत ।
 स्वप्नेऽवगाहतेऽत्यर्थं जनः सुखाय पश्यति ॥ २७२

कापायवाससश्चैव क्रव्यादांयाधिरोहति ।

अन्यजैर्गर्हभैरुष्टैः सहैकत्रावतिष्ठते ॥ २७१

व्रजन्तश्च तथात्मानं मन्यतेऽनुगतं परैः ।

विमना विफलारम्भः संसीदत्यनिमित्ततः ॥ २७४

तेनोपसृष्टौ लभते न राज्यं राजनन्दनः ।

कुमारो न च भर्तारमपत्यं न च गर्भिणी ॥ २७५

आचार्यत्वं श्रोत्रियश्च न शिष्योऽध्ययनं तथा ।

वणिग्दामं न चाप्नोति क्षपिश्चैव क्षपीवलः ॥ २७६

स्त्रपनं तस्य कर्त्तव्यं पूर्णोऽङ्गि विधिपूर्वकम् ।

गौरसर्पपकल्के न साण्ये नीत्सादितस्य च ॥ २७७

सर्व्वीपधैः सर्व्वगन्धैः प्रलितशिरसस्तथा ।

भद्रासनोपविष्टस्य स्वस्तिवाच्या द्विजाः शुभाः ॥ २७८

अश्वस्थानादगजस्थानादहलोकात् सङ्गमादधृदात् ।

वृत्तिकीं रोचनां गन्धान् गुग्गुलुश्चाण्डु निचिपेत् ॥ २७९

या आङ्गता एकवर्ण्यतुर्भिः कलयैर्द्वादत् ।

चर्मस्थानदुहे रक्ते स्नाप्यं भद्रासनं तथा ॥ २८०

सहस्राक्षं शतं धारमृषिभिः पावनं कृतम् ।

तेन त्वामभिषिञ्चामि पावमान्यः पुनन्तु ते ॥ २८१

गगने वरुणो राजा भगं सूर्य्यो दृढस्यतिः ।

भगमन्त्रश्च वायुश्च भगं सप्तर्षयो ददुः ॥ २८२

यत्ते केशेषु दीर्घाग्न्यं सौमन्ते यश्च मूर्धनि ।

ललाटे कर्णयोरक्षोरपस्तदुप्यन्तु सर्व्वदा ॥ २८३

स्नातस्य सायंपं तैलं सुवेणोदुम्बरेण च ।

जुहुयान्मूर्धनि कुशान् सव्येन परिगृह्य च ॥ २८४

मितय समितयेव तथा गालकटइट ।
 कुषान्धो राजपुत्रचेत्वन्ते स्वाहासमन्विते ॥ २८५
 भामभिर्यलिसन्नेय नमस्कारसमन्विते ।
 दद्यात्तुप्यथे शूर्पे कुशानास्तीर्थे सर्वत ॥ २८६
 कृताकृतास्तण्डुलाय पल्लौदनमेव च ।
 जत्स्यान् यक्षास्तयैवामान् मांसमेतावदेव तु ॥ २८७
 पुष्य चित्र सुगन्धश्च सुराश्च विविधामपि* ।
 मूलक पूरिकापुष्यास्तयैवोण्डेरक स्रजम् ॥ २८८
 दधन् पायसश्चैव गुडपिष्ट समोदकम् ।
 एतान् सर्वाण्युपाहृत्य भूमौ कृत्वा तत गिर† ॥ २८९
 विनायकस्य जननेऽनुपतिष्ठे तृप्ततोऽम्बिकाम् ।
 हूर्वांसर्पपुष्पाणां दद्याच्च पूर्णमञ्जलिम् ॥ २९०
 रुपं देहि यगो देहि भाग्य भगवति‡ देहि मे ।
 पुत्रान् देहि धनं देहि सर्वान् कामाश्च देहि मे ॥ २९१
 तत शुकाम्बरधरं शुकलगन्धानुलेपन ।
 भ्रातृपान् भोजयेद्यथाहस्त्वयुग्मं शूरोरपि ॥ २९२
 एव विनायकं पूज्य यद्वायैव विधानत ।
 कर्मणा फलमाप्नोति त्रियमाप्नोत्यनुत्तमाम् ॥ २९३
 चादित्यस्य सदा पूजा तिस्रकं स्यामिनस्तथा ।
 महागणपतेश्चैव कुर्वन् सिद्धिमवाप्नुयात् ॥ २९४

* The Bombay text reads विविधामपि ।

† The last line of the couplet does not occur in the Bombay Edition

‡ Another reading is भर्गं भवति ।

कायायवाससस्यैव क्रव्यादांयाधिरोहति ।
 अन्यजैर्गर्दभैरुष्टैः सहैकवापतिष्ठते ॥ २७३
 व्रजन्तश्च तथात्मानं मन्यतेऽनुगतं परैः ।
 विमना विफलारम्भः संसीदत्यनिमित्ततः ॥ २७४
 तेनोपसृष्टौ सभते न राज्यं राजनन्दनः ।
 कुमारो न च भर्तारमपत्यं न च गर्भिणी ॥ २७५
 आचार्यत्वं श्रोत्रियश्च न शिष्योऽध्ययनं तथा ।
 वणिग्दामं न चाप्नोति कृषिश्चैव कृषीवलः ॥ २७६
 स्रपनं तस्य कर्त्तव्यं पूर्णेऽङ्गि विधिपूर्वकम् ।
 गौरसर्पकल्के न साज्ये नोत्सादितस्य च ॥ २७७
 सर्व्वविधैः सर्व्वगन्धैः प्रलिसशिरसस्तथा ।
 भद्रासनोपविष्टस्य स्त्रस्तिवाच्या द्विजाः शुभाः ॥ २७८

शुद्धोदन यायमस्त हविष्य क्षीरपाष्ठिकम् ।
 दध्योदन हवियूर्णं मास चित्राचमेव च* ॥ ३०४
 दद्याद्ग्रहक्रमादेतद्विजेभ्यो भोजनं बुध ।
 शक्तितो वा यथालाभं सत्कृत्य विधिपूर्वकम् ॥ ३०५
 धेनुं शङ्खस्तथानडान् हेमवासो हयस्तथा† ॥
 कृपा गौरायसं क्षाणं एता वै दक्षिणा क्रमात् ॥ ३०६
 यय यस्य यदा दुःस्य स त यज्ञेन पूजयेत् ।
 ब्रह्मणैवा वरो दत्तं पूजिता पूजयिष्यथ ॥ ३०७
 ग्रहाधीना नरेन्द्राणामुच्छ्राया पतनानि च ।
 भाषाभाषी च जगतस्तस्मात् पूज्यतमा ग्रहा‡ ॥ ३०८
 महेन्द्राणां स्तूतस्तूतं कृतज्ञो हृदयेव च ।
 विनोत सत्यसम्पन्नं कुसीनं सत्यवाक् शुचि ॥ ३०९
 अदीर्घसूत्रो जृतिमानक्षुद्रोऽपरुपस्तथा ।
 धार्मिकोऽव्यसनश्चैव प्राज्ञः शूरो रक्षस्यवित् ॥ ३१०
 स्वरन्ध्रगोसान्वीक्षित्वा दण्डनीत्या तथैव च ।
 विनोत स्वयं वार्त्तायां यथाश्चैव नराधिप ॥ ३११
 समन्त्रिणं प्रकुर्वीत प्रज्ञानं मौनान् स्थिरान् शुचीन् ।
 तैः सार्धं चिन्तयेद्वाज्यं विप्रणायकं स्वयम् ॥ ३१२

* The Bombay text = दध्योदन घृताद्यं च कृसरामिषं चित्रकम् ।

† Another reading is क्रमात् for तथा and स्मृता for क्रमात् ।

‡ In some texts the following stoka occurs

ग्रहणामिदमातिथ्यं कुर्यात् सवत्सरादपि ।
 आरोग्यं च सपत्नीं जीवेच्च शरदं यतम् ॥

श्रौकामः शान्तिकामो वा ग्रहयज्ञं समाचरेत् ।
 वृष्ट्यायुःपुष्टिकामो वा तथैवाभिचरन्नरोन् ॥ २८५
 सूर्यः सोमो महीपुत्रः सोमपुत्रो वृहस्पतिः ।
 शक्रः जनैश्वरो राहुः केतुश्चेति ग्रहाः स्मृताः ॥ २८६
 ताम्रकात् स्फटिकाद्रक्तचन्दनात् स्वर्णकादुभौ ।
 रजतादयमः सीमात् कास्य । कार्या ग्रहाः क्रमात्* ॥ २८७
 अर्घ्यैर्ध्वं पटे तेत्या गन्धैर्गण्डलकेऽथवा ।
 यथावर्गं प्रदेयानि वासं सि द्धुंसुमानि च ॥ २८८
 गन्धाय वलययेव धूपो देयश्च गुग्गुलुः ।
 कार्या मन्त्रवन्तश्च चरवः प्रतिदेवतम् ॥ २८९
 आक्तणो न इमं देवा अग्निर्मूर्धा दिवः कक्षत् ।
 उदबुध्यसेति च ऋचो यथासङ्ग्रहं प्रकीर्त्तिताः ॥ २९०
 वृहस्पते अत्यदर्थ्यस्तथैवान्नात् परिसृतः ।
 शक्रो देवोस्तथाकाण्डात् केतुं कण्वन्निमाः क्रमात्† ॥ २९१
 अर्कः पलाशः खदिरस्त्वपामार्गोऽथ पिप्पलः ।
 उदुम्बरः शमी दूर्वा कुशाश्च समिधः क्रमात् ॥ २९२
 एकैकस्याष्टगतमष्टाविंशतिरेव वा ।
 होतव्या मधुसर्पिर्भगा दध्ना चीरेण वा युता‡ ॥ २९३

* Another reading is —

माषैराङ्गारकौ रक्तौ शक्नौ शक्र निशाकरो ।
 सोमपुत्रोगुरुश्चैव तायुभौ पीतकौऋतो ।
 स्रग्गणेश्वरं विद्यात् राहुं केतुं तथैव च ॥

† The Bombay edition reads अथि ।

‡ The Bombay reading is संयुता ।

गुडोदन पायमस हविष्य क्षीरपाष्ठिकम् ।
 दध्योदन हविषूष्णं मास चित्रान्नमेव च* ॥ १०४
 दद्याद्दण्डक्रमादेतद्भिजेभ्यो भोजनं वुध ।
 शक्तितो वा यथालाभ मत्सृज्य विधिपूर्वकम् ॥ १०५
 धेनु शङ्खस्तथानडान् हेमवासो हयस्तथा† ॥
 कण्ठा गौरायस क्काम एता वै दक्षिणा क्रमात् ॥ १०६
 यय यस्य यदा दु स्य स त यत्नेन पूजयेत् ।
 ब्रह्मणेषा षरो दत्त पूजिता पूजयिष्यथ ॥ १०७
 अद्वाधीना नरेन्द्राणासुच्छाया पतनानि च ।
 भावाभावौ च जगतस्तस्मात् पूज्यतमा ग्रहाः‡ ॥ १०८
 मधोत्साह स्थूललक्ष्य कृतज्ञो हृदसेवक ।
 विनीत सत्त्वसम्पन्न कुलीन सत्यवाक् शुचि ॥ १०९
 अदौर्घसूत्रो स्मृतिमानक्षुद्रोऽप्यरूपस्तथा ।
 धार्मिकोऽव्यसमयैव प्राप्त शूरो रद्व्यवित् ॥ ११०
 स्वरभ्रूगोसान्वीक्षित्वा दण्डनीत्या तथैव च ।
 विनीतस्त्वय वार्त्ताया व्यथाश्चैव नराधिप ॥ १११
 सगन्धिष प्रकुर्वीत प्रज्ञान् मौलात् स्थिरान् शुचीन् ।
 तै सार्धं चिन्तयेद्वाज्य विप्रणायकत स्वयम् ॥ ११२

* The Bombay text : दध्योदन घृताद्य च कक्षरामिष चित्रकम् ।

† Another reading is क्रमात् for तथा and स्मृता for क्रमात् ।

‡ In some texts the following sloka occurs

अद्वापामिदमातिथ्य कुर्यात् सवत्सरादपि ।
 आरोग्यवत् सपत्नी जीवेश शरद शतम् ॥

पुरोहितश्च कुर्वीत दैवज्ञमुदितोदितम् ।
 दण्डनीत्याथ कुशलमयर्व्याहिरसे तथा ॥ ३१३
 यौतस्मार्त्तक्रियाहेतोर्वृणुयाद्विजस्ताथा* ।
 यज्ञांश्चैव प्रकुर्वीत विधिवद्भूरिदक्षिणान् ॥ ३१४
 भोगांश्च दद्याद्विप्रेभ्यो वसूनि विविधानि च ।
 अन्नयोऽयं निधी राज्ञां यदिप्रेषूपपादितम् ॥ ३१५
 अन्नक्षमव्ययश्चैव प्रायश्चित्तैरदूषितम् ।
 अग्नेः सकाशाद्विप्राग्नी हृतं श्रेष्ठमिहोच्यते ॥ ३१६
 धर्मोपालब्धमोहेत† सत्त्वं यत्नेन पालयेत् ।
 पालितं वर्धयेन्मौल्या हृदं पात्रेषु निक्षिपेत् ॥ ३१७
 दद्याद्भूमिं निषन्धं या कृत्वा सौख्यञ्च कारयेत् ।
 आगामिभद्रदृष्टिपरिज्ञानाय पार्ययः ॥ ३१८
 षटे वा ताम्रपट्टे वा स्वसुद्रोपरिचिह्नितम् ।
 अभिलेख्यात्मनो वंश्यानात्मानश्च महीपतिः ॥ ३१९
 प्रतिग्रहपरोमाय दानाच्छेदोपवर्धनम् ।
 स्वहस्तकालसम्पन्नं शासनं कारयेत् स्थिरम् ॥ ३२०
 रस्य पशव्यमाजोव्यं जाड्यं लं द्रेणमावसेत् ।
 तत्र दुर्गाणि कुर्वीत क^{रिणश्च} गतये ॥ ३२१
 तत्र तत्र च निष्णात[ः] कुशलान् शुचीन् ।
 प्रकुर्यादायकर्मभान्तव्ययकर्मसु शोधयान् ॥ ३२२

* The Bombay reading is with the variation — हृणुयादेव च त्विज ।

† The Bombay text = अनन्धमोहेद्धर्मण ।

नातः परतरो धर्मो नृपाणां यदुषार्जितम्* ।
 विप्रेभ्यो दीयते द्रव्यं प्रजाभ्यश्चाभयं तथा (सदा) ॥ ३२३
 य प्राज्ञेषु युध्यन्ते भूय्यर्थमपराश्रुताः ।
 अकूटैरायुर्धैर्यान्ति ते स्वर्गं योगिनो यथा ॥ ३२४
 पदानि क्रतुतुल्यानि अग्नेष्वविनिवर्त्तिनाम् ।
 राजा सुकृतमादत्तेहृताना विपलायिनाम् ॥ ३२५
 तथाहंदादिनं क्लीवं निर्हतिं परसङ्गतम् ।
 न चन्द्रादिनिहतञ्च युद्धप्रेक्षकादिकम् ॥ ३२६
 क्षातरक्षः समुत्थाय पश्येदायव्ययी स्वयम् ।
 व्यषहारास्ततो दृष्ट्वा स्नात्वा भुञ्जीत कामतः ॥ ३२७
 हिरण्यं व्याप्ततानीतं भाण्डमार्गिषु निक्षिपेत्† ।
 पश्येच्चारास्ततो दूतान् प्रेरयेन्मन्त्रिसंयुतः (सगतः) ॥ ३२८
 ततः सैरविहारौ स्यान्मन्त्रिभिर्वा समागतः ।
 बलानां दर्शनं कृत्वा सेनान्या सह चिन्तयेत् ३२९
 सन्ध्यामुपास्य मृणुयाच्चाराणां गूढभाषितम् ।
 गीतमृत्यैश्च भुञ्जीत पठेत् स्वाध्यायमेव च ॥ ३३०
 संविशेत् सुर्यघोषेण प्रविशुध्येत्तथैव च ।
 शास्त्राणि चिन्तयेद्बुद्ध्या सर्व्वकर्मव्यतास्तथा ॥ ३३१
 प्रेययेच्च ततश्चारान् स्वेषु चान्येषु सादरम् ।
 ऋत्विक्पुरोहिताचार्यैराशोभिर्भिनन्दितः ॥ ३३२
 दृष्ट्वा ज्योतिर्विदो वैद्यान् दद्याद्वाः काश्चनं महोम् ।
 नैवेशिकानि च तथा श्राद्धियाणां गृहाणि च ॥ ३३३

* The Bombay reading is यदुषार्जितम् ।

† The Bombay Text reads —न्यासेत् ।

ब्राह्मणेषु क्षमी स्निग्धेष्वनिह्यः क्रोधनोऽरिषु ।
 स्याद्राजा भृत्यवर्गे च प्रजासु च यथा पिता ॥ ३३४
 पुण्य पडभागमादत्ते न्यायेन परिपालयन् ।
 सर्वदानाधिकं यस्मात् प्रजानां परिपालनम् ॥ ३३५
 घाततस्करदुर्वृत्तमहासाहसिकादिभिः ।
 पोष्यमानाः प्रजा रक्षेत कायस्थैश्च विशेषतः ॥ ३३६
 अरक्षमाण्याः कुर्वन्ति यत् किञ्चित् किङ्क्षिप्यं प्रजाः ।
 तन्माह नृपतेरर्द्धं यस्माद्गृह्णात्यसौ करान् ॥ ३३७
 ये राष्ट्राधिकृतास्तेषां चारैर्ज्ञात्वा विचेष्टितम् ।
 साधून् सम्पासयेद्राजा विपरीतास्तु घातयेत् ॥ ३३८
 उत्कोचजीविनो द्रव्यहीनान् कृत्वा विवासयेत् ।
 सम्मानदानसत्कारैः* योऽद्वियान् वासयेत् सदा ॥ ३३९
 अन्यायेन नृपो राष्ट्रात् स्वकोपं योऽभिवर्धयेत् ।
 सोऽचिराद्गतयीको नाशमेति सवान्धसः ॥ ३४० -
 प्रजापोडनसन्तापसमुद्भूतो हुताशनः ।
 राज्ञः कूलं त्र्ययं प्राणान् नादग्ध्वा विनिवर्त्तते ॥ ३४१
 य एव धर्मी नृपतेः स्वराष्ट्रपरिपालने ।
 तमेव कृत्स्नमाप्नोति परराष्ट्रं वशं नयन् ॥ ३४२
 यस्मिन् देशे य आचारो व्यवहारः कुलस्थितिः ।
 तथैव परिपाल्योऽसौ यदा वशमुपागतः ॥ ३४३
 मन्वमृनं यतो राज्यमतो मन्व सुरक्षितम् ।
 कुर्यादययान्यो† न विदुः कर्मणामाफलोदयात् ॥ ३४४

* The Bombay Text reads —सदानमान सत्कारा ।

† The Bombay Text reads —यथाम्य ।

परिमितसुदासोनोऽनन्तरस्तत्पर पर ।
 क्रमशो मण्ड न चित्त्व सामादिभिरुपक्रमे ॥ ३४५
 उपाया साम दानश्च भेदो दण्डस्तथैव च ।
 सम्यक् प्रयुक्ता सिध्येयुर्दण्डस्त्वगतिकागति ॥ ३४६
 सन्निधौ विप्रश्च यानमासन सयय तथा ।
 द्वैधीभावं गुणाने गान् यथावत् परिकल्पयेत् ॥ ३४७
 यदा शस्त्रगुणोपेत परराष्ट्र तदा व्रजेत् ।
 परस्य हीन आत्मा च हृष्टवाहनपूरुष ॥ ३४८
 दैवे पुरुषकारे च कर्मसिद्धि र्व्यवस्थिता ।
 तत्र दैवमभिव्यक्त पौरुष पोष्वर्दैहिकम् ॥ ३४९
 केचिद्देवात् स्वभावाच्च कालात् पुरुषकारत ।
 नयोगे केचिदिच्छन्ति फल कुशलवृद्धय * ॥ ३५०
 यया ह्येकेन चक्रेण न रथस्य गतिर्भवेत् ।
 पय पुरुषकारेण विना दैव न सिध्यति ॥ ३५१
 हिरण्यभूमिलाभेभ्यो मिचलविवर्धरा यत ।
 शतो यतेत तत्प्राप्ती रचेत् सत्य समाहित ॥ ३५२
 स्वाम्यमात्यौ जनो दुर्ग कोपो दण्डस्तथैव च ।
 मित्राश्चेता प्रकृतयो राज्य सप्ताङ्गमुच्यते ॥ ३५३
 तदवाप्य नृपो दण्ड दुर्वृत्तेषु निपातयेत् ।
 धर्मो हि दण्डरूपेण ब्रह्मणा निर्मित पुरा ॥ ३५४

* The following is the Bombay reading —

केचित् देवात्ऽटात् केचित् केचित् पुरुष कारत ।
 सिध्यत्यर्था मनुष्याणा तेषा योनिस्त पौरुषम् ॥

स नेतुं न्यायतोऽशक्यो लुब्धेनाकृतवृद्धिना ।

सत्यसन्धेन शुचिना सुसहायेन धीमता ॥ ३५५

यथाशास्त्रं प्रयुक्तः सन् सदेवासुरमानुषम् ।

जगदानन्दयेत् सर्वमन्यथा तु प्रकोपयेत् ॥ ३५६

अधर्मदण्डनं स्वर्गकोर्त्तिलोकविनाशनम् ।

सम्यक् च दण्डनं राज्ञः स्वर्गकोर्त्तिलयावहम् ॥ ३५७

अपि भ्राता सुतोऽर्घ्यो वा शशुरो मातुलोऽपि वा ।

नादण्ड्यो नाम राज्ञोऽस्ति धर्माद्विचलितः रूपात् ॥ ३५८

यो दण्ड्यान् दण्डयेद्राजा सम्यग् वध्यांश्च घातयेत् ।

इष्टं स्यात् क्रतुभिस्तेन सहस्रशतदक्षिणैः ॥ ३५९

इति सञ्चिन्त्य नृपति क्रतुतुल्यफलं वृथक् ।

व्ययहारान् स्वयं पश्येत् सभ्यैः परिततोऽन्वहम् ॥ ३६०

कुलानि जातीः श्रेणोश्च गणान् जनपदांस्तथा ।

स्वधर्मचलितान् राजा विणीय स्थापयेत् पथि ॥ ३६१

जालसूर्यमरीचिस्यं तमरेणुरजःस्रुतम् ।

तेऽष्टो लिङ्घातु तास्तिस्त्रो राजसर्पप उच्यते ॥ ३६२

गौरस्तु ते त्रयः पट् ते यतो मध्यस्तु ते त्रयः ।

कृष्णस्तु पञ्च ते मापस्ते सुवर्णस्तु षोडश ॥ ३६३

पलं सुवर्णायत्वारः पञ्च वापि प्रकीर्तितम् ।

द्वे कृष्णसे रौप्यमाशो धरणं षोडशैव ते ॥ ३६४

यतमानंतु दशभिर्द्वरणैः पलमेव च ।

निष्कः सुवर्णायत्वारः कार्ष्णिकस्ताम्रिकः पणः ॥ ३६५

साशीतिः पणसाहस्री दण्ड उत्तमसाहसः ।

तदर्धं मध्यमः प्रोक्तस्तदर्धमधमः स्मृतः ॥ १६६

धिग्दण्डस्त्वय वाग्दण्डो घनदण्डो वधस्तथा ।

योऽन्या व्यस्ताः समस्ता या अपराधवशादिभिः ॥ १६७

आत्वापराधं देशश्च कालं बलमथापि वा ।

पयः कर्म च वित्तञ्च दण्डं दण्डेषु पातयेत् ॥ १६८

इति याज्ञवल्क्येय धर्मशास्त्रे पाचारो ।

नाम प्रथमोऽध्यायः ॥ १ ॥

द्वितीयोऽध्यायः ।

व्यवहारान् नृपः पश्येद्दिदृक्षिर्नास्त्रयैः सह ।

धर्मशास्त्रानुसारेण क्रोधनोभविर्वर्जितः ॥ १

श्रुताध्ययनसम्पन्ना धर्मज्ञाः सत्यवादिनः ।

राज्ञा सभासदः कार्य्या रिपौ मित्रे च ये समाः । २

अपश्यता कार्य्यवशाद्व्यवहारान् नृपेण तु ।

सभ्यैः सह नियोक्तव्यो ब्राह्मणः सर्व्वधर्मवित् ॥ ३

रागास्त्रोभाद्वयाद्वापि स्मृत्यपेतादिकारिणः ।

सभ्याः पृथक्पृथग्दण्ड्या विवादादिगुणं दमयुः ॥ ४

स्मृत्याचारव्यापेतेन मार्गेणाऽर्धर्पितः परैः ।

आवेदयति चेद्राज्ञे व्यवहारपदं हि तत् ॥ ५

आगमेन विशुद्धेन भोगः याति प्रमाणताम् ।
 अविशुद्धागमो भोगः प्रामाण्यं नैव गच्छति* ॥ ३०
 नृपोणाधिकृताः पूगाः श्रेणयोऽथ कुलानि च ।
 पूर्वं पूर्वं गुरु श्रेयं व्यवहारविधौ नृणाम् ॥ ३१
 मत्तोपाधिविनिर्मुक्तान् व्यवहारान् निवर्त्तयेत् ।
 स्त्रीनक्तमन्तरागारबहिःशत्रु कृतांस्तथा ॥ ३२
 मत्तोन्मत्तार्त्तव्यसनिवालभ्यतादियोजितः ।
 असम्बद्धकृतयैव व्यवहारो न सिध्यति ॥ ३३
 प्रनष्टाधिगतं देयं नृपेण धनिने धनम् ।
 विभावयेन चेक्षिज्ञैस्तत्समं दण्डमर्हति ॥ ३४
 राजा लब्ध्वा निधिं दद्याद्विजेभ्योऽर्धं द्विजः पुनः ।
 विद्वानश्वेपमादद्यात् स सर्वस्य प्रभुर्यतः ॥ ३५
 इतरेण निधौ लब्धे राजा पष्ठांशमाहरेत् ।
 अनिवेदितविज्ञातो दाप्यस्तं दण्डमेव च ॥ ३६
 देयं चौरद्वतं द्रव्यं राज्ञा जानपदाय तु ।
 अददद्दि समाप्नोति किल्बिषं यस्य तस्य तत् ॥ ३७
 इत्यमाधारणव्यवहार माह्यका प्रकरणम् ।
 अथीतिभागो वृद्धिः स्यान्मासि मासि सवन्धके ।
 वर्षक्रमाच्छतं द्विस्त्रिचतुःपञ्चकमन्यथा ॥ ३८
 कान्तारगास्तु दशकं सासुद्रा विंशकं शतम् ।
 दद्युर्वा स्रक्ततां वृद्धिं सर्वे सर्वासु जातिषु ॥ ३९
 सन्ततिन्तु पशुस्त्रीणां रसस्याष्टगुणा परा ।
 यस्तधान्यद्विरस्यान्या चतुस्त्रिद्विगुणाः स्मृताः* ॥ ४०

* This sloka does not occur in the Bombay Edition.

प्रपन्नं साधयन्नर्थं न वाच्यो नृपतेर्भवेत् ।
 साध्यमानो नृपं गच्छन् दण्ड्यो दाप्यय तत्तनम् ॥ ४१
 अहोतानुक्रमाद्दाप्यो धनिनामधमर्षिकः ।
 दत्त्वा तु ब्राह्मणायैव नृपतेस्तदनन्तरम् ॥ ४२
 राज्ञाधमर्षिको दाप्य साधिताद्भक्तं शतम् ।
 पञ्चकचं शतं दाप्य प्रामार्यो ह्युत्तमर्षिकः ॥ ४३
 हीनजातिं परिषीणस्यणार्थं कर्म कारयेत् ।
 ब्राह्मणस्तु परिषीणं शनैर्दाप्यो ययोदयम् ॥ ४४
 दीयमानं न षड्जातिं प्रयुक्तं यः स्वकं धनम् ।
 मध्यमस्यापितं तत् स्याद्वर्जितं न तत् परम् ॥ ४५
 अविभक्तौ कुटुम्बार्ये यद्वणञ्च कृतं भवेत् ।
 दद्यात्सद्व्ययिनं प्रेते प्रोषिते वा कुटुम्बिनि ॥ ४६
 न योषित् पतिपुत्राभ्यां न पुत्रेण कृतं पिता ।
 दद्याद्वै कुटुम्बार्थान् पतिं स्त्रीकृतं तथा ॥ ४७
 सुराकामश्चूतकृतं दण्ड्यस्त्वापशिष्टकम् ।
 वृथादानं तथैवेह पुत्रो ददशाच्च पैत्रकम् ॥ ४८
 गोपमौण्डिकयैर्नूपरजकव्याधयोपिताम् ।
 ऋणं दद्यात् पतिस्तृप्तौ यच्चात्तृप्तिस्तदायया ॥ ४९
 प्रतिपन्नं त्रिधा देयं धन्या वा सङ्गं यत् कृतम् ।
 स्वयं कृतं वा यद्वणं गान्ध्यात् स्त्री दातुमर्हति ॥ ५०
 पितरि प्रोषिते प्रेते व्यसनाभिपुत्रेऽथवा ।
 पुत्रपौत्रे ऋणं देयं निहन्ते साचिमावितम् ॥ ५१
 षट्कथमाह षट्थं दाप्यो योषिदमाहस्तथैव च ।
 पुत्रोऽनन्यायितद्रव्यं पुत्रहीनस्य ऋणयिनः ॥ ५२

भ्रातृणामथ दम्पत्योः पितुः पुत्रस्य चैव हि ।
 प्रातिभाव्यमृणं साक्षमविभक्ते न तु स्मृतम् ॥ ५३
 दर्शने प्रत्यये दाने प्रातिभाव्यं विधीयते ।
 आद्ये तु वितथे दाप्यावितरस्य सुता अपि ॥ ५४
 दर्शनप्रतिभूर्यत्र मृतः प्रात्ययिकोऽपि वा ।
 न तत्पुत्रा ऋणं दद्याद्दुर्द्धनाय ये स्त्रियताः ॥ ५५
 बहवः स्युर्यदि स्वांशेर्दयुः प्रतिभुवो धनम् ।
 एकच्छायायितेष्वेषु धनिकस्य यथाश्वि ॥ ५६
 प्रतिभूर्द्वापितो यत्र प्रकाशं धनिने धनम् ।
 द्विगुणं प्रतिदातव्यमृषिकैस्तस्य तद्भवेत् ॥ ५७
 सन्ततिः स्त्रीपशुष्वेव धान्यं त्रिगुणमेव च ।
 वस्त्रं चतुर्गुणं प्रोक्तं रसद्याष्टगुणस्तथा ॥ ५८
 आधिः प्रणश्येद्विगुणे धने यदि न मोक्ष्यते ।
 बाले कालकृतो नश्येत् फलभोग्यो न नश्यति ॥ ५९
 गोप्याधिभोगे नो हर्षिः सोपकारेऽथ क्षापिते ।
 नष्टो देवो विनष्टश्च दैवराजकृताहते ॥ ६०
 आधिः स्त्रीकरणात् सिद्धौ रक्ष्यमानोऽप्यसारताम् ।
 यातयेदन्य आधेयो धनभाग्वा धनी भवेत् ॥ ६१
 चरित्रबन्धककृतं सद्दद्या दापयेद्धनम् ।
 सत्यद्वारकृतं द्रव्यं द्विगुणं प्रतिदापयेत् ॥ ६२
 उपस्थितस्य मोक्षव्य आधिःस्तेनोऽन्यथा भवेत् ।
 प्रयोजकेऽसति धनं कुले न्यस्याऽधिमाप्नुयात् ॥ ६३
 तत्कालकृतमुच्यो वा तत्र तिष्ठेदहद्विकः ।
 विना धारणकाद्यापि विक्रोणीत ससाक्षिकम् ॥ ६४

यदा तु द्विगुणोभूतमृगमाधौ तदा खलु ।

भोच्य आधिसुदुत्पन्ने प्रविष्टे द्विगुणे घने ॥ ६५

इति ऋणादानप्रकरणम् ।

यासनस्यमनाख्याय इस्तोऽन्यस्य यदर्पितम् ।

द्रव्यं तदौपनिधिकं प्रतिदेयं तथैव तत् ॥ ६६

न दाप्योऽपहृतं तप्तु राजदेविकतस्करैः ।

भ्रैयश्च न्नागितिऽदत्ते दाप्यो दण्डश्च तत्समम् ॥ ६७

आजीयन् खेच्छया दण्डो दाप्यस्तद्यापि सोदयम् ।

याचितां वाहितन्यासनिषेधादिष्वयं विधिः ॥ ६८

इति निषेधादिप्रकरणम् ।

तपस्विनो दानशीलाः कुलोनाः सत्यवादिनः ।

धर्मप्रधाना ऋजवः पुत्रवन्तो धनान्विताः ॥ ६९

साधराः साक्षिणो ज्ञेयाः श्रौतस्मार्तक्रियारताः ।

यथाजाति यथावर्ण सर्वे सर्वेषु वा श्रुताः ॥ ७०

श्रीविद्यास्तापमा वृद्धा ये च प्रव्रजितादयः ।

असाक्षिणस्तौ वचनामान हेतोर्दृढाद्वत ॥ ७१

स्तौष्ट्वदासकृतवमत्तोन्मत्ताभिगस्तकाः ।

रुद्धावतारिपापण्डिकूटकर्दिकान्दिद्याः ॥ ७२

पतिताव्यर्थसम्यग्भिसहायरिपुतस्कराः ।

साक्षसो दृष्टदोषय निर्बूतसत्यसाक्षिणः ॥ ७३

उभयागुमतः याची भवत्येकोऽपि धर्मोचितः ।

सर्वः साक्षी समद्वन्द्वौ चौर्यं पारुष्यं साहसे ॥ ७४

साक्षिणः यावदेवादिप्रतिवादिसमीपगान् ।
 ये च पापकृता लोका भद्रापातकिना तथा ॥ ७५
 पग्निदानाश्च ये लोका ये च स्त्रीवालघातिनाम् ।
 स तान् सर्वान् समाप्नोति यः साक्ष्यमनृतं वदेत् ॥ ७६
 सुकृतं यत्त्वया किञ्चिजन्मात्तरगतैः कृतम् ।
 तत् सर्वं तस्य जानीहि यं पराजयसे भूया ॥ ७७
 अद्भुवन् हि नरः साक्ष्यमृणं स दयवन्धकम् ।
 राक्षसा सर्वे प्रदाप्यः स्यात् पट्वत्वारिंशत्तमेऽहनि ॥ ७८
 न ददाति हि यः साक्ष्यं जानन्नपि नराधमः ।
 स कूटसाक्षिणां पापैस्तुल्यो दण्डेन चैव हि ॥ ७९
 द्वैधे बहूनां वचनं समेषु गुणिनान्तथा ।
 गुणिवैधे तु वचनं ग्राह्यं ये गुणवत्तमाः ॥ ८०
 यस्योचुः साक्षिणः सत्यां प्रतिज्ञां स जयी भवेत् ।
 अन्यथावादिनी यस्य भुवः स्वस्य पराजयः ॥ ८१
 सतोऽपि साक्षिभिः साक्ष्ये यद्यन्ये गुणवत्तमाः ।
 द्विगुणा वान्यथा ब्रूयुः कृटाः स्युः पूर्वसाक्षिणः ॥ ८२
 पृथक् पृथग्दण्डनीयाः कूटकृतसाक्षिणस्तथा ।
 विवादाद्विगुणं दण्डं विवास्यो ब्राह्मणः स्मृतः ॥ ८३
 यः साक्ष्यं आवितोऽन्येभ्यो निष्ठुते तत्तमोदृतः ।
 स दाम्प्योऽष्टगुणं दण्डं ब्राह्मणस्तु विवासयेत् ॥ ८४
 वर्षिणान्तु वधो यत्र तत्र साक्ष्यमनृतं वदेत् ।
 तत्पावनाय निर्व्याप्ययतुः सारस्वतो हिलैः ॥ ८५

इति साक्षिप्रकरणम् ।

यः कथिदयो निष्ठातः खरुच्या तु परस्परम् ।
 लेख्यन्तु साक्षिमत् कार्यं तस्मिन् धनिकपूर्वकम् ॥ ८६
 समामासतर्द्धाह्नमभिजातिस्वगोत्रकैः ।
 सब्रह्मचारिकास्त्रोयपितृनामादिचिह्नितम् ॥ ८७
 समाप्तेऽयं ऋणी नाम खड्गस्तेन निवेद्ययेत् ।
 मतं मेऽसुकपुत्रस्य यदत्रोपरिलिखितम् ॥ ८८
 साक्षिणश्च खड्गस्तेन पितृनामकपूर्वकम् ।
 भ्रात्राहममूकः माप्सो लिखेयुरिति ते समाः ॥ ८९
 उभयाभ्यर्थितेनैतन्मया ह्यमुकासुनुना ।
 लिखितं ह्यमुकेनेति लेखफोऽन्ते ततो लिखेत् ॥ ९०
 बिनापि साक्षिमिलेख्य खड्गस्तलिखितान्तु यत् ।
 तत् प्रमाणं ऋतं लेख्यं यत्रोपाधिदत्ताहते ॥ ९१
 ऋणं लेख्यज्ञतं दयं पुरुषेस्त्रिभिरेव तु ।
 प्राधिस्तु भुज्यते तावद्व्यावत्तत्र प्रदीयते ॥ ९२
 देशान्तरस्थे दुर्लेखे नष्टोऽष्टे हते तथा ।
 भिक्षे दग्धेऽथवा चिह्ने लेख्यमन्यत्तु कारयेत् ॥ ९३
 सन्दिग्धलेख्येश्विः स्यात् खड्गस्तलिखितादिभिः ।
 युक्तिप्राप्तिक्रियादिः ससम्बन्धागमहेतुभिः ॥ ९४
 लेख्यस्य पृष्ठेऽभिलिखेद्दद्या धनं ऋणी ।
 धनी चोपगतं दद्यात् खड्गस्तपरिचिह्नितम् ॥ ९५
 दत्तृणं पाठयेन्न लेख्यं गृह्यं दान्यञ्च कारयेत् ।
 साक्षिमद्य भवेद्यदा तदातव्यं ससाक्षिकम् ॥ ९६
 इति लेख्यप्रकरणम् ।

तुलाग्नरापोविषं कीपो दिव्यानोद् विशुद्धये ।
 महाभियोगेष्वेतामि. शीर्षकस्थेऽभियोक्तारि ॥ ९७
 रुच्या वान्यतरः कुर्यादितरो वर्त्तयेच्चिरः ।
 विनापि शीर्षकात् कुर्यान्नृपद्रोहेऽथ पातके ॥ ९८
 सचैल स्नानमाह्वय सूर्योदय उपोषितम् ।
 कारयेत् सर्वदिव्यानि नृपत्राह्वयसन्निधौ ॥ ९९
 तुला स्तोवालहृद्वान्यपङ्क, ब्राह्मणरोगिणाम् ।
 अग्निर्जलं वा शूद्रस्य यवाः सप्त विषस्य च ॥ १००
 नामहस्तादरेत् फालं न विषं न तुलां तथा ।
 नृपार्थेष्वभियोगे च वहेयुः शुचयः सदा ॥ १०१
 तुलाधारणविद्वद्भिरभियुक्तस्तुलायितः ।
 प्रतिमानसमीभूतो रेखाः कृत्वावतारितः ॥ १०२
 त्वं तुले सत्यधामासि पुरा देवैर्विनिर्मिता ।
 तत् सत्यं वद कल्याणि संशयाग्नां विमोचय ॥ १०३
 यद्यस्मि पापकृन्मातस्ततो मां त्वमधीनय ।
 शुद्धयेद्रमयोद्धं मां तुलामित्यभिमन्त्रयेत् ॥ १०४
 करौ विमृदितग्रोहीर्लचयित्वा ततो न्यसेत् ।
 सप्तचाश्वत्थ पद्माणि तावत्सूत्रेण वेष्टयेत् ॥ १०५
 तमग्ने सर्वभूतानामन्तरसि पावक ।
 साक्षिवत् पुण्यपापेभ्यो ब्रूहि सत्यं कवे मम ॥ १०६
 तस्येत्युक्तवतो लौहं पञ्चाशत्पलिकं समम् ।
 अग्निवर्णं न्यसेत् पिण्डं हस्तयोरुभयोरपि ॥ १०७
 म तमादाय सप्तैव मण्डलानि शनैर्ब्रजेत् ।
 षोडशाङ्गुलिक ज्ञेयं मण्डलं तावदन्तरम् ॥ १०८

सुक्ताग्निं नृदितघ्नौहिरदग्धं शुद्धिमाप्नुयात् ।

अन्तरा पतितं पिण्डं सन्देहे वा पुनर्हरेत् ॥ १०८

सत्येन साभिरचस्व वरुणेत्यभिशास्यकम् ।

नाभिदध्नोदकस्यस्य गृहोत्थोर जलं विधेत् ॥ ११०

समकालमिषुं सुक्तमानयेद्यो जवौ नर ।

गते तस्मिन्निमग्नाङ्गं पश्येच्चैच्छुद्धिमाप्नुयात् ॥ १११

त्व विषं ब्राह्मणं मुखं सत्यधर्मं व्ययस्थित ।

पायस्वास्मादभीशापात् सत्येन भयं मेऽमृतम् ॥ ११२

एवमुक्त्वा विषं शार्ङ्गं भक्षयेद्विमर्शजम् ।

यस्य वैगैर्विना क्षीर्णतस्य शुद्धिं विनिर्दिशेत् ॥ ११३

देवातुष्टान् समभ्यर्च्य तत्स्नानोदकमाहरेत् ।

मन्त्राव्युपाययेत्तस्माज्जलन्तु प्रवृत्तिषयम् ॥ ११४

अर्चां चतुर्हृद्गादङ्गो यस्य नो राजदेविकम् ।

व्यसनं जायते घोरं स शुद्धं स्यात्सप्तशय ॥ ११५

इति दिव्यप्रकरणम् ।

विभागश्चेत् पिता कुर्यात् स्त्रीष्वपि विभजेत् सुतान् ।

ज्येष्ठं वा ज्येष्ठभागेन सर्वं वा स्युः समाशिन ॥ ११६

यदि कुर्यात् समानयानं यद्व्यवसाया समाशिका ।

न दत्तं स्त्रीधनं यासां भर्ता वा श्वशुरेय वा ॥ ११७

शक्तस्यानोद्विमानस्य किञ्चिद्वक्ता पृथक् क्रिया ।

न्यूनाधिकविभक्तानां धर्म्यं पिष्टकृतं स्मृतं ॥ ११८

विभजेरनं सुता पित्रोरुर्ध्वमक्यमूणं समम् ।

मातुर्दुहितरं शेषवृणात्ताभ्यं प्रतेऽन्यथ ॥ ११९

पिष्टद्रव्याविरोधेन यदन्यत् स्वयमर्घ्यं तम् ।
 मैत्रमीहाह्निकश्चैव दायादानां न तद्वदेत् ॥ १२०
 मातादभ्यागतं द्रव्यं ह्यतमभ्युद्धरेत् तु यः ।
 दायादेभ्यो न तद्दद्याद्विदया लब्धमेव च ॥ १२१
 यत्किञ्चित् पितरि प्रेक्ष्य धनं व्योष्ठोऽभिगच्छति ।
 भागो यवीयसां तत्र यदि विदयानुपासिनः ॥ १२२
 सामान्यार्थसमुत्थाने विभागस्तु समः स्मृतः ।
 अनेकपिष्टकाणान् पितृतो भागकल्पना ॥ १२३
 भूर्या पितामहोपात्ता निवन्धो द्रव्यमेव वा ।
 तत्र स्यात् सदृशं स्वाम्यं पितुः पुत्रस्य चोभयोः ॥ १२४
 विभक्त्यु सुतो ज्ञातः सर्वर्ष्यां विभागमाव ।
 दृष्ट्याह तद्विभागः स्वादायव्ययविशोधितात् ॥ १२५
 पितृभ्यां यस्य यद्वत्तं तत्तस्यैव धनं भवेत् ।
 पितुर्दत्तं विभजतां माताप्यंशं समं हरेत् ॥ १२६
 असंस्कृतान्तु संस्कार्या भ्रातृभिः पुर्व्वसंस्त्रतैः ।
 भगिन्यस्य निजादंशोऽस्त्रागन्तु तुरोयकम् ॥ १२७
 चतुर्विद्भेकभागा सुर्व्वर्षणो दाघ्नपण्यमजाः ।
 चतुर्जास्त्रिद्वेकभागा विद्वजौ तु द्वेकभागिनः ॥ १२८
 अन्योन्यापहतं द्रव्यं विभक्ते तत्तु दृश्यते ।
 तत् पुनस्तु समेरंशैर्विभजेरक्षिति स्थितिः ॥ १२९
 अपुत्रेषु परधत्ते नियोगीत्पादितः सुतः ।
 उमयोरप्यसौरिकधी विण्डुदाता च धर्मोतः ॥ १३०

श्वोरसो धर्मपत्नीजस्तत्समः पूत्रिकासुतः ।
 जेवजः जेवजातस्तु सगीव्रजेतरेण वा ॥ १३१
 गृहे प्रच्छन्न उत्पन्नो गूढजस्तु सुतो मतः ।
 कानीनः कन्यकाजातो मातामहसुतो मतः ॥ १३२
 अक्षताया अतायां वा जातः पौनर्भवस्तथा ।
 दद्यान्माता पिता वा यं स पुत्रो दत्तको भवेत् ॥ १३३
 क्रीतस्तु ताम्बां विक्रीतः क्षत्रिमस्तु स्वयंक्षतः ।
 दत्तात्मा तु स्वयं दत्तो गर्भे विन्न सहीडजः ॥ १३४
 उत्सृष्टो गृह्यते यस्तु मीऽपविद्धो भवेत् सुतः ।
 पिण्डदोऽंगहरयैषापूज्याभावे परः परः ॥ १३५
 सजातीयेष्वयं प्रोक्तस्तनयिषु मया विधिः ।
 जातोऽपि दास्यां शूद्रेण कामतोऽंगहरो भवेत् ॥ १३६
 मृते पितरि कुर्युस्तु भ्रातरस्वर्द्धभागिकम् ।
 भ्रामाङ्को हरेत् सर्वं दुहितृणा सुतादृते ॥ १३७
 पत्नी दुहितरथैव पितरौ भ्रातरस्तथा ।
 तत्सुतो गोत्रजो वन्धुः शिष्यः सन्नद्धचारिणः ॥ १३८
 एषामभावे पूर्वस्य धनभागुत्तरोत्तरः ।
 स्वर्थातस्य ह्यपुत्रस्य सर्ववर्णेष्वयं विधिः ॥ १३९
 धानप्रस्थयतित्रिंशच्चारिणाष्टक्यभागिनः ।
 क्रमेणाचार्यमच्छिष्यधर्माभावे कतीर्थिनः ॥ १४०
 संसृष्टिनस्तु संसृष्टी सोदरस्य तु सोदरः ।
 दद्यादपहरेदंश जातस्य च मृतस्य च ॥ १४१
 अन्योदर्यस्तु संसृष्टी भान्योदर्यं धनं हरेत् ।
 असंसृष्टपि चादद्यात् संसृष्टो नान्यमाद्यजः ॥ १४२

स्त्रीयोऽथ पतितस्तज्जः पङ्गुर्न्यत्तको जडः ।

अन्धोऽचिकित्स्यरोगाद्या भर्त्तव्या स्युर्निरंशकाः ॥ १४७

औरसाः सेवजास्तोषां निर्दोषा भागहारिणः ।

सुताद्यैषां प्रभर्त्तव्या यावद्वै भर्त्तृसात्कृताः ॥ १४८

अपुत्रा योषितद्यैषां भर्त्तव्याः साधुवृत्तयः ।

निर्व्वास्या व्यभिचारिण्यः प्रतिकुलास्तयैव च ॥ १४९

पितृमातृपतिभ्रातृदत्तमध्यग्न्युपागतम् ।

आधिवेदनिकं चैव स्त्रीधनं परिकीर्त्तितम् ॥ १४९

वन्धुदत्तं तथा शुल्कमन्वाधेयकमेव वा ।

अप्रजयामतोतायां वान्यवास्तदवाप्नुयुः ॥ १४९

अप्रज स्त्रीधनं भर्त्तुर्ग्राह्यादिषु चतुर्व्वपि ।

दुहितृणां प्रसूता चेत् शेषेषु पितृगामि तत् ॥ १४८

दत्त्वा कन्यां हरन दण्डोव्ययं दद्याच्च सोदयम् ।

मृतायां सर्व्वमादद्यात् परिशीधोभयव्ययम् ॥ १४८

दुर्भिक्षे धर्मकार्य्ये च व्याधौ सग्नतिरोधके ।

गृहहोतं स्त्रीधनं भर्त्ता न स्त्रियै दातुमर्हति ॥ १५०

अधिविन्नस्त्रियै दद्यादाधिवेदनिकं समम् ।

न दत्तं स्त्रीधनं यस्यै दत्ते त्वर्द्धं प्रकीर्त्तितम् ॥ १५१

विभागनिष्ठवे ज्ञातिवन्धुसाध्यभिलेखितैः ।

विभागभायना ज्ञेया गृहचेवैव यौतकैः ॥ १५२

इति रिक्थभागप्रकरणम् ।

सौम्रो विवादे चैवस्य सामन्ताः स्वयिरादयः ।

गोपा सोमाकृपाणा ये सर्व्वे च वनगोचराः ॥ १५३

नयेयुरेते सीमानं स्वपाङ्गारस्तुपदुमैः ।

सैतुवल्मीकनिम्बास्थितैत्वाद्यैरुपलक्षिताम् ॥ १५४.

सामन्ता वा ममाग्रामायत्वारोऽष्टौ दशापि वा ।

रक्तसन्धसनाः सोमां नयेयुः चितिधारिणः ॥ १५५.

अनृते च पृथग्दण्ड्या राज्ञा मध्यमसाहसम् ।

अभावे ज्ञाढचिह्नानां राजा सौम्रः प्रवर्त्तकः ॥ १५६

भारामायतनग्रामनिषागोद्यानवैश्वसु ।

एष एव विधिर्ज्ञेयो वर्णान्बुप्रवद्वादिषु ॥ १५७

मर्यादायाः प्रभेदे तु सीमातिक्रमणे तथा ।

क्षेत्रस्य हरणे दण्डा अधमोत्तममध्यमाः ॥ १५८

न निषेधोऽल्पबाधस्तु सैतुः कस्याणकारकः ।

परभूमिं हरन् कूपः स्वल्पक्षेत्रो बह्वदकः ॥ १५९

स्वामिने योऽनिविद्यैव क्षेत्रे सैतुं प्रवर्त्तयेत् ।

उत्पन्नं स्वामिनी भोगस्तदभावे महीपतेः ॥ १६०

फालाहतमपि क्षेत्रं यो न क्षुर्यान्न कारयेत् ।

तत् प्रदाय्या हाटशदं क्षेत्रमन्येन कारयेत् ॥ १६१

इति सीमाविवादप्रकरणम् ।

मायानष्टौ ॥ मङ्गिणी शस्त्रघातस्य कारिणी ।

दण्डनोया तदर्द्धन्तु गौस्तदर्द्धमजाविक्रमम् ॥ १६२

भक्षयित्वोपविष्टानां यथोक्ताद्दिगुणो दमः ।

सममेपां विवीनेऽपि खरोष्ट्रं महीपौसमम् ॥ १६३

यावच्छस्यं विनश्येत्तु तावत् स्यात् क्षेत्रिणः फलम् ।

गोपस्ताद्यस्तु गोमी तु पूर्वोक्तं दण्डमर्हति ॥ १६४

पथि ग्रामविवोतान्ते क्षेत्रे दीपो न विद्यते ।

अकामतः कामचारि चौरवदृष्टमर्हति ॥ १६५

महोच्चोत्सृष्टपशवः सूतिकागन्तुकादयः ।

पात्रो येपान्तु ते मोच्या देवराजपरिभुताः ॥ १६६

यथार्पितान् पशून् गोपः सायं प्रत्यर्पयेत् तथा ।

प्रमादमृतनष्टांश्च प्रदाप्यः कृतवेतनः ॥ १६७

पाशहोषविनाशे च पाशे दण्डो विधीयते ।

अर्धचयोदशपणः स्वामिने द्रव्यमेव च ॥ १६८

ग्रामिच्छया गोप्रचारोऽभूमिराजःशेन वा ।

द्विजस्तृणैधःपुण्याभिः सर्व्वतः समुपाहरेत् ॥ १६९

धतुःशतं परोहारी ग्रामचेतान्तरं भवेत् ।

द्वे शते खर्व्वटस्य स्यान्नगरस्य चतुःशतम् ॥ १७०

इति स्वामिपालविवादप्रकरणम् ।

स्व लभेतान्यविक्रोतः क्रेतुर्होपोऽप्रकाशिते ।

हीनाद्रहो हीनमूखे बेलाहीने च तस्करः ॥ १७१

नष्टापहृतमामाद्य हर्त्तारं ग्राहयेन्नरम् ।

देशकालातिपत्तो च गृहीत्वा स्वयमर्पयेत् ॥ १७२

विक्रेतुर्दृशनाच्छुद्धिः स्वामी द्रव्यं नृपो दमम् ।

क्रेताः मूल्यमवाप्नोति तस्मादयस्तस्य विक्रीयौ ॥ १७३

आगमेनोपभोगेन नष्ट भाव्यमतोऽन्यथा ।

पञ्चवन्धो दमस्तात्र राज्ञे तेनाविभाविते ॥ १७४

हृतं प्रनष्ट यो द्रव्यं परदस्तादवाप्नुयात् ।

अनिवेद्य नृपे दण्ड्यः स तु पशुवतिं पणान् ॥ १७५

श्रीस्त्रिकैः स्थानपानैर्वा नष्टापहतमाहतम् ।

अर्वाक् संवत्सरात् स्वामी हरेत् परतो नृपः ॥ १७६

पणानेकगणे दद्याच्चतुरः पञ्च मानुषे ।

महियोद्भवां द्वौ द्वौ पादं पादमजाविके ॥ १७७

इत्यस्त्रामिविक्रयप्रकरणम् ।

स्वं कुटुम्बाविरोधेन देयं दारसुतादृते ।

नान्वये सति सर्वस्वं यच्चान्यसौ प्रतिश्रुतम् ॥ १७८

प्रतिग्रहः प्रकाशः स्यात् स्थावरस्य विग्रहः ।

देयं प्रतिश्रुतस्यैव दत्त्वा नापहरेत् पुनः ॥ १७९

इति दत्ताप्रदानिकां प्रकरणम् ।

दशैकपञ्चसप्ताहमासत्रयार्धमासिकम् ।

बीजायोवाद्यरत्नसौदोद्युग्मा परीक्षणम् ॥ १८०

घनो सुवर्णमधोर्णं रजते द्विपलं शते ।

अष्टौ त्रयुषि मीमे च तामे पञ्चदशायुषि ॥ १८१

शते दशपला वृद्धिरोर्ध्वे कार्पाससीदिके ।

मध्ये पञ्चपला सूत्रे सूत्रे तु त्रिपला मता ॥ १८२

कार्मिके रोमवद् च त्रि शङ्खागद्यो मतः ।

न क्षयो न च वृद्धिः स्यात् कौपेये वस्त्रलेपु च ॥ १८३

देशं कालञ्च भोगञ्च ज्ञात्वा नष्टे बलावलम् ।

द्रव्याणां कुशला नूयुर्यत्तदाप्या चसंग्रयम् ॥ १८४

इति क्रोतानुशयप्रकरणम् ।

वनाद्वासीकृतस्यैरेविक्रीतयापि मुच्यते ।

स्वामिप्राणप्रदो भक्तस्यागात्तत्रिष्कूयादपि ॥ १८५

प्रव्रज्यावमिश्रो राज्ञो दामघामरणान्तिकः ।

वर्णोन्नामानुलोभ्येन दास्यं न प्रतिनोमतः ॥ १८६

स्तनशिल्योऽपि निवसेत् कृतकानं गुरोर्गृहे ।

अन्तेषामो गुरुप्राप्तभोजनस्तत्फलप्रदः ॥ १८७

इत्यभ्युपेत्य गृह्युपाप्रकरणम् ।

राजा कृत्वा पुरे स्थानं माद्वयणाग्रस्थं तत्र तु ।

त्रेविद्यां वृत्तिमद्व्यूयात् स्वधर्माः पाल्यतामिति ॥ १८८

निजधर्माविरोधेन यस्तु सामरिको भवेत् ।

सोऽपि यद्वेन संरक्ष्यो धर्मो राजकृतयः यः ॥ १८९

गणद्वयं हरेदयस्तु संविदं लङ्घयेच्च यः ।

सर्वस्वहरणं कृत्वा तं राष्ट्रादिप्रवासयेत् ॥ १९०

कर्त्तव्यं वचनं सर्वैः समूहहितवादिनाम् ।

यस्तत्र विपरोतः स्यात् न दाप्यः प्रथमं दमम् ॥ १९१

समूहकार्यं आयातान् कृतकार्यान् विसर्जयेत् ।

स दानमानसत्कारैः पूजयित्वा मञ्जोपतिः ॥ १९२

समूहकार्यप्रहितो यतमेत तदर्पयेत् ।

एकादशगुणं दाप्यो यद्यनौ नार्पयेत् स्वयम् ॥ १९३

धर्माज्ञाः शुचयोऽलुब्धा भवेयुः कार्याचलाः ।

कर्त्तव्यं वचनं तेषां समूहितवादिनाम् ॥ १९४

श्रेणिनैगमपाषाण्डिगणानामप्ययं विधिः

भेदश्चैषां नृपो रचेत् पूर्ववृत्तिश्च पालयेत् ॥ १९५

इति संविदातिक्रमप्रकरणम् ।

गृहोत्पेतनः कर्मं त्वजनं द्विगुणमावहेत् ।

अगृहोते समं दाप्यो भृत्यै रक्ष्य उपस्करः ॥ १९६

टाप्यस्तु दशमं भागं वाणिज्यपशुसस्यतः ॥
 अनिश्चित्य भृतिं यस्तु कारयेत् स महीक्षिता ॥ १८०
 देशं कालञ्च योऽतीयात् लाभं कुर्याच्च योऽन्यथा ।
 तत्र स्यात् स्वामिनश्चन्दोऽधिकं देयं कृतेऽधिके ॥ १८८
 यो यावत् कुरुते कर्म तावत्तस्य तु वेतनम् ।
 उभयोरप्यसाध्यचेत् साध्यं कुर्यादयथाश्रुतम् ॥ १८८
 अराजदैशिकास्रष्टं भाण्डं दाप्यस्तु वाङ्मनः ।
 प्रस्थानविघ्नस्तथैव प्रदाप्यो द्विगुणा भृतिम् ॥ २००
 प्रक्रान्ते भक्षमं भागं चतुर्थं पथि सन्त्यजन् ।
 भृतिमर्हपथे सर्व्वां प्रदाप्यस्याजकोऽपि च ॥ २०१

इति वेतनादानप्रकरणम् ।

गृहे प्रतिकव्वेस्तु सभिवा पञ्चकं शतम् ।
 गृह्णोयाद्भूर्त्तकितवादितरादशकं शतम् ॥ २०२
 स सस्यक् पालितो दद्याद्वाग्ने भागं यथाशतम् ।
 जितमुदघ्राद्येज्जेवे दद्यात् सत्यं वचः क्षमो ॥ २०३
 प्राप्ते नृपतिना भागं प्रसिद्धे धूर्त्तमण्डले ।
 जितं क्षत्रभिकं स्थाने दापयेदन्वया न तु ॥ २०४
 द्रष्टारो व्यवहाराणां साक्षिणश्च त एव हि ।
 राज्ञा मचित्तं निर्वाह्या कूटाक्षोपधिदेविनः ॥ २०५
 द्यूतमेकमुखं कार्यं तत्स्वरञ्जानकारणात् ।
 एष एव विधिर्ज्ञाय प्राज्जिद्यूते ममाद्ये ॥ २०६

इति द्यूतममाद्ययास्य प्रकरणम् ।

सत्यासत्यान्यथास्तोत्तेर्न्यूनाङ्गेन्द्रियरोमिणाम् ।
 छेपं करोति चेद्दण्डः, पणानहेनगोदशान् ॥ २०७

चेत्यश्वगानसोमासु पुण्यस्थाने सुरानये ।

जातद्रमाणां द्विगुणो दसो वचेऽथ विश्रुते ॥ २३१

गुल्मगुच्छक्षपनताप्रतानौषधिवीरुधाम् ।

पूर्वस्मृतादर्द्धदण्डः स्थानेयुक्तेषु कर्तने ॥ २३२

इतिदण्डपारुष्यप्रकरणम् ।

सामान्यद्रव्यप्रसभहरणात् साहसं स्मृतम् ।

तन्मुन्याद्विगुणो दण्डो निहवे तु चतुर्गुणः ॥ २३३

यः साहसं कारयति स दाप्यो द्विगुणं दमम् ।

यथैवमुक्ताहं दाता कारयेत् स चतुर्गुणम् ॥ २३४

अर्घ्याक्रोशातिक्रमकृद्भ्रातृभार्या प्रहारकः ।

सन्दिष्टस्याप्रदाता च ममुद्रगृहभेदकृत् ॥ २३५

सामन्तकुलिकादीनामपकारस्य कारकः ।

पञ्चाशत्पणिको दण्ड एवामिति विनिश्चयः ॥ २३६

स्वच्छन्दं विधवागामौ विक्रुष्टे नाभिधावकः ।

अकारणे च विक्रोष्टा चण्डालयोत्तमान् स्मृशन् ॥ २३७

शूद्रः प्रव्रजितानाञ्च देवे पित्रे च भोजकः ।

अयुक्तं शपथं कुर्वन्नयोग्योयोग्यकर्म्मकृत् ॥ २३८

वृषक्षुद्रपशूनाञ्च पुंस्वस्य प्रतिघातकृत् ।

साधारणस्यापलापी दामोगर्भविनाशकृत् ॥ २३९

पितृपुत्रस्वसृभ्रातृदम्पत्याचार्यशिष्यकाः ।

एवामपतितान्योन्यत्यागौ च शतदण्डभाक् ॥ २४०

इति साहसप्रकरणम् ।

वसानस्त्रीन् पणान् दण्ड्यो नेजकस्तु परांशकम् ।

विक्रयावक्रयाधानयाचितेषु पणान् दण्ड ॥ २४१

पितापुत्रविराधे तु साक्षिणां द्विषणो दमः ।

अन्तरं च तयोर्धे स्यात्तस्याप्यष्टगुणा दमः ॥ २४२

तुलाशसनमानाना कूटकान्नायकस्य च ।

एभिश्च व्यवहर्त्ता यः स दाप्यो दण्डमुत्तमम् ॥ २४३

अकूटं कूटकं ब्रूते कूटं यद्यापरकूटकम् ।

स नाणकपरोक्षी तु दाप्य उत्तममाहमम् ॥ २४४

भिषडमिथ्याचरन् दाप्यस्तिर्य्यक्तु प्रथमं दमम् ।

मातुपे मध्यमं राजमातुपेषुत्तमं दमम् ॥ २४५

अथन्यं यद्य वध्नाति वन्यं यद्य प्रमुञ्चति ।

अप्राप्तव्यवहारश्च स दाप्यो दण्डमुत्तमम् ॥ २४६

मानेन तुलया वापि योऽग्रमष्टमकं हरिस् ।

दण्डं च दाप्यो द्विमतं वृद्धी ज्ञानी च कल्पितम् ॥ २४७

भिषजस्त्रे हलवणं गन्धधान्यगुडादिषु ।

पर्येषु प्रक्षिपन् क्षीरं पणान् दाप्यस्तु पौडंशः ॥ २४८

मृक्षार्धमणिसूत्राय काष्ठवस्त्रनवामसाम् ।

अजातौ जातिकरणे विक्रेयाष्टगुणो दमः ॥ २४९

समुद्रपरिवर्त्तश्च सारभाण्डश्च क्षत्रिमम् ।

आधानं विक्रयं वापि नयतो दण्डकल्पनाः ॥ २५०

भिन्ने पण्ये तु पञ्चाशत्पण्ये तु शतमुच्यते ।

द्विपणे द्विशतो दण्डो मूल्यवृद्धौ च वृद्धिमान् ॥ २५१

सम्भूय कुर्व्यतामर्थं भवार्धं कारुण्यस्मिनाम् ।

अर्धग्रन्थं द्वासं वृद्धिं वा जानतां दम उत्तमः ॥ २५२

सम्भूयवणिजा पण्यमनर्थं शीपकन्यताम् ।

विक्रीणतामभिहितो दण्ड उत्तमसाहसः ॥ २५३

राजभिः स्थापयते योऽर्घ्यः प्रत्यहं तेन विक्रयः ।
 क्रयो वानिःसवस्तुस्मादणिजां लाभकृत् स्मृतः ॥ २५४
 स्वदेशपण्ये तु गतं वणिगृह्यते पञ्चकम् ।
 दशकं पारदेशे तु यः सद्यः क्रयविक्रयो ॥ २५५
 पण्यस्थीपरि संस्थाप्य व्ययं पण्यसमुद्भवम् ।
 अर्धोऽनुग्रहकृत् कार्यः क्रेतुर्विक्रेतुरेष च ॥ २५६
 गृहीतमूल्यं यः पण्यं क्रेतुर्नैव प्रयच्छति ।
 सोदयं तस्य दाप्योऽसौ दिग्भाभवा दिगागते ॥ २५७
 विक्रीतमपि विक्रेयं पूर्वक्रेतुर्यगृह्णाति ।
 हानिद्येत् क्रैतव्यदोषेण क्रेतुरेव हि सा भवेत् ॥ २५८
 राजदेवोपघातेन पण्यदोष उपागते ।
 हानिर्विक्रेतुरेवासौ याचितस्याप्रयच्छतः ॥ २५९
 अन्यहस्ते च विक्रीतं दुष्टं वा दुष्टवदयदि ।
 विक्रीणोते दमस्तत्र मूल्यात् तु द्विगुणो भवेत् ॥ २६०
 क्षयं वृद्धिं च वणिजा पण्यानामविजानता ।
 क्रोत्वा नानुग्रयः कार्यः कुर्वन् यद्विभागदण्डभाक् ॥ २६१

इति विक्रोयासम्प्रदानप्रकरणम् ।

समवायेन वणिजा लाभार्थं कर्म कुर्वताम् ।
 लाभालाभौ यथाद्रव्यं यथा वा संविदा कृतौ ॥ २६२
 प्रतिपिद्धमनादिष्टं प्रमादात्पण्यं नाशितम् ।
 स तद्दद्याद्विप्लवाच्च रचिताद्दण्डमाशभाक् ॥ २६३
 अर्घ्यप्रक्षेपणाद्विशं भागं शुल्कं नृपो हरित् ।
 व्यासिद्धं राजयोग्यञ्च विक्रीतं राजगामि तत् ॥ २६४

मिथ्या वदन् परीमाणं शुल्कस्थानादपासरन् ।

दाप्यस्वष्टगुणं यस्य सञ्चाजकयविक्रयी ॥ २६५

सरिकः स्थलजं शुल्कं गृह्णन् दाप्यः पणान् ददति ।

आद्यान्प्रतिवेशानामेतदेवानिमन्त्रणे ॥ २६६

देशान्तरगते प्रेते द्रव्यं दायादयाम्भवाः ।

घातयो या हरेयुस्तदागतास्तैर्विना नृपः ॥ २६७

जिह्वं त्वज्युर्निर्नाभमयत्तोऽन्येन कारयेत् ।

अनेन विधिराख्यात ऋत्विक्कर्मककर्मिणाम् ॥ २६८

इतिसम्भूयसमुत्थानम् ।

ग्राहकैर्गृह्णीते चोरो लोभेणाथ पदेन वा ।

पूर्वकर्मोपराधी च तथा चाशुद्धवासकः ॥ २६९

अन्येऽपि शङ्कया ग्राह्याः शातिनामादिनिष्ठवैः ।

द्युतस्तीपानशक्ताश्च शुष्कभिन्नमुखस्वराः ॥ २७०

परद्रव्यगृहाणाञ्च प्रच्छन्नागूढचारिणः ।

निराया व्ययवन्तश्च विमष्टद्रव्यविक्रयाः ॥ २७१

गृहीतः शङ्कया चीर्यं नात्मानं चेद्दिगीघयेत् ।

दापयित्वा हृतं द्रव्यं चौरदण्डेन दण्डयेत् ॥ २७२

चौरं प्रदाप्यापहृतं घातयेद्विविधैर्बन्धैः ।

सचिह्नं ब्राह्मणं कृत्वा स्वराष्ट्रादिप्रवासयेत् ॥ २७३

घातितेऽपहृते दोषो ग्रामभर्तुरनिर्गतः ।

विवोतभर्तुस्तु पथि चोरोऽर्तुरपीतके ॥ २७४

स्वसोमि दद्यादयामस्तु पदं वा यत्र गच्छति ।

पञ्चयामो वह्निःक्रोशादशयाम्यथवा पुनः ॥ २७५

वन्दिग्राहीस्तिथा वाजिकुञ्जराणाञ्च हारिणः ।

प्रमद्वधातिनयैव शूलमारोपयेन्नरान् ॥ २७६

उत्तेपकयन्त्रिभेदौ करमन्दं गृहीनकौ ।

कार्यौ द्वितोयापराधे करपादैकहीनकौ ॥ २७७

क्षुद्रमध्यमहाद्रव्यहरणे सारतो दमः ।

देशकालत्रयःशस्त्रि मस्त्रित्व दण्डकर्माणि ॥ २७८

भक्तावकाशान्मुदकमन्त्रापकरणव्ययान् ।

दत्त्वा चौरस्य हस्तुर्वा जानतो दम उत्तमः ॥ २७९

शस्त्रावपाती गर्भस्य पातने चोत्तम दमः ।

उत्तमो बाधमो वापि पुरुषस्यौप्रमापणे ॥ २८०

विप्रदुष्टां स्त्रियंभ्रुण पुरुषघ्नीमगर्भिणीम् ।

सितुमिदकरीक्षासु शिलां वद्धा प्रवेशयेत् ॥ २८१

विषाग्निदां पतिगुरुनिजापत्यप्रमापणीम् ।

विकर्णकरनामौष्ठौ कृत्वा गोभिः प्रमापयेत् ॥ २८२

अविज्ञातहतस्याग कनहं सुतवान्धवाः ।

प्रष्टव्या योपितयाम्य परपुंसि रताः पृथक् ॥ २८३

स्त्रीद्रव्यहत्तिकामो वा केन वार्य गतः सह ।

मृत्युदेशमन्त्राच्च पृच्छेद्वापि जनं शनैः ॥ २८४

चेत्रवैश्वानरयामवित्रोत्तखलदाहकाः ।

राजपत्न्याभिगामौ च दग्धव्यास्तु कटाग्निना ॥ २८५

इति स्तेयप्रकरणम् ।

पुमान् सङ्ग्रहणे वाह्यः केगाकोश परस्त्रियाः ।

मद्यो वा कामजेयिङ्गैः प्रतिपृत्तौ हयोस्तथा ॥ २८६

नोवोस्तनप्रावरणसक्थिकेशाभिर्मुर्गनम् ।

अदेशकालसम्भाष सहैकस्थानमेव च ॥ २८०
 चोनिषेधे गत दद्याद्विशतन्तु दमपुमान् ।
 प्रतिषेधे द्वयोर्दण्डो यथा मग्नहणे तथो ॥ २८८
 स्वजातावुत्तमो दण्ड आनुलोम्ये तु मध्यम ।
 पातिलोम्ये बध पुंस स्त्रोषा नासादिकर्त्तनम् ॥ २८९
 अलङ्घता हरन् कन्यामुत्तमस्वन्वयाधमम् ।
 दण्ड दद्यात् मवर्णासु प्रातिलोम्ये बध स्मृत ॥ २९०
 मकामास्वतुलोमासु न दोषस्वन्वया दम ।
 दूषणे तु करच्छेद उत्तमाया बधस्तथा ॥ २९१
 भत स्त्रीदूषणे दद्याद्दे तु मिथ्याभिगमिता ।
 पशून् गच्छन्त दाप्यो होनास्त्रीं गाश्च मध्यमम् ॥ २९२
 भवरुद्धासु दासीषु भुजिथ्यासु तथैव च ।
 गम्यास्वपिपुमान्दाप्य पञ्चाशत्पणिक दमम् ॥ २९३
 प्रसह्य दास्यभिगमे दण्डो दशपण स्मृत ।
 बह्वना दध्यकामासी चतुर्विंशतिक पृथक् ॥ २९४
 गृहीतवेतना वेश्या नेच्छन्ती द्विगुण वहेत् ।
 असृजोते सम दाप्य पुमानप्यवमव च ॥ २९५
 अयोनी गच्छतो योषा पुरुष चाधि मरुत ।
 चतुर्विंशतिका दण्डस्तथा प्रव्रजितागमे ॥ २९६
 अन्त्याभिगमने त्वाङ्ग कवचन प्रवासयेत् ।
 शूद्रस्तथाद्वय एव स्यादन्यस्यार्थागम वध ॥ २९७
 इति स्त्रीसमग्रप्रकरणम् ।
 उत वाप्यधिक वापि निखेदयो राजगामनम् ।
 पारदारिकचौर वा मुञ्चतो दण्ड उत्तम ॥ २९८

तपो वेदविदां क्षान्तिर्विदुषां वर्ष्मणो जलम् ।
जपः प्रच्छन्नपापानां मनसः सत्यमुच्यते ॥ ३३
भूतात्मनस्तपोविद्ये बुद्धेर्ज्ञानं विशोधनम् ।
द्येवज्ञस्येश्वरज्ञानाद्विगृहिः परमा मता ॥ ३४

इत्यग्नौचप्रकरणम् ।

क्षेत्रेण कर्मणा जोवेद्दिशां याप्यापदि द्विजः ।
निस्तोर्यं तामयात्मानं पावयित्वा न्यसेत् पथि ॥ ३५
फलोपलक्षौमसोममनुष्यापूपवीरुधः ।
तिलोदनरसक्षारान् दधि चोरेष्टुतं जलम् ॥ ३६
शखासवमधूच्छिष्टमधुलाक्षाद्यवर्हिषः ।
सृष्ट्यर्गपुष्पकुतपकेशतक्रविपक्षितौ ॥ ३७
कोशियनीललवणमांसैकशफसीसकान् ।
शाकाह्वापिधिपिष्ट्याक-पशुगन्धांस्तथैव च ॥ ३८
वैश्यवृत्त्यापि जीवन्तो विक्रीणीत कदाचन ।
धर्मार्थं विक्रयं नेयास्तिला धान्येन तत्समाः ॥ ३९
लाक्षासलवणमांसानि पतनीयानि विक्रये ।
पयो दधि च मद्यश्च ह्योनवर्णकराणि च ॥ ४०
आपहतः सम्प्रगृह्यन् भुञ्जानो वा यतस्ततः ।
नालिप्येतेनसा विप्रो ज्वलनार्कसमो हि सः ॥ ४१
क्षपिः शिल्पं भृतिर्विद्या कुसीदं शकटं गिरिः ।
सेवाऽनूपो नृपो भेक्षमापत्तौ जीवन्तानि तु ॥ ४२
बुभुक्षितस्त्राहं स्थित्वा धान्यमन्नाघ्राणादरेत् ।
प्रतिगृह्य तदाख्येयमभियुक्तेन धर्मतः ॥ ४३

तैस्यै वृत्तं कुलं शीलं श्रुतमध्ययनं तपः ।

ज्ञात्वा राजा कुटुम्बश्च धर्म्यां वृत्तिं प्रकल्पयेत् ॥ ४४

इत्यापहर्माप्रकरणम् ।

सुतविन्यपत्नीकस्तथा वानुगतो वनम् ।

धानप्रस्थो ब्रह्मचारी साग्निः सोपासनो ब्रजेत् ॥ ४५

अफानकृष्टेभार्गवीष्य पिष्टदेवातिथीस्तथा ।

भृत्यांस्तु तर्पयेत् अशुजटान्ममभृदात्मवान् ॥ ४६

अहो मासस्य षष्ठा वा तथा संवत्सरस्य वा ।

अयं स सद्यः कुर्यात् सतमाश्रयुजी त्यजेत् ॥ ४७

दास्तस्त्रिपरणखायो निवृत्तश्च प्रतिग्रहात् ।

स्वाध्यायवान् दानशीलः सर्वमस्त्वहिते रतः ॥ ४८

इत्थो नूतनलिकः कालः प्रकाशो वाग्मकुट्टकः ।

श्रीतं सार्धं फलखेहेः कर्मा कुर्यात् क्रियास्तथा ॥ ४९

चान्द्रायणैर्नयेत् कालं कृच्छ्रैर्वा वर्तयेत् सदा ।

धने गते वाप्यश्रोयान्भासे वाऽहनि वा गते ॥ ५०

अप्याद्भूमी शुचौ रात्रौ दिवा सम्यपदेर्नयेत् ।

अनामनविहारेर्वा योगाभ्यासेन वा तथा ॥ ५१

श्रीक्षे पञ्चाग्निमध्यस्थो वर्षासु स्पष्टिहनिगयः ।

आर्द्रशामास्तु हेमन्तः शरदा वापि तपश्चरेत् ॥ ५२

यः कण्टकेर्वितुदति चन्दनेर्यथ निम्पति ।

अनुहोऽपरितुष्टयः समस्तस्य च तस्य च ॥ ५३

अग्नौ वाप्यात्ममात् कृत्वा हृषावामो मितामनः ।

वानप्रस्था गृहेष्वेव यात्रार्थं भिक्षमाचरेत् ॥ ५४

ग्रामादाहृत्य वा ग्रासानष्टौ भुञ्जीत याग्यतः ।

वायुभक्षः प्रागुदीचीं गच्छेद्वा वर्षसंचयात् ॥ ५५

इतिवानप्रस्थप्रकरणम् ।

यनादुगृह्णाद्वा कृत्वेष्टिं सार्ववेदसदक्षिणाम् ।

प्राजापत्यां तदन्ते तानग्नीनारोप्य चात्मनि ॥ ५६

अधौतवेदो जपकृत् पुत्रवानमदोऽग्निमान् ।

शक्त्या च यज्ञकर्मोद्ये मनः कुर्यात्तु नान्यथा ॥ ५७

सर्वभूतहितः शान्तस्तिदण्डो सकमयडलुः ।

एकारामः परिग्रह्य भिक्षार्यो ग्राममाश्रयेत् ॥ ५८

अप्रमत्तयरेङ्गैलं सायाङ्गे नाभिनचितः ।

रहितं भिक्षुकैर्ग्रामे यात्रामाव्रमनोलुपः ॥ ५९

यतिपात्राणि नृद्वेषुदार्वलाबुमयानि च ।

सलिलैः शुद्धिरूपेण गोवालैद्यावधर्षणात् ॥ ६०

सन्निरुध्येन्द्रियग्रामं रागद्वेषौ विहाय च ।

भयं हृत्वा च भूतानाममृतो भवति द्विजः ॥ ६१

कर्तुं शक्यं यशस्विस्तुं भिक्षुकेन विशेषतः ।

ज्ञानोत्पत्तिनिमित्तत्वात् स्वातन्त्र्यकरणाय च ॥ ६२

अवेद्या गर्भवासश्च कर्मजा गतयस्तथा ।

आधयो व्याधयः क्लेशा लरा रुपविपर्ययः ॥ ६३

भवो जातिसहस्रेषु प्रियाप्रियविपर्ययः ।

ध्यानयोगेन सम्पश्येत् सूक्ष्मं चात्मात्मनि स्थितः ॥ ६४

नाश्रमः कारणं धर्मो क्रियमाणो भवेद्दि सः ।

अतो यदात्मनोऽपथ्यं परस्य न तदाचरेत् ॥ ६५

सत्यमस्तेयमक्रोधो ऋ शौच धीर्धृतिर्दम ।
मयतेन्द्रियता विद्या धर्मः सर्व उदाहृत ॥ ६६

इति यतिप्रकरणम् ।

नि सरन्ति यथा लोहपिण्डात्तस्मात् स्फुलिङ्गका ।
मकाशादात्मनस्तद्वात्मान प्रभवन्ति हि ॥ ६७
तनात्मा हि स्य किञ्चित् कर्म किञ्चित् स्वभावत ।
करोति किञ्चिदभ्यासादभ्याधर्मोभयात्मकम् ॥ ६८
निमित्तमक्षर कर्त्ता घोडा ब्रह्म गुणो यशो ।
अज शरीरपहणात् न जात इति कीर्त्तते ॥ ६९
सर्गादौ स यथाकाश वायु ज्योतिर्जल महीम् ।
सृजत्येकोत्तरगुणास्तथादत्ते भवन्नपि । ७०
आहुत्याप्यायते सूर्यस्तास्मादृष्टिर्यौषधि ।
तदन्न रसकूपेण शुक्रत्वमुपगच्छति ॥ ७१
स्त्रीषु सयोस्तु सयोगी विशुद्धे शक्रशोणिते ।
पञ्चधा तु स्य पञ्च भादत्ते युगपत प्रभु ॥ ७२
इन्द्रियाणि मन प्राणो ज्ञानमायु सुख इति ।
धारणा प्रेरण दुःख मिच्छाहङ्कार एव च ॥ ७३
प्रयत्न आकृतिर्वर्ण स्वररूपौ भवाभवौ ।
तस्मैतदात्मज सर्वमनादेराद्रिमिच्छत । ७४
प्रयमे भामि मक्तेदभृतो धातुपिमुर्च्छन्त ।
मास्यर्बुद द्वितीये तु तृतीयेऽङ्गेन्द्रियैर्युत । ७५
आकाशाज्ञाघव मौक्त्य शब्द योत्र वनादिकम् ।
वायोस्तु स्पर्शन चेष्टा व्यूहन रस्यमेव च ॥ ७६

पित्तान्तु दर्शनं पक्तिमौष्ण्यं रूपं प्रकाशिताम् ।
 रसान्तु रमनं शैल्यं स्नेहं क्लेदं समार्दवम् ॥ ७७
 भूमेर्गन्धं तथा घ्राणं गौरवं मूर्त्तिमेव च ।
 धात्मा दृष्टात्पञ्चः सर्व्यं दृतीये सन्दते ततः ॥ ७८
 दोहदस्याप्रदानेन गर्भो दोषमवाप्नुयात् ।
 धैर्यं मरणं वापि तस्मात् कार्यं प्रियं चियाः ॥ ७९
 स्यैर्यं चतुर्थं त्वङ्गानां पञ्चमे शोणितोद्भवः ।
 पृष्ठे वलस्य वर्णस्य नखरोम्भाच्च सम्भवः ॥ ८०
 मनस्येतन्ययुक्तोऽसौ नाड्योश्चायुगिरायुतः ।
 सप्तमे चाष्टमे चैव त्वङ्गांसस्मृतिमानपि ॥ ८१
 पुनर्हस्त्रीं पुनर्गर्भमोजस्तस्य प्रधावति ।
 अष्टमे मास्यतो गर्भो जातः प्राणैर्वियुज्यते ॥ ८२
 नवमे दशमे वापि प्रबलैः सृतिमारुतैः ।
 निःसार्यते वाण इव यन्मच्छिद्रेण सञ्चरः ॥ ८३
 तस्य पोद्गा शरीराणि यद् त्वचो धारयन्ति च ।
 पङ्कजानि तथास्याश्च सह पद्मा शतत्रयम् ॥ ८४
 स्यालैः सह चतुःपट्टिर्दन्ता वै विंशतिर्नखाः ।
 पाणिपादशलाकाश्च तासां स्थानचतुष्टयम् ॥ ८५
 पद्मङ्गुलीनां द्वे पाण्योर्गुल्फेषु च चतुष्टयम् ।
 चत्वार्यरत्रिकास्थोनि जङ्घयोस्तावदेव तु ॥ ८६
 द्वे द्वे जानुकपोलोरुफलकांससमुद्भवे ।
 अक्षतालूपके श्रोणोफलके च विनिर्दिशेत् ॥ ८७
 भगो श्येकं तथा पृष्ठे चत्वारिंशश्च पञ्च च ।
 ग्रीवा पञ्चदशास्त्रिः स्याज्जल्वेकैकं तथा हनुः ॥ ८८

तन्मूले द्वे ललाटाक्षिगण्डे नासा घनास्थिका ।
 पार्श्विकाः स्थानके सार्धममर्बुदैव दिमसतिः ॥ ८८
 द्वौ शङ्को कपालानि चत्वारि शिरसस्तथा ।
 छरः समदशास्थौनि पुरुषस्यास्त्रिसंघः ॥ ८९
 गन्धरूपरसस्पर्शशब्दाश्च विषयाः स्मृताः ।
 नासिका लोचने जिह्वा त्वक्श्रोत्रश्चेन्द्रियाणि च ।
 हस्तौ पायुरूपस्थश्च वाक् पादौ चेति पञ्च वै ।
 कर्मेन्द्रियाणि जानीयान्ननर्यधीभयान्नकम् ॥ ९०
 नाभिरोजो गुदं शुकं शोणितं शङ्को तथा ।
 सूर्दांसकण्ठहृदयं प्राणस्थायतनानि तु ॥ ९१
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 निमेषचेतना यत्र आदानं पाञ्चभीतिकम् ॥ १७५
 यत एतानि दृश्यन्ते लिङ्गानि परमात्मनः ।
 तस्मादस्ति परो देहादात्मा सर्व्वग ईश्वरः ॥ १७६
 बुद्धोन्द्रियाणि सार्थानि मनः कर्म्मोन्द्रियाणि च ।
 अहङ्कारश्च बुद्धिश्च पृथिव्यादीनि चैव हि ॥ १७७
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 ईश्वरः सर्व्वभूतस्यः सन्नसन् सदसच्च यः ॥ १७८
 बुद्धेरुत्पत्तिरव्यक्तात्ततोऽहङ्कारसम्भवः ।
 तन्मात्रादीन्यहङ्कारादेकोत्तरगुणानि च ॥ १७९
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 यो यस्मान्निःसृतयेषा स तस्मिन्नेव लीयते ॥ १८०
 यथात्मानं सृजत्यात्मा तथाऽवः कथितो मया ।
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 सत्त्वं रजस्तमश्चैव गुणास्तस्यैव कीर्त्तिताः ।
 रजस्तमोभ्यामाविष्टश्चक्रवदभ्राम्यते हि सः ॥ १८२
 अनादिरादिमांशैव स एव पुरुषः परः ।
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 पुनरावर्त्तिनो वीजभूता धर्माप्रवर्त्तकाः ॥ १८६
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 स ह्याश्रमैर्विजिज्ञास्यः समस्तैरेवमेव तु ।
 द्रष्टव्यस्त्वय मन्तव्यः श्रोतव्यश्च द्विजातिभिः ॥ १९१
 य एनमेवं विन्दन्ति ये चारण्यकमाश्रिताः ।
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 अयनं देवलोकञ्च सवितारं सविद्युतम् ॥ १९३
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 तालुस्याचलजिह्वय संवृतास्यः क्षुनियलः ॥ १८९
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 ततो ध्येयः स्थितो योऽसौ हृदये दोषवत् प्रभुः ।
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 निजं शरीरमुत्सृज्य परकायप्रवेशणनम् ॥ २०२
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 ब्रह्महा क्षयरोगी स्यात् सुरापः स्यादन्तकः ।
 हेमहारो तु कुंनखी दुग्धर्मा गुरुतल्पगः ॥ २०९
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 जलं प्लवः पयः काको गृहकारौ ह्यपस्करम् ॥ २१४
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 शिखी वस्तं श्वा रसन्तु घोरो खवणहारकः ॥ २१५
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 द्रव्यप्रकारा हि यथा तथैव प्राणिजातयः ॥ २१६
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 सुराम्बुष्टतगोमूत्रपयसामग्निसन्निभम् ।
 सुरापोऽन्यतमं पीत्वा मरणाच्छुद्धिरुच्छति ॥ २५३
 बालवासा जटी वापि ब्रह्महत्वाव्रतश्चरेत् ।
 पिण्याकं वा कणा वापि भक्षयेन्निसमा निधिः ॥ २५४
 अन्नानात् तु सुरां पीत्वा रेतोविष्णून्मेव वा ।
 पुन' संस्कारमर्हन्ति तयो वर्णा द्विजातयः ॥ २५५

यतिलोकं न मा याति ब्राह्मणी या सुरां पिबेत् ।-

इद्वैव तु गृणी गृध्री शूकरी चाभिलायते ॥ २५६

ब्राह्मणस्वर्णहारी तु राज्ञे सुपलमर्पयेत् ।

स्वकर्म्म ख्यापयंस्तेन हतो मुक्तोऽपि वा शुचिः ॥ २५७

अनिवेद्य नृपे शुध्येत् सुरापन्नतमाचरन् ।

आत्मतुल्यं सुवर्णं वा दद्याद्वा विप्रतुष्टिहत् ॥ २५८

तप्तेऽयःशयने सार्द्धमायस्या योपिता स्वपेत् ।

गृहोत्थोत्कृत्य हृषणौ नैऋत्यां वोत्सृजेत्तनुम् ॥ २५९

प्राजापत्य चरेत् क्षुद्रं समा वा गुरुतत्पदः ।

चान्द्रायणं वा त्र्योन्मासानभ्यस्यन् वेदसंहिताम् ॥ २६०

एभिस्तु संवसेद्वयो वे वत्सरं सोऽपि तत्समः ।

कन्यां समूहहिदेयां मोषवासाभक्तिश्चनाम् ॥ २६१

चान्द्रायणं चरेत् सर्वानवकृष्टानिहन्त्य तु ।

शूद्रोऽधिकारहोनोऽपि कालेनानेन शुध्यति ॥ २६२

मिथ्याभिर्शंसिनी दापो समोभूतवादिनः ।

मिथ्याभिश्स्तपापञ्च समादत्ते ष्टया वदन् ॥ २६३

पञ्चगव्यं पिवेद्गोग्री मासमासोक्तं सयतः ।

गोष्ठे गयो गोऽनुगामी गोप्रदानेन शुध्यति ॥ २६४

क्षुद्रश्चेवातिक्षुद्रश्च चरेद्वापि समाहितः ।

दद्यात्त्रिरात्रं वोषोष्य हृषभैकादशास्तु गाः ॥ २६५

उपपातकशुचिः स्यादेवं चान्द्रायणेन वा ।

पयसा वापि मासेन पराकिणायवा पुनः ॥ २६६

ऋषभैकसहस्रा गा दद्यात् चत्वारवधे पुमान् ।

ब्रह्महत्याव्रतं वापि वत्सरत्रितयं चरेत् ॥ २६७

वैश्याहाव्यं चरेदेतद्दद्याद्वैकशतं गवाम् ।

पशून्मासान् शूद्रहा ह्येतद्दद्यात्तेनर्द्दं शापि वा ॥ २६८ ॥

दुर्वृत्ता ब्रह्मचिद्वैचित्रशूद्रयोपाः प्रमाप्य तु ।

दृतिं धनुर्व्यस्तमविं क्रमाद्दद्याद्विगुहये ॥ २६९ ॥

अप्रदुष्टां स्त्रियं हत्वा शूद्रहत्याप्रतं चरेत् ।

अस्त्रिमतां महस्रश्च तथानस्त्रिमतामनः ॥ २७० ॥

मार्जारगोधानकुल-मण्डूकश्वपतत्रिणः ।

हत्वा ब्राह्मं पिबेत् द्यौरं संच्छं वा पादिकश्चरेत् ॥ २७१ ॥

गजे नोल्लङ्घ्याः पञ्च शुकै वत्सो द्विहायनः ।

खराजमेपिपु हपो देयः क्रीञ्चे चिदायणः ॥ २७२ ॥

हंसश्चेनकपिक्रव्याज्जलस्यलशिखिच्छिनः ।

भासश्च हत्वा दद्याद्गामक्रय्यादस्तु वत्सिपाम् ॥ २७३ ॥

उरगेष्वायसो दण्डः पण्डके तपुसौसकम् ।

कोले हृतघटो देय उष्ट्रे गुञ्जा ह्येऽंशुकम् ॥ २७४ ॥

तित्तिरी तु तिनद्रीण गलादीनामशस्तुवन् ।

दानं दातुश्चरेत् कच्छकैकस्य सिगुदये ॥ २७५ ॥

फलपुष्पान्नरसजमस्वघाति घृताशनम् ।

किञ्चित् साम्यवधे देयं प्रणायामस्वनस्यिके ॥ २७६ ॥

वृक्षगुल्ललतार्योरुच्छेदने जप्यमृक्यतम् ।

मादोपधिहयाच्छेदे घोरराजौ गोऽनुगो दिनम् ॥ २७७ ॥

पुंसलीवानरखरैर्दृष्टयोत्रादिवायमैः ।

प्रणायामं जसे कृत्वा घृतं प्राश्य विशुध्यति ॥ २७८ ॥

यन्मेऽद्यरेतइत्याभ्यां स्कन्नं त्रितोऽनुमन्वयेत् ।

स्तनान्तरं भुवीर्गाध्यं तेनानामिकया मृयेत् ॥ २७९ ॥

मयि तेज इति च्छायां स्वां दृष्ट्वाम्बुगतां जपेत् ।
 सावित्रीमशुचीं दृष्टे चापस्थे चानृतेऽपि च ॥ २८०
 अथकीर्णो भवेद्गत्वा ब्रह्मचारी तु योषितम् ।
 गर्दभं पशुमासभ्यं नैऋत्यां स विशुध्यति ॥ २८१
 भैक्षान्तिकायं त्यक्त्वा तु मंसरात्रमनातुरः ।
 कामादकोणं इत्याभ्यां जुह्यादाहुतिद्वयम् ॥ २८२
 उपस्थानं ततः कुर्यात् समासिष्टस्वनेन तु ।
 मधुमांसाशने कार्यं कृच्छ्रं शेषव्रतानि च ॥ २८३
 प्रतिकूलं गुरोः कृत्वा प्रमादौव विशुध्यति ।
 कृच्छ्रयं गुरुः कुर्यान्म्रियेत प्रहितो यदि ॥ २८४
 क्रियमाणोपकारे तु मृते विप्रे न पातकम् ।
 विपाके गोहपाणाच्च भेषजान्निक्तियासु च ॥ २८५
 महापापोपपरपाभ्या योऽभिषंसेन्मृपापरम् ।
 अद्भ्यो मासमाशोत स जापौ नियतीन्द्रियः ॥ २८६
 अभिषक्तो मृपा कृच्छ्रं चरेदाग्नेयमेव वा ।
 निर्व्वपेक्षं पुरोडाशं वायस्यं पशुमेव व ॥ २८७
 अनियुक्तो भ्रातृजाया गच्छंशान्द्रायणश्चरेत् ।
 त्रिरात्रान्ते घृतं प्राश्य गत्वोदक्यां विशुध्यति ॥ २८८
 त्रीन् कृच्छ्रानाश्चरेद्भ्रातृयाजकोऽभिचरन्नपि ।
 वेदह्लादी यवाश्चष्टं त्यक्त्वा च शरणागतम् ॥ २८९
 गोष्ठे वसन् ब्रह्मचारी मासमेकं पयोव्रतः ।
 गायत्रीजप्यनिरतो मुच्यतेऽसत्पतिग्रहात् ॥ २९०
 प्राणायामी जले स्नात्वा खरघ्नोद्भयानगः ।
 नग्नः स्नात्वा च मुक्ता च गत्वा चैव दिवास्त्रियम् ॥ २९१

गुरुं त्वंकृत्य हुंकृत्य विप्रं निर्जित्य वादतः ।
 बद्ध्वा वा वाससा क्षिप्रं प्रसाद्योपवसेद्दिनम् ॥ २८२
 विप्रो दण्डोद्यमे कच्छस्त्वतिकृच्छ्रो निपातने ।
 कच्छ्रातिकृच्छ्रोऽसृकपाते कृच्छ्रोऽभ्यन्तरशोणिते ॥ २८३
 देशं कालं वयः शक्तिं पापञ्चावेष्ट्य यत्नतः ।
 प्रायश्चित्तं प्रकल्प्यं स्यादयत्र नोक्ता च निष्कृतिः ॥ २८४
 दासोकुम्भं वह्निर्गामान्नियेयुः स्ववान्धवाः ।
 पतितस्य वह्निः कुर्युः सर्वकार्येषु चैव तम् ॥ २८५
 चरितव्रत आयाते निमयेरन् नवं घटम् ।
 जुगुप्सेरन् न चाध्येनं संवसेयुश्च सर्वशः ॥ २८६
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 घासो गृहान्तिके देयमन्नं वासः सरक्षणम् ॥ २८७
 नीचाभिगमनं गर्भपातनं भर्तृहिंसनम् ।
 विशेषपतनीयानि स्त्रीणामेतान्यपि ध्रुवम् ॥ २८८
 शरणागतपालस्योहिंसकान् संवसेन्न तु ।
 चोर्णव्रतानपि सदा कृतघ्नसहितानिमान् ॥ २८९
 घटेऽपवर्जिते ज्ञातिमध्यस्थो यवसं गवाम् ।
 प्रदद्यात् प्रथमं गोभिः सत्कृतस्य हि सत्क्रिया ॥ ३००
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 अनभित्यातदोषस्तु रक्ष्यं व्रतमाचरेत् ॥ ३०१
 विरात्रोपोपितो जघा व्रजहा त्वधमर्षणम् ।
 अन्तर्जले विशुध्येत गां दत्त्वा च पयस्विनीम् ॥ ३०२
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 जले स्थित्वाभिमुहुयाच्चत्वारिंशदष्टताहुतीः ॥ ३०३

त्रिराक्षोपोपितो भूत्वा कुष्माण्डीभिर्धृतं शुचिः ।

सुरापः स्वर्णहारौ तु रुद्रजापो जले स्थितः ॥ ३०४

सहस्रशोर्पाजापो तु मुच्यते गुरुतल्पयः ।

गौर्द्वया कर्मणोऽस्यान्ते पृथगेभिः पयस्विनी ॥ ३०५

प्राणायामशतं कार्यं सर्वपापापनुत्तये ।

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घोहाराभिष्टुतं सोमससिलं धावनं पिबेत् ।

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निशायां वा दिवा वापि यदज्ञानकृतं भवेत् ।

त्रैकाक्ष्यसन्ध्याकरणात्तत् सर्वं विप्रणश्यति ॥ ३०८

शुक्रियारण्यकजपो गायत्र्यग्रे विशेषतः ।

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तच्च तत्र त्रिलैर्होमो गायत्र्या वाचनं तथा ॥ ३१०

वेदाभ्यासरतं चान्तं महायज्ञक्रियारतम् ।

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जघ्ना सहस्रं गायत्र्याः शृण्वेद्ब्रह्मवधादृते ॥ ३१२

ब्रह्मघ्नं दया चान्तिर्दानं सत्यमकल्कता ।

अहिंसास्तो यमाधुर्यदमायेति यमाः स्मृताः ॥ ३१३

स्नानमौनोपवासेज्या-स्वाध्यायोपस्थनिग्रहाः ।

नियमा गुरुशूपाशीचाक्रोधाप्रमादताः ॥ ३१४

गोमूत्रं गोमयं घोरं दधि सर्पिः कुशोदकम् ।

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पृथकमान्तपनद्रव्यैः पडह सोपवामकः ।
 सप्ताहेन तु कृच्छ्रोऽयं महासान्तपन स्मृतः ॥ २१६
 पक्षोदुम्बरराजीव विल्वपत्रकुशोटकैः ।
 प्रत्येकं प्रत्यहं पीतैः पर्णकृच्छ्रं उदाहृतः ॥ २१७
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 एकरात्रोपवासस्य तप्तकृच्छ्रं उदाहृतः ॥ २१८
 एकभक्तान्नं नक्तमं तथैवायाचितेन च ।
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 यथाकथञ्चित्त्रिगुणं प्राजापत्योऽयमुच्यते ।
 त्रयमेवातिकृच्छ्रं स्यात् पाणिपूराचभोजनः ॥ २२०
 कृच्छ्रातिकृच्छ्रं पयसा दिवमानेकविंशतिम् ।
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 एकरात्रोपवासस्य कृच्छ्रं सौम्योऽयमुच्यते ॥ २२२
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 तुलापुरुष इत्येष त्रियः पाञ्चदशार्हिकः ॥ २२३
 तिथिद्वया चरेत् पिण्डान् शुक्लं शिष्यं षडसस्त्रितान् ।
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छिच्छ्रमदग्मकासस्तु मज्जतीं त्रियमाप्नुयात् । .
 यथा गुरुकृतफलं प्राप्नोति च ममाहितः ॥ ३२८
 श्रुत्वैतान्दृश्यो धर्मान् याज्ञवल्केन भाषितान् ।
 इदमूचुर्महात्मानं योगोन्द्रमसितौजसम् ॥ ३२९
 ये इदं धारयिष्यन्ति धर्मशास्त्रमतान्द्रिताः ।
 इहलोकी ययः प्राप्य ते यस्त्वन्ति त्रिपिष्टपम् ॥ ३३०
 विद्यार्थी प्राप्नुयाद्विद्या धनकामो धनं तथा ।
 आयुष्कामस्त्वयैवायुः श्रीकामो मज्जतीं त्रियम् ॥ ३
 श्लोकत्रयमपि ह्यध्याप्य आदे आवयिष्यति ।
 पितॄणां तस्य वृत्तिः स्यादक्षया नात्र संशयः ॥ ३३२
 ब्राह्मणं पात्रता याति क्षत्रियो विजयी भवेत् ।
 वैश्याऽपि धान्यधनपानस्य शास्त्रस्य धारणात् ॥ ३३३
 य इदं आवयेद्विमान् द्विजान् सर्वेषु पर्वसु ।
 अथमेधफलं तस्य तद्भवाननुमन्यताम् । ३३४
 श्रुत्वैतदयाज्ञवल्केणाऽपि प्रीतास्ता सुनिभाषितम् ।
 एवमस्त्विति ह्यवाच नमस्कृत्य स्वयंभूये ॥ ३३५
 इति श्रियोयाज्ञवल्काण्ये धर्मशास्त्रे प्रायश्चित्तं

हारीतसंहिता ।

प्रथमोऽध्यायः ।

ये वर्णान्धमधर्मस्यास्तो भक्ता केशयं प्रति ।
इति पूर्वं त्वया प्रोक्तं भूर्भुवःस्वर्दिजोत्तमाः ॥ १
वर्णानामाश्रमाणाश्च धर्मान् नो ब्रूहि सत्तम ।
येन सन्तुष्यते देवो नारसिंहः सनातनः ॥ २

मार्कण्डेयः ॥

अत्राहं कथयिष्यामि पुरातनमनुत्तमम् ।
ऋषिभिः सह संवादं हारीतस्य महात्मनः ॥ ३
हारीतं सर्वधर्माप्रमासीनमिव पावकम् ।
प्रणिपत्याद्रुवन् सर्वे सुनयो धर्मकाक्षिणः ॥ ४
भगवन् सर्वधर्माश्च सर्वधर्माप्रवर्तक ।
वर्णानामाश्रमाणाश्च धर्मान् नो ब्रूहि भार्गव ॥ ५
समामादुयोगशास्त्रश्च विष्णुभक्तिकरं परम् ।
एतज्ज्ञान्यच्च भगवन् ब्रूहि नः परमो गुरुः ॥ ६
हारीतस्तानुवाचाथ तैरेव श्रोदितो मुनिः ।
शृण्वस्तु सुनयः सर्वे धर्मान् वक्ष्यामि शाश्वतान् ॥ ७
वर्णानामाश्रमाणाश्च योगशास्त्रश्च सत्तमाः ।
सन्धार्य्य सुच्यते मर्ष्यो जन्मसंसारवन्धनात् ॥ ८
पुरा देवो जगत्स्रष्टा परमात्मा अधोपरि ।
सुधाप भोगिपर्य्यङ्गे शयने तु त्रिया सह ॥ ९

तस्य सुतस्य नाभी तु महत् पद्ममभूत् किन् ।
 पद्ममध्ये ऽभवद् ब्रह्मा जेदवेदाङ्गभूषणः ॥ १०
 स चोक्तो देवदेवेन व्रजत्, सृज पुनःपुनः ।
 सोऽपि सृष्ट्वा व्रजत् सर्वं सदेवानुरमानुषम् ॥ ११
 यज्ञमिहार्द्धमनघान् ब्राह्मणान् सुव्रतान् ऽसृजत् ।
 असृजत् क्षत्रियान् बाह्वीर्वैश्यान् धूरुदेशतः ॥ १२
 शूद्रांश्च पादयोः सृष्ट्वा तीपाश्चैवानुपूर्वशः ।
 यदा प्रोयाच गमयान् ब्रह्मयोनिः पितामहः ॥ १३
 तद्वचः सम्प्रवक्ष्यामि शृणुत द्विजसत्तमाः ।
 धनं यगस्यमायुष्यं स्वर्गं सोचफलप्रदम् ॥ १४
 ब्राह्मण्यं ब्राह्मणेनैपसुत्पन्नो ब्राह्मणः स्मृतः ।
 तस्य धर्मं प्रवक्ष्यामि तदुयोग्यं देगमेव च ॥ १५
 कृणुमारो शुभो यत्र स्वभावेन प्रवर्तते ।
 तस्मिन् देशे वसेद्भयः गिध्वति द्विजसत्तमाः ॥ १६
 पदकर्मणि निजान्याहुर्ब्राह्मणस्य महात्मनः ।
 तैरेव सततं यस्तु वर्त्तयेत् सुखमैधते ॥ १७
 अध्यापनश्चाध्ययनं याजनं यजनं तथा ।
 दानं प्रतिग्रहश्चेति पदकर्मण्येति चोच्यते ॥ १८
 अध्यापनञ्च त्रिविधं धर्माथेष्टकृत्कारणात् ।
 शत्रुपाकरणश्चेति त्रिविधं परिकीर्तितम् ॥ १९
 ण्यसमन्यतसाभावे ह्युपाचारो भवेद्द्विजः ।
 तत्र विद्या न दातव्या पुरुषेण हितैषिणा ॥ २०
 योग्यानध्यापयेच्छिष्यान् योग्यानपि यर्जयेत् ।
 विट्पितात् प्रतिगृह्णीयादृष्टहे धर्ममिदमेव ॥ २१

वेदश्चैवाभ्यसिन्नित्यं शुचौ देशे समाहितः ।

धर्मशास्त्रं तथा पाठ्यं ब्राह्मणैः शुद्धमानसैः ॥ २२

वेदवत् पठितव्यञ्च श्रोतव्यञ्च दिवा निशि ।

श्रुतिहोत्राय विप्राय श्रुतिहोत्रे तथैव च ॥ २३

दानं भोजनमन्यञ्च दत्तं कुलपिनाशनम् ।

तस्मात् सर्वप्रयत्नेन धर्मशास्त्रं पठेद्द्विजः ॥ २४

श्रुतिगृहीतौ च विप्राणां चक्षुषी देवगिर्यते ।

काणस्तत्रैकया हीनो दाभ्यामन्यः प्रकीर्तितः ॥ २५

गुरुगन्धुपणश्चैव यथान्यायमतान्द्रितः ।

मायं प्रातरूपासते विद्याह्वानिं द्विजोत्तमः ॥ २६

सुखासक्तु प्रकुर्वीत वैश्वदेवं दिने दिने ।

प्रतिथीनागताञ्चक्षया पूजयेद्विचारतः ॥ २७

अन्यामभ्यागतान् विप्राण्पूजयेच्छक्तितो गृही ।

स्वदारनिरतो नित्यं परदारपिबर्जितः ॥ २८

कृतहोमस्तु भुञ्जीत मायं प्रातरूदारधोः ।

सत्यवादो जितक्रोधो नाधर्मं वर्त्तयेन्नतिम् ॥ २९

स्वकर्म्मणि च सम्प्राप्ते प्रमादान्न निवर्त्तते ।

सत्यां द्वित्यां वदेद्वाचं परलोकहितैषणीम् ॥ ३०

एष धर्मः समुद्दिष्टो ब्राह्मणस्य समासतः ।

धर्ममेव हि यः कुर्यात् स याति ब्रह्मणः पदम् ॥ ३१

इत्येष धर्मः कथित मयायं पृष्टो भवद्भिस्त्वस्त्रिलाघहारो ।

वदामि राज्ञामपि चेव धर्मान् पृथक् पृथक् बोधत

विप्रवर्याः ॥ ३२

इति हारीते धर्मशास्त्रे प्रथमोऽध्यायः ॥ १ ॥

द्वितीयोऽध्यायः ।

यत्रादीनां प्रवक्ष्यामि यथायदनुपूर्व्वयः ।
 येषु प्रवृत्ता विधिना सर्व्वे यान्ति परां गतिम् ॥ १
 राक्षसः क्षत्रियस्यापि प्रता धर्म्येण यान्तयन् ।
 कुर्यादध्ययनं सम्प्रमयजेदयश्चान् यथाविधि ॥ २
 दद्याद्दानं द्विजातिभ्यो धर्मबुद्धिसमन्वितः ।
 स्वभार्यानिरतो नित्यं षड् भागार्घः सदा नृपः ॥ ३
 नोतिशास्त्रार्थकुशलः सन्धिविप्रहृतस्त्वित् ।
 देवसाक्ष्यभक्तस्य पितृकार्यपरस्तथा ॥ ४
 धर्म्येण यजनं कार्य्यमधर्म्येपरिवर्जनम् ।
 उत्तमां गतिमाप्नोति क्षत्रियोऽप्येवमाचरन् ॥ ५
 गौरवां कृपिवाणिज्यं कुर्याद्देश्यो यथाविधि ।
 दानं देयं यथाशक्त्वा ब्राह्मणानाञ्च भोजनम् ॥ ६
 दध्ममोहविनिर्मुक्तस्तथा वागनसूयकः ।
 स्वदारानिरतो दान्तः परदारवियर्जितः ॥ ७
 घनैर्विप्रान् भोजयित्वा यज्ञकाले तु याजकान् ।
 अप्रभुत्वञ्च वर्त्तेत धर्म्येष्वादेहपातनात् ॥ ८
 यज्ञाध्ययनदानानि कुर्याच्चित्तमतन्द्रितः ।
 पितृकार्यपरयेव भरसिंहार्चनापरः ॥ ९
 एतद्देश्यस्य धर्म्योऽयं स्वधर्ममनुतिष्ठति ।
 एतदाचरेत्तु स हि स स्वर्गो नात्र संशयः ॥ १०
 वर्णव्रतस्य शत्रूणां कुर्याच्छुद्रः प्रयत्नतः ।
 दासवद्व्राह्मणानाञ्च विशेषेण समाचरेत् ॥ ११

अथैवचितप्रदाता च कष्टं वृत्तायमाचरेत् ।
 धोकयश्चविधानेन यजेद्देवमततन्द्रितः ॥ १२
 शूद्राणामधिकं कुर्यादर्चनं न्यायवर्तिनाम् ।
 धारणं जोर्णवस्त्रस्य विप्रस्योच्छिष्टभोजनम् ।
 स्वदारिषु रतियैव परदारविवर्जनम् ॥ १३
 इत्थं कुर्यात् सदा शूद्री मनोवाक्पायकर्मभिः ।
 स्वानमैन्द्रमवाप्नोति नष्टपापः सुपुण्यकृत् ॥ १४
 वर्षेषु धर्मा विविधा संयोज्या
 यथा तथा ब्रह्ममुखेरिताः पुरा ।
 शृणुध्वमवाग्यमधर्माभावं
 संयोज्यमानं क्रमशो मुनीन्द्राः ॥ १५
 इति हारोते धर्माशास्त्रे द्वितीयोऽध्यायः ॥ २ ॥

तृतीयोऽध्यायः ।

उपनीतो माणवको वसेद्गुरुकुलेषु च ।
 गुरो कुले प्रियं कुर्यात् कर्मणा मनसा गिरा ॥ १
 ब्रह्मचर्यमधःगम्या तथा वङ्गे वृषासना ।
 उदकुम्भान् गुरोर्दद्याद्गोपासश्चेत्थनानि च ॥ २
 कुर्यादध्ययनश्चैव ब्रह्मचारो यथाविधि ।
 विधिं त्यक्त्वा प्रकुर्वाणो न स्वाध्यायफलं लभेत् ॥ ३
 यः कस्यित् कुरुते धर्मं विधिं हित्वा दुरात्मवान् ।
 न तत्फलमवाप्नोति कुर्वाणोऽपि विधिभ्युतः ॥ ४

तस्माद्वेटव्रतानीह चरेत् स्वाध्यायसिद्धये ।
 शौचाचारमशेषन्तु शिष्येद्गुरुमन्निधी ॥ ५
 अजिनं दण्डकाष्ठञ्च मेखनाशोपवीतकम् ।
 धारयेदप्रमत्तश्च ब्रह्मचारो मेमाहितः ॥ ६
 साय प्रातश्चरेत्तैलं भोज्याये मयतेन्द्रियः ।
 आचम्य प्रयतो नित्यं न कुर्याद्दन्तधावनम् ॥ ७
 छत्रञ्चापानहञ्चैव गन्धमाख्यादि वर्जयेत् ।
 नृत्यगोतमयाभ्यापं मैयुनश्च विवर्जयेत् ॥ ८
 हस्त्यम्मारोहणञ्चैव मन्यजेत् संयतेन्द्रियः ।
 सन्धोपास्तिं प्रकुर्वीत ब्रह्मचारी व्रतस्थितः ॥ ९
 अभिवाद्य गुरोः पादौ सन्ध्याकर्मावसानतः ।
 तथा यागं प्रकुर्वीत मातापित्राय भक्तितः ॥ १०
 एतेषुऽत्रिषु नष्टेषु नष्टाः स्युः सर्वदेवताः ।
 एतेषां शासने तिष्ठेद्ब्रह्मचारो विमत्सरः ॥ ११
 अधीत्य च गुरोर्व्येदान् वेदो वा वेदमेव वा ।
 गुरवे दक्षिणा दद्यात् संयमो ग्राममावसेत् ॥ १२
 यम्यैतानि सुगुमानि जिह्मोपस्थोदरं करः ।
 सत्र्यामममय कृत्वा ब्राह्मणो ब्रह्मचर्यया ॥ १३
 तस्मिन्नेव नयेत् कान्ममाचार्यं यावदायुषम् ।
 तदभावे च तत्पुत्रे तच्छिष्ये वाथवा कुले ॥
 न विवाहो न सत्र्यासो नैष्ठिकस्य विधीयते ॥ १४
 इमं या विधिमास्थाय त्यजेद्देहमतन्द्रितः ।
 नेह भूयोऽपि जार्यत ब्रह्मचारी वेटव्रतः ॥ १५

यो ब्रह्मचारी विधिना समाहित
 धरेत् पृथिव्यां गुरुसेवने रतः ।
 सम्प्राप्य विद्यामतिदुर्लभां शिवां
 फलञ्च तस्याः सुलभन्तु विन्दति ॥ १६
 इति हारीते धर्मशास्त्रे तृतीयोऽध्यायः ॥ ३ ॥

चतुर्थोऽध्यायः ।

षड्वीतवैदाध्ययनः श्रुतशास्त्रार्थतत्त्ववित् ।
 असमानार्थगोत्रा हि कन्यां सभ्राष्टकां शुभाम् ॥ १
 सर्व्वावयवसम्पूर्णं सुहृत्तासुदहेवरः ।
 ब्राह्मेण विधिना कुर्यात् प्रशस्तेन द्विजोत्तमः ॥ २
 तद्यान्ये बहवः प्रोक्ता विवाहा वर्षधर्मतः ।
 औपासनञ्च विधिवदाहृत्य द्विजपुत्रवाः ॥ ३
 सायं प्रातश्च जूहुयात् सर्व्वकालमतन्द्रितः ।
 स्नानं कार्य्यं ततो नित्यं दन्तधावनपूर्व्वकम् ॥ ४
 उपःकाले समुत्थाय क्षतशोषो यथाविधि ।
 मुखे पर्य्युषिते नित्यं भवत्यप्रयतो नरः ॥ ५
 तस्माच्छुष्कमथार्द्रं वा भक्षयेदन्तकाष्ठकम् ।
 करञ्चं खादिरं वापि कदम्बं कुरवं तथा ॥ ६
 सप्तपर्णं पृथिपर्णीजम्बुनिम्बं तथैव च ।
 अपामार्गं च मिल्पश्चार्कश्चोडुम्वरमिव च ॥ ७
 एते प्रशस्ताः कथिता दन्तधावनकर्म्मणि ।
 दन्तकाष्ठञ्च भक्षय्य समासेन प्रकीर्तितः ॥ ८

मर्ज्जं कण्टकिनः पुण्यां क्षीरिण्य यशस्विनः ।
 अष्टाङ्गलेन मानेन टण्डुकाष्टमिहोच्यते ।
 प्रादेशमात्रमथवा तेन दन्तान् विगोषयेत् ॥ ८
 प्रतिपत्पूर्वपट्टीषु नयस्याञ्चैव सत्तमा ।
 दन्तानां काष्ठसयोगाद्दृष्ट्यामसमं कुलम् ॥ ९
 अभवे दन्तकाष्ठानां प्रतिपिडदिनेषु च ।
 अथा द्वादशगण्डुवैर्मुखशुद्धिं समाचरेत् ॥ ११
 स्नात्वा मन्त्रवदाचम्य पुनराचमनं चरेत् ।
 मन्त्रात् प्रोक्ष्य चात्मानं प्रक्षिपेदुदकाञ्जलिम् ॥ १२
 गदित्येन सह प्रातर्मन्देहानाम राक्षसाः ।
 युध्यति वरदानेन ब्रह्मणोऽव्यक्तजगन्मनः ॥ १३
 उदकाञ्जलिनिक्षेपा गायत्र्या चाभिमन्त्रिताः ।
 निघ्नन्ति राजसान् सर्वान् मन्देहाख्यान् द्विर्जरिताः ॥ १४
 ततः प्रयाति सविता ब्राह्मणैरभिरक्षितः ।
 मरोच्चाद्येर्नीहाभागे सनकाद्यैश्च योगिभिः ॥ १५
 तन्मात्रं लहयेत् सन्ध्या सायं प्रातः समाहितः ।
 उल्लङ्घयति यो मोहात् न याति नरकं ध्रुवम् ॥ १६
 मायं मन्त्रवदाचम्य प्रोक्ष्य सूर्यस्य चाञ्जलिम् ।
 दत्त्वा प्रदक्षिणं कुर्याज्जलं स्पृष्ट्वा विशुध्यति ॥ १७
 पूर्वा सन्ध्या सनत्तत्रानुपासीत यथाविधि ।
 गायत्रीमभ्यसेत्तावदद्यावदादित्यदर्शनात् ॥ १८
 उपास्य पश्चिमा सन्ध्या सादित्याञ्च यथाविधि ।
 गायत्रीमभ्यसेत्तावदद्यावत्तारा न पश्यति ॥ १९
 ततश्चावमथ प्राप्य कृत्वा होमं स्वयं बुधः ।

मस्विन्य पोथ्यवर्ग्य्य भरणाथं विचक्षण ॥ २०
 सतः शिष्यद्वितार्थाय स्वाध्याय किञ्चिदाचरेत् ।
 ईश्वरस्यैव कार्यार्थमभिगच्छेद्विजोत्तम ॥ २१
 कुंगपुष्पेभ्यनादीनि गत्वा दूरं ममाहरेत् ।
 सतो माध्याह्निकं कुर्याच्छुचौ देगे मनोरमे ॥ २२
 विधिं तस्य प्रवक्ष्यामि समामात् पापनाशनम् ।
 खात्वा येन विधानेन मुच्यते सर्व्वकिल्बिषात् ॥ २३
 खानाथे मृदमानोय गृह्णाजततिभे मह ।
 सुमनाथ सतो गच्छेयदेो गृह्णाजनाधिकाम् ॥ २४
 नद्यान्तु विश्रमानाया न खाद्यादन्यवारिणि ।
 न भ्रायादल्पतोषेषु विश्रमानं वङ्कटके ॥ २५
 सरिद्धं नदोद्यानं प्रतिघोतम्यनयरेत् ।
 तडागादिषु सीयेषु भ्रायाज तदभायत ॥ २६
 गुचिदेर्गं समभ्युक्ष्य स्वापयित् सकलाम्बरम् ।
 भृक्षोयेन नृक देह निम्बेन प्रक्षाल्य यमत ॥ २७
 भ्रानादिकश्च मग्न्याप्य कुर्यादाचमनं बुध ।
 सीताज्ज्वलनं प्रतिग्राह्य वाग्यतो नियमिन हि ।
 हरिं मग्न्युत्थ मनसा मन्त्रयिषूकमन्त्रये ॥ २८
 सतस्तोत्रं समामाद्य चाचम्याप मग्न्याज ।
 प्रोक्षयेदाकनैर्गन्धैः पाशान्भीतिरेव च ॥ २९
 कुगायन्ततोषेण प्रोक्ष्यान्नामं दयदल ।
 श्योनापुविशोति मृदगाचे इदविष्कारिणि दिवा ॥ ३०
 सतो नागावर्णं देवं मग्न्येन प्रतिमन्त्रयन् ।
 निमन्त्र्यान्नाथेन मग्न्युक् क्रियते पापमर्पणम् ॥ ३१

म्नात्वाक्षततिलैस्तद्धेवर्षिपितृभिः सह ।
 तर्पयित्वा जलं तस्मान्निष्पीद्य च समाहितः ॥ ३२ .
 जलतीरं समासाद्य तत्र शुक्ले च वाससी ।
 परिधायोत्तरोयश्च कुर्यात् केशान्न घूनयेत् ॥ ३३
 न रक्तमूल्यणं वासो न नोलाश्च प्रशस्यते ।
 मलाक्त गन्धद्वौनश्च वर्जयेदन्यत्रं बुधः ॥ ३४
 ततः प्रक्षालयेत् पादौ मृत्तोयेन विचक्षणः ।
 दक्षिणन्तु करं कृत्वा गोकर्णलतिवत् पुनः ॥ ३५
 त्रिः, पिवेदौचितं तोयमास्य द्विः परिमार्जयेत् ।
 पादौ शिरस्ततोऽभ्युक्ष्य त्रिभिरास्यमुपसृशेत् ॥ ३६
 अङ्गुष्ठानामिकाभ्याश्च चक्षुषो समुपसृशेत् ।
 तथैव पञ्चभिर्मूर्ध्नि सृशेदेवं समाहितः ॥ ३७
 अनेन विधिगात्रस्य ब्राह्मणः शुद्धमानसः ।
 कुर्वीत दर्भपाणिस्तूदक्षुखः प्राप्सुखोऽपि वा ॥ ३८
 प्राणायामव्रतं धीमान् यथान्यायमतन्द्रितः ।
 जपयञ्च ततः कुर्याद्वायवीं वेदमातरम् ॥ ३९
 त्रिविधो जपयज्ञः स्यात्तस्य तत्त्वं निबोधत ।
 वाचिकश्च उपाशुश्च मानसश्च त्रिधाकृतिः ॥ ४०
 त्रयाणामपि यज्ञानां श्रेष्ठः स्यादुत्तरोत्तरः ॥ ४१
 यदुच्चनीचोच्चरितैः शब्दैः स्पष्टपदाक्षरैः ।
 मन्त्रमुच्चारयन् वाचा जपयज्ञस्तु वाचिकः ॥ ४२
 शनैरुच्चारयन्मन्त्रं किञ्चिदोष्ठीं प्रक्षालयेत् ।
 किञ्चिच्छ्रवणयोग्यः स्यात् स उपाशुर्जप स्मृतः ॥ ४३ ...

धिया पदाक्षरयेस्या ष्वर्णमपदाक्षरम् ।
 शब्दार्थचिन्तनाभ्यान्तु तदुक्तं मानसं स्मृतम् ॥ ४४
 जपेन देवता नित्यं स्तूयमाना प्रसीदति ।
 प्रसये विपुलान् गोदान् प्राप्नुवन्ति मनीषिणः ॥ ४५
 राक्षसाश्च पिशाचाश्च महासर्पाश्च भीषणाः ।
 जपितास्त्रोपसर्पन्ति दूरादेव प्रयान्ति ते ॥ ४६
 छन्द ऋत्यादि विज्ञाय जपेन्नम्रमसतन्द्रितः ।
 जपेदहरहर्घात्वा मायवीं मनसा द्विजः ॥ ४७
 सहस्रपरमां देवीं शतमध्यां दशावराम् ।
 गायत्रीं यो जपेन्नित्यं स न पापेन लिप्यते ॥ ४८
 अथ पुण्याञ्जलिं कृत्वा भानवे चोर्हवाङ्मुकः ।
 उदुत्यञ्च जपेत् स्मृतं तच्चक्षुरिति चापरम् ॥ ४९
 प्रदक्षिणमुपाहृत्य नमस्कृत्यादिवाकरम् ।
 ततस्तीर्थेन देवादीनञ्जिः सप्तर्षयेदद्विजः ॥ ५०
 स्नानवस्त्रान्तु निस्त्रोच पुनराचमनं चरेत् ।
 तद्वस्त्रजमप्येह स्नानं दानं प्रकीर्तितम् ॥ ५१
 दर्भासीनो दर्भपाणि ब्रह्मयज्ञविधानतः ।
 प्राङ्मुखो ब्रह्मयज्ञान्तु कुर्याच्छ्रद्धासमन्वितः ॥ ५२
 ततोऽर्घ्यं भानवे दद्यात्तिलपुष्पाक्षताञ्जितम् ।
 उत्थाय भूर्भुवर्ध्यस्तं हंसः शुचिपदिच्छया ॥ ५३
 ततो देवं नमस्कृत्य गृहं गच्छेत्ततः पुनः ।
 धिधिनो पुरुषसक्तस्य गत्वा विष्णुं समर्चयेत् ॥ ५४
 देवदेवं ततः कुर्याद्भक्तिकर्म विधानतः ।
 गोदीहमाद्रमाकाङ्क्षं दत्तियं प्रति वै गृह्यो ॥ ५५

षट्ष्टपूर्वमन्नातमतिथिं प्राप्तमर्चयेत् ।
 स्वागतासनदानेन प्रत्युत्थावेन चाप्नुना ॥ ५६
 स्वागतेनाग्नयस्तुष्टा भवन्ति गृहमेधिनः ।
 आसनेन तु दत्तेन प्रीतो भवति देवराट् ॥ ५७
 पादशीचेन पितरः प्रीतिमायान्ति दुर्लभाम् ।
 अन्नदानेन युक्तेन लप्यते हि प्रजापतिः ॥ ५८
 तस्मादतिथये कार्यं पूजनं गृहमेधिना ।
 भक्त्या च शक्तितो नित्यं विष्णोर्निर्वादनन्तरम् ॥ ५९
 भिक्षाश्च भिक्षवे दद्यात् परिम्राट् ब्रह्मचारिणे ।
 अकल्पितान्नमुद्धृत्य सव्यञ्जनममन्वितम् ॥ ६०
 अकृते वैश्वदेवेऽपि भिक्षां च गृहमागते ।
 उद्धृत्य वैश्वदेवार्यं भिक्षां दत्त्वा विसर्जयेत् ॥ ६१
 वैश्वदेवकृतान् दोषाञ्छक्तो भिक्षुर्व्यपोहितुम् ।
 न हि भिक्षुकृतान् दोषान् वैश्वदेवो व्यपोहति ॥ ६२
 तस्मात् प्राप्ताय यतये भिक्षां दद्यात् समाहितः ।
 विष्णुरेव यतिच्छाय इति निश्चित्य भावयेत् ॥ ६३
 सुवासिनीं कुमारीं च भोजयित्वा नरानपि ।
 बालहृद्वास्ततः शेषं स्वयं भुञ्जीत वा गृही ॥ ६४
 प्राङ्मुखो दक्ष, खो वापि मौनी च मितमायकः ।
 अन्नमादौ नमस्कृत्य प्रष्टुतेनान्तरात्मना ॥ ६५
 एवं प्राणाहुतिं कुर्यान्मन्त्रेण च पृथक् पृथक् ।
 ततः स्वादुकराय च भुञ्जीत सुममाहितः ॥ ६६
 आचम्य देवतामिष्टां संस्मरन्नुदरं स्पृशेत् ।
 इतिहासपुराणाभ्यां कश्चित् कालं नयेद्विधः ॥ ६७

ततः सन्ध्यामुपास्योत वह्निर्गत्वा विधानतः ।
 सतप्तोमस्तु भुञ्जीत रात्रौ चातिथिभोजनम् ॥ ६८
 सायं प्रातर्द्विजातीनामशनं श्रुतिचोदितम् ।
 नान्तरा भोजनं कुर्यादग्निहोत्रसायं विधिः ॥ ६९
 शिष्यान्ध्यापयेद्यापि धनध्याये विसर्जयेत् ।
 स्मृत्युक्तानखिलांयापि पुराणोक्तानाप द्विजः ॥ ७०
 मद्धानयस्यां द्वादश्यां भरण्यामपि पर्वशु ।
 तथाचयहृतीयायां शिष्यान् नाध्यापयेद्विजः ॥ ७१
 माघमासे तु सप्तम्यां रथ्याख्यायान्तु वर्जयेत् ।
 अभ्यापनं समभ्यञ्जनं मुनिकाले च वर्जयेत् ॥ ७२
 नोद्यमानं शवं दृष्ट्वा महीस्यं वा द्विजोत्तमाः ।
 न पठेद्भुदितं श्रुत्वा सन्ध्यायान्तु द्विजोत्तमाः ॥ ७३
 दानानि च दद्यान्नि गृहस्थेन द्विजोत्तमाः ।
 द्विरष्टदानं गोदानं प्रथिवीदानमेव च ॥ ७४
 एवं धर्मो गृहस्थस्य सारभूत उदाहृतः ।
 य एवं यदया कुर्यात् न याति ब्रह्मणः पदम् ॥ ७५
 ज्ञानोत्कर्षय्य तस्य स्वाक्षारसंहमसादतः ।
 तस्मान्मुक्तिमवाप्नोति ब्राह्मणो द्विजसत्तमाः ॥ ७६
 एवं हि विप्राः कथितो मया यः
 समाप्तः शास्त्रतर्कमराशिः ।
 गृहो गृहस्थस्य सतो हि धर्मं
 कुर्वन् धनदाहरिमेति युक्तम् ॥ ७७
 इति हारीते धर्मशास्त्रे चतुर्थोऽध्यायः ॥ ४ ॥

पञ्चमोऽध्यायः ।

अतः परं प्रवक्ष्यामि वानप्रस्थस्य सप्तमाः ।

धर्माग्रमं महाभागाः कथ्यमानं निबोधत ॥ १

गृहस्थः पुत्रपौत्रादीन् दृष्ट्वा पलितमात्मनः ।

भार्या पुत्रेषु निक्षिप्य सह वा प्रविशेदनम् ॥ २

नस्त्ररोमाणि च तथा सितगात्रत्वगादि च ।

धारयन् शुद्ध्यादग्निं वनस्थो विधिमाश्रितः ॥ ३

धान्यैश्च वनसम्भूतैर्नीवारार्थैरनिन्दितैः ।

शाकमूलफलैर्व्यापि कुर्यान्नित्यं प्रयत्नतः ॥ ४

चिकालम्रानयुक्तस्तु कुर्यात्सीत्रं तपस्तदा ।

पक्षान्ते वा समग्रीयान्मासान्ते वा स्वपक्षमुक् ॥ ५

यथा चतुर्थकाते तु भुञ्जीयादष्टमेऽथवा ।

पष्ठे च कालेऽप्यथवा वायुमचोऽथवा भवेत् ॥ ६

घर्मे पश्चाग्निमध्यस्थस्तथा वर्षे निराश्रयः ।

हेमन्ते च जले स्थित्वा नयेत् कालं तपयरन् ॥ ७

एवञ्च कुर्वता येन कृतबुद्धिर्यथाक्रमम् ।

अग्निं स्वात्मनि कृत्वा तु प्रव्रज्येदुत्तरा दिशम् ॥ ८

आदेहपातं वनगो मौनमास्थाय तापसः ।

अरत्रतीन्द्रियं ब्रह्मं ब्रह्मलोके महीयते ॥ ९

तपो हि यः सेवति वन्ययासः समाधियुक्तं प्रयतान्तरात्मा ।

विमुक्तपापो विमलः प्रशान्तः स याति दिव्यं सुरूपं पुराणम् ॥ १०

इति हारीते धर्मशास्त्रे पञ्चमोऽध्यायः ॥ ५ ॥

षष्ठोऽध्यायः ।

अतः परं प्रवक्ष्यामि चतुर्थायामनुत्तमम् ।
 अथवा तदनुष्ठाय तिष्ठन् सुष्येत बन्धनात् ॥ १
 एवं वनाग्रमे, तिष्ठन् यातयद्येष किल्बिषम् ।
 चतुर्थमाश्रम गच्छेत् मन्त्रासंघिधिना द्विजः ॥ २
 दत्त्वा पित्रभ्यो देवेभ्यो मानुषेभ्यश्च यद्यतः ।
 दत्त्वा आहं पित्रभ्यश्च मानुषेभ्यस्तथात्मनः ॥ ३
 इष्टिं वैश्वानरीं कृत्वा प्राज्ञः श्वोदक्षः श्वोऽपि वा ।
 अग्निं स्वात्मनि सरोप्य मन्त्रवित् प्रव्रजेत् पुनः ॥ ४
 ततः प्रभृति पुत्रादौ भुंक्तालापादि वर्जयेत् ।
 बन्धुनामभयं दद्यात् सर्वभूताभयं तथा ॥ ५
 विदुषो वैश्वं सम्यक् मन्ततं समर्प्येकम् ।
 वेदितं छान्दोग्योक्तास्तरणुमश्चतुरङ्गुलम् ॥ ६
 शौचार्थं मानसार्थञ्च मुनिभिः समुदाहृतम् ।
 कौपोनाच्छादनं वासः कन्या शीतनिवारिणोम् ॥ ७
 पादुकेषां च शृङ्गोयात् कुर्यान्मान्यस्य मंथनम् ।
 एतानि तस्य निद्रामि यते शीतानि मर्च्यदा ॥ ८
 सगृह्य कृतमन्त्रासो गत्वा तोर्यमनुत्तमम् ।
 भ्राताद्यस्य च विधियद्व्यपूतेन वारिणा ॥ ९
 तर्पयित्वा तु देवाय मन्त्रवद्वाक्कर ममेत् ।
 आत्मनः प्राज्ञः श्वो मौनी प्राचायामभयं चरेत् ॥ १०
 नायकोऽथ यथाशक्ति जप्ता ध्यायेत् परं पदम् ।
 स्थित्यर्थमात्मनो नित्यं भिक्षाटनमयाचरेत् ॥ ११

सायंकाले तु विप्राणां गृहाण्यभ्यवपद्यतुं ।
 सम्यग् याचैश्च कवलं दक्षिणेन करेण वै ॥ १२
 पात्रं वामकरे स्थाप्य दक्षिणेन तु शेषयेत् ।
 यावताच्चेन दक्षिः स्यात्तावद्वैद्यं समाचरेत् ॥ १३
 ततो निहत्य तत्पात्रं संस्त्राप्यान्यत्र संयमी ।
 चतुर्भिरङ्गुलीयाद्य घ्रासमात्रं समाहितः ॥ १४
 सर्व्वव्यञ्जनसयुक्तं पृथक्पात्रे नियोजयेत् ।
 सूर्यादिभूतदेवेभ्यो दत्त्वा सम्रोक्ष्य वारिणा ॥ १५
 भुञ्जीत पाद्यपुटके पात्रे वावभ्यतो यतिः ।
 घटकाश्रयपत्रेषु कुम्भोत्तेन्दुकपात्रके ॥ १६
 कोविदारकटस्त्रेषु न भुञ्जीयात् कदाचन ।
 मलाक्ताः सर्व्व उच्यन्ते यतयः कांस्यभोजिनः ॥ १७
 कांस्यभाण्डेषु यत् पाको गृहस्थस्य तथैव च ।
 कांस्ये भोजयतः सर्व्वं किस्त्रिपं प्राप्नुयात्तयोः ॥ १८
 भूक्षा पात्रे यतिर्नित्यं चालयेन्मन्त्रपुर्व्वकम् ।
 न दुष्यते च तत्पात्रं यज्ञेषु चमसा इव ॥ १९
 अयाचम्य निदिध्यास्य उपतिष्ठेत् भास्करम् ।
 जपध्यानेतिहासैश्च दिनशेषं नयेद्बुधः ॥ २०
 छतसन्ध्यस्तातो रात्रिं नयेद्देवगृहादिषु ।
 हृत्पुण्डरीकनिलये ध्यायेदात्मानमव्ययम् ॥ २१
 यदि धर्मरतिः शान्तः रुक्मंभूतसमो वशी ।
 प्राप्नोति परमं स्थानं यत् प्राप्य न निवर्त्तते ॥ २२
 दण्डभृदयो हि पृथक् समाचरेच्छनैः शनैर्धनैः

समुत्थ संसारसमस्तबन्धनात् स याति विष्णोरस्यतात्मनः

पटम् । २१

इति द्वारोत्त बन्धनालो पटोऽध्यायः ॥ ६ ॥

सप्तमोऽध्यायः ।

वर्चनानामन्यमाणाश्च कथितं धर्मलक्षणम् ।
 तेन स्वर्गापवगच्छ प्राप्नुवन्ति द्विजातयः ॥ १
 योगप्राप्तं प्रयच्छामि सङ्गेपात् सारसुत्तमम् ।
 यस्य च श्रवणादयान्ति मोक्षश्चैव सुगुहवः ॥ २
 योगाभ्यासयत्नेनैव मध्येयुः पातकानि तु ।
 तस्मादयोगपरो भूत्वा ध्यायेन्नित्यं क्रियापरः ॥ ३
 प्राणायामिन वचनं प्रस्थाद्दारेण चेन्द्रियम् ।
 धारणाभिर्बन्धे कृत्वा पूर्व्यं दुर्बन्धं मनः ॥ ४
 एकाकारमना मन्दं बुधरूपमनामयम् ।
 सूक्ष्मात् सूक्ष्मतरं ध्यायेज्जगदाधारमुच्यते ॥ ५
 आत्मानं वह्निरक्तं स्य शुद्धवामोकरप्रभम् ।
 रश्म्येकान्तमासीनो ध्यायेदामरणान्तिकम् ॥ ६
 नत् सर्वप्राणिद्वन्द्वं सर्वपापं हृदिस्थितम् ।
 न च सर्वजनैर्ज्ञेयं सोऽहमस्मीति पित्तयेत् ॥ ७
 आत्मसाधसुखं यावत्तपोध्यानमुदीरितम् ।
 नृतिभ्यस्तद्विषयं धर्मं तद्विरुद्धं न चाचरेत् ॥ ८

यथा रथोऽश्वहीनस्तु यथाश्वो रथिहीनकः ।
 एवं तपस्य विद्या च संयुतं भैषजं भवेत् ॥ ८
 यथान्नं मधुसंयुक्तं मधुरात्रेण संयुतम् ।
 उभाभ्यामपि पचाभ्यां यथा खे पक्षिणां गतिः ॥ ९
 तथैव ज्ञानकर्मभ्यां प्राप्यते ब्रह्मशाश्वतम् ।
 विद्यातपोभ्यां सम्पन्नो ब्राह्मणो योगतत्परः ॥ ११
 देहद्वयं विद्यायाश्च मुक्तो भवति बन्धनात् ।
 न तथा क्षीणदेहस्य विमाशो विद्यते कश्चित् ॥ १२
 मया ते कथितः सर्वो वर्णाश्रमविभागशः ।
 सङ्क्षेपेण द्विजसेना धर्मस्तोषां सनातनः ॥ १३
 श्रुत्वैयं मुनेयो धर्मं स्वर्गमोक्षफलप्रदम् ।
 प्रणम्य तस्मिन् जग्मुर्मुदिताः स्वं स्वमाश्रमम् ॥ १४
 मार्कण्डेयः ।
 धर्ममास्त्रमिदं सर्वं हारीतमुखनिःसृतम् ।
 अधोत्य कुरुते धर्मं स याति परमां गतिम् ॥ १५
 ब्राह्मणस्य तु यत् कर्म कथितं बाह्वलस्य च ।
 क्षत्रजस्यापि यत् कर्म कथितं पादजस्य च ॥ १६
 अन्यथा वर्त्तमानस्तु सद्यः पतति जातितः ।
 यो यस्याभिहितो धर्मीः स तु तस्य तथैव च ।
 तस्मात् स्वधर्मो कुर्वीत द्विजो नित्यमनापदि ॥ १७
 वर्णायत्वारो राजेन्द्र चत्वारसापि चाश्रमाः ।
 स्वधर्मो ये तु तिष्ठन्ति ते यान्ति परमां गतिम् ॥ १८
 स्वधर्मेषु यथा नृणां नारसिंहः प्रसीदति ।
 न तुप्यति नवान्धेन कर्मणा मधुसूदनः ॥ १९

अतः कृष्यन् निजं कर्म यथाकाशमतन्द्रितः ।

सहस्रानौकदेवेशं नारसिंहं साक्षयम् ॥ २०

सत्पद्मवेरास्यवस्त्रेण योगी

ध्यायेत् परं ब्रह्म सदाक्रियावान् ।

सत्यं सुखं रूपमनन्तमाद्यं

विहाय देहं पदमेति विष्णोः ॥ २१

इति हारीते, धर्मार्थं सप्तमोऽध्यायः । ७

उशनःसंहिता ।

प्रथमोऽध्यायः ।

योगक्राद्याश्च मुनयः योगनं भार्गवं मुनिम् ।
 नत्वा यमश्चरुखिभं धर्मशान्त्वविनिर्णयम् ॥ १
 ऋषोणां श्रुत्वातां पूर्वमुगना धर्मतरुवित् ।
 धर्मार्थकाममोक्षाया कारुण्यं पापनाशनम् ॥ २
 सुसमाधिद्वदो यूय शृणुध्वं गदतो मम ।
 भार्गवं पितरं नत्वा उशनं धर्ममप्रवीत् ॥ ३
 कृतोपनयनो वेदानधीयत द्विजोत्तमः ।
 गर्भाष्टमे वाष्टमे वा स्रस्रस्रोज्जविधानतः ॥ ४
 दण्डे च मेघलास्रवे कृष्णाजिनधरो मुनिः ।
 भिक्षाहारो गुरुद्वितीवीचमाणो गुरोर्मुखम् ॥ ५
 कार्पासमुपवीतं भस्त्रिर्मितं ब्रह्मणा पुरा ।
 ब्राह्मणानां विवृतं सूत्रं शोणमाविकमेव वा ॥ ६
 सदोपवीती चैव स्यात् सदा ब्रह्मविष्ठी द्विजः ।
 अन्यथा यत्कृतं वासः कार्पासं वा कपायकम् ।
 तदेव परिधानोयं शुक्लमच्छिद्रमुत्तमम् ॥ ७
 उत्तरोयं समाख्यातं वासःकृष्णाजिनं शुभम् ।
 अभावे भण्डमजिने रौरवं वा विधीयते ॥ ८
 उपवीतं वामबाहुसंख्यबाहुसमन्वितम् ।
 उपवीतो भवेन्नित्यं निवीतं कण्ठलम्बनम् ॥ ९
 मध्यबाहुं समुद्धृत्य दक्षिणेन धृतां द्विजाः ।
 प्राचीनावीतमित्युक्तं पित्रेण कर्मणि धारयेत् ॥ १०

अम्यगारै गवांगोष्ठे ह्योमे जप्ये तथैव च ।
 स्वाध्यायभोजने नित्यं ब्राह्मणानाञ्च सन्निधौ ॥ ११
 उपासने गुरुणाञ्च सम्यग्योरुभयोरपि ।
 उपवीतौ भवेन्नित्यं विधिरप्य सनातनः ॥ १२
 मोक्षो विवृतसमा द्रष्टव्यः कार्या विप्रस्य मेखला ।
 सुक्ताभावे कुशानाहुर्मन्त्रिनैकेन वा त्रिभिः ॥ १३
 धारयेद्विष्वपालांशं दण्डं केशान्तगं द्विजः ।
 यज्ञाख्यहज्ज वाय सौम्यं वृषणमेव च ॥ १४
 सायं प्रातर्द्विजः सन्ध्यामुपासीत समाहितः ।
 कामाक्षोभाङ्गयाम्रोद्धात्कदा न पतितो भवेत् ॥ १५
 अग्निकाव्यं ततः कुर्यात् प्रायं प्रातः प्रसन्नधीः ।
 छात्वा सन्तर्पयेद्देवान्पुनः पिङ्गवणांस्तथा ॥ १६
 देवाभ्यर्चां ततः कुर्यात् पुण्यैः पत्रेण चाम्बुभिः ।
 अभिवादनशीलः श्रान्नित्यं हृदये धर्मतः ॥ १७
 अमावस्यशो नामिति सम्यक् प्रणतिपूर्वकम् ।
 आयुरारोग्यवान् वित्तं द्रव्याद्यपरिवर्जितः ॥ १८
 आयुमान् भव सौम्येति वाच्यो विप्राभिवादने ।
 अकारयास्य नाम्नोऽन्ते वाण्यः पूर्वार्धरस्ततः ॥ १९
 यो न वेत्त्यभिवादस्य द्विजः प्रत्यभिवादनम् ।
 नाभिवाद्यः स विदुषा यथा शूद्रस्तथैव सः ॥ २०
 मध्येन पाणिना कार्यमुपसग्रहणं गुरोः ।
 सध्येन सथः स्पृष्टव्यो दक्षिणेन ॥ दक्षिणम् ॥ २१
 औक्तिकं वैदिकं वापि तथाध्यात्मिकमेव वा ।
 आददीत यतो ज्ञानं तत्पूर्वमभिवादयेत् ॥ २२

नोदकं धारयेद्भैक्षं पुण्याणि समिधस्तथा ।
 एवं विधानि चान्यानि न देवार्थेषु किञ्चन ॥ २३
 ब्राह्मणं कुशलं पृच्छेत् चरित्रास्त्रायनामयम् ।
 वैश्यं क्षेमं समागम्य शूद्रमारोग्यमेव च ॥ २४
 उपाध्यायः पिता ज्येष्ठो भ्राता चैव महीपतिः ।
 मातुलश्च गुरुरभ्रातृमातामहपितामहो ।
 वर्णकाश्च पित्रव्यश्च सप्तैते पितरः स्मृताः ॥ २५
 माता मातामहो गुरुर्वीरपितृमातृव्यमादयः ।
 श्वश्रूः पितामहो ज्येष्ठो ज्ञातव्या गुरवः स्त्रियः ॥ २६
 इत्युक्ता गुरवः सर्वे मातृतः पितृतन्तथा ।
 अतुल्यार्जुनमेतेषां भर्तृवाक्यायकर्मभिः ॥ २७
 गुरुं हृद्वा समुत्तिष्ठेद्दभिवाद्य कृताञ्जलिः ।
 न तैरुपविजेत् सार्द्धं विवदेचार्थकारणात् ॥ २८
 जीवितार्थमपि द्वेषं गुरुभिर्नैव भाषणम् ।
 उदितोऽपि गुणैरन्यैर्गुरुद्वेषी पतत्यधः ॥ २९
 गुरुणामपि सर्वेषां पूज्याः पञ्च विशेषतः ।
 तेषामाद्यास्तयः श्रेष्ठास्तैः पा माता सुपूजिता ॥ ३०
 यो हि वासयति दिवा यिन सद्योपदिश्यते ।
 ज्येष्ठो भ्राता च भर्ता च पञ्च ते गुरवस्तथा ॥ ३१
 आत्मनः सर्वयत्नेन प्राणत्यागेन वा पुनः ।
 पूजनोपाः प्रयत्नेन पञ्चैते भूतिमिच्छताः ॥ ३२
 यावत् पिता च माता च दावेती निर्द्विकारणम्
 तावत्सर्वं परित्यज्य पुनः स्थातवत्परायणः ॥ ३३

समाहृत्य तु तद्भेदं यावदर्थमिहाज्ञया ।
 भुञ्जीत प्रयतो नित्यं वागयतो नान्यमानस ॥ ५८
 भैक्षेण वृत्तयेन्नित्यं कामनाशोर्भवेद्व्रती ।
 भैक्षेण व्रतिनो वृत्तिरूपवाससमा स्मृता ॥ ५९
 पूजयेदशनं नित्यमद्यादन्नमकुत्सयन् ।
 दृष्ट्वा हृष्येत् प्रसीदेच्च प्रतिनन्देच्च सर्व्वत ॥ ६०
 अनारोग्यमनायुष्यमस्त्र्यं कुत्सभोजनम् ।
 अपुण्यं लोकविद्विष्टं तस्मात् तत् परिवर्जयेत् ॥ ६१
 प्राक्कुम्भोऽन्नानि भुञ्जीत दक्षिणमुख एव वा ।
 नाद्यादुदङ्मुखो नित्यं विधिपूर्व्वं सनातनं ॥ ६२
 प्रक्षाल्य पाणिपादौ च भुञ्जानो द्विरूपसृष्टेत् ।
 शुचौ देशे समामोनीभुज्जान्ते द्विरूपसृष्टेत् ॥ ६३
 मण्डलं पूर्वं कृत्वा तत्र स्थाप्याथ भोजयेत् ।
 स्वप्राणाहुतिपर्य्यन्तं मौनमेव विधीयते ॥ ६४
 इत्यौशनसस्मृती प्रथमोऽध्यायः ॥ १ ॥

द्वितीयोऽध्यायः ।

भुज्जा पीत्वा च स्नात्वा च तथा रथीपसर्पणे ।
 श्रोत्रावनोमको स्पृष्ट्वा वामो विपरिधाय च ॥ १
 रितोमूत्रपुरीषाणानुत्सर्गं नान्यभाषणे ।
 तथा चाध्वयनारम्भे कामग्वामागमे तथा ॥ २
 चत्वर वा त्रमशान वा समागम्य द्विजोत्तम ।
 सन्ध्ययोरुभयोस्तादृशान्तं चाचमेत् पुन ॥ ३

चण्डालस्त्रेच्छसन्नासे स्त्रोगूदोच्छिष्टमापणे ।

उच्छिष्टं पुरुषं स्पृष्ट्वा भोज्यं वापि तथाविधम् ॥ ४

अशुपाते तथाचामे अनृतस्य तथैव च ।

भोजनान्ते सन्ध्ययो. स्नात्वा पोत्वा मूत्रपुरोषयो ॥ ५

आचान्तोऽप्याचमेत् स्पृष्ट्वा सक्तत् सक्तदयान्यतः ।

अग्नेर्गवामयालम्भे स्पृष्ट्वा प्रयत एव वा ॥ ६

नृणामयास्मनः स्पर्शे जीवी विपरिधाय च ।

उपस्पृशेज्जलं शुद्धं दृढं वा भूमिमेव वा ।

केशानाञ्चात्मनः स्पर्शे वाससा चास्त्रितस्य च ॥ ७

अनुष्णाभिरफेनाभिरदुष्टाभिर्य सर्व्वश ।

शौचेषु. सुखमासीनः प्राशु. खो वाप्युदशु. ख ॥ ८

गिरः. प्राहृत्य कर्णं वा मुक्तकच्छशिखोऽपि वा ।

अलत्वा पादयोः शौचमाचान्तोऽप्यशुचिर्भवेत् ॥ ९

सोपानाका जलस्यो वा नोष्णोपोवाचमेदुदुध ।

न चैव वपंधाराभिर्न तिष्ठन् न घृतोदकैः ॥ १०

नैकहस्तापितजलैर्विना शूद्रेण वा पुन ।

न पादुकासनस्थो वा वह्निर्जातुरथापि वा ॥ ११

न जल्पन् न हसन् प्रेक्षमाणश्च प्रह्व एव वा ।

नावीचमाणाद्भिचोष्णाद्भिचफेनादथापि वा ॥ १२

शूद्राशुचिकरैर्मुक्तैर्नधाराभिस्तथैव च ।

न चैवाङ्गलिभिः शब्दमकुर्व्वन् नान्यमानस ॥ १३

न वणेरसदुष्टाभिर्नचैव प्रदरोदकैः ।

न प्राणिजनिताभिर्वा न वह्निः कालमेव वा ॥ १४

समाहृत्य तु तद्वेद्यं यावदर्थमिहाज्ञया ।
 भुञ्जीत प्रयतो नित्यं वाग्यतो नान्यमानसः ॥ ५८
 भैक्षेण वत्तयेन्नित्यं कामनाशोर्भवेद्व्रती ।
 भैक्षेण व्रतिनो वृत्तिरूपवामसमा स्मृता ॥ ५९
 पूजयेदशनं नित्यमद्यादक्षमशुत्सयन् ।
 दृष्ट्वा हृद्येत् प्रमीडेच्च प्रतिनन्देच्च सर्व्वतः ॥ ६०
 अनारोग्यमनायुष्यमस्वर्ग्यं कुत्सभोजनम् ।
 अपुण्यं लोकविदिष्टं तस्मात् तत् परिवर्जयेत् ॥ ६१
 प्राङ्मुखोऽन्नानि भुञ्जीत दक्षिणमुख एव वा ।
 नाद्यादुदङ्मुखो नित्यं विधिपूर्व्वं सनातनं ॥ ६२
 प्रक्षाल्य पाणिपादौ च भुञ्जानो दिरूपस्थयेत् ।
 गुचौ देशे समामोभोभुङ्क्षान्ते हिरूपस्थयेत् ॥ ६३
 मण्डलं पूर्व्वतः कृत्वा तत्र स्थाप्याथ भोजयेत् ।
 स्वप्राणाहुतिपर्य्यन्तं मौनमेव विधोयते ॥ ६४
 इत्योशनमस्मृता प्रथमोऽध्यायः ॥ १ ॥

द्वितीयोऽध्यायः ।

भुङ्क्ता पीत्वा च स्नात्वा च तथा रथ्योपमर्पणे ।
 ओठावनोमको मृष्ट्वा वामो विपरिधाय च ॥ १
 रितोमूषपुरीषाणां गुत्समर्गेणान्वभाषणे ।
 तथा चाध्ययनारम्भे कामग्रामागमे तथा ॥ २
 चत्वरं वा श्रमशानं वा ममागम्य द्विजोत्तमः ।
 मन्त्रयोक्त्रभयोस्तद्वदाचान्तो चाचमेत् पुनः ॥ ३

घण्डालम्नेच्छसन्नासे श्वोशूद्रोच्छिष्टभाषणे ।
 चच्छिष्टं पुरुषं स्पृष्ट्वा भोज्यं वापि तथाविधम् ॥ ४
 ययुपाते तथाचामे अनृतस्य तथैव च ।
 भोजनान्ते सन्ध्ययोः स्नात्वा पोत्वा मूत्रपुरोपयोः ॥ ५
 आचान्तोऽप्याचमेत् स्पृष्ट्वा सकृत् सकृदयान्यतः ।
 अग्नेर्गवामयालम्भे स्पृष्ट्वा प्रयत एव वा ॥ ६
 नृणामथाश्मनः स्पर्शं नीवीं विपरिधाय च ।
 उपस्पृशेज्जलं शुद्धं द्रव्यं वा भूमिमेव वा ।
 केशानाश्चात्मनः स्पर्शं वामसां चालितस्य च ॥ ७
 अनुष्णाभिरफेनाभिरदुष्टाभिर्य सर्व्यशः ।
 गौचेसुः सुखमासीनः प्राप्नुवो वाप्युदङ्मुखः ॥ ८
 शिरः प्राहृत्य कर्णं वा मुक्तकच्छशिखोऽपि वा ।
 अकृत्वा पादयाः शीघ्रमाचान्तोऽप्यश्विर्भवेत् ॥ ९
 सोपानोऽको जलस्थो वा नोष्णोपोवाचमेदुबुधः ।
 ॥ चैव यर्पंधाराभिर्न तिष्ठन् न धृतोदकैः ॥ १०
 नैकहस्तार्पितजलैर्विना शूद्रेण वा पुनः ।
 न पादुकासनस्थो वा वह्निर्जानुरयापि वा ॥ ११
 न जल्पन् न हसन् प्रेक्षमाणश्च प्रह एव वा ।
 नावीचमाणाद्भिवोष्णाद्भिवफेनादद्यापि वा ॥ १२
 शूद्राश्विकरेर्मुक्तैर्न चाराभिस्तथैव च ।
 न चेवाङ्गलिभिः शब्दमकुर्वन् नान्यमानसः ॥ १३
 न वर्यं रसदुष्टाभिर्न चैव प्रदरोदकैः ।
 ॥ प्राणिलनिताभिर्व्या न वह्निः कालमेव वा ॥ १४

हृग्दाभिः पूयते विप्रः कणाभिः चक्षियः शृनि .
प्रागिताभिस्तथा वैश्यः स्त्री शूद्रः स्पर्शनन्ततः ॥ १५

अङ्गुष्ठमूलांतरतो रेखायां ब्रह्म उच्यते ।

अन्तराङ्गुष्ठदेशिन्योः पितृणां तौर्थमुत्तमम् ॥ १६

कनिष्ठो मूलतः पद्यात्प्राजापत्यं प्रचक्षते ।

अङ्गुल्यग्रे स्मृतं देवं तद्यैवार्थे प्रकोर्तितम् ॥ १७

मूले प्याहैवमार्थे प्यादाग्नेयं मध्यतः स्मृतम् ।

तदेवं सोमिकं तौर्यमेतत् ज्ञात्वा न मुह्यति ॥ १८

ब्राह्मेणैव तु तौर्येन द्विजो नित्यमुपस्पृशेत् ।

कायेन वा दैवतेन न तु पित्रेण वा द्विजाः ॥ १९

त्रि प्राग्गोयादपः पूर्व्वं ब्राह्मणः प्रयतः स्मृतः ।

संवत्सराङ्गुष्ठमूलेन मुखं वै समुपस्पृशेत् ॥ २०

अङ्गुष्ठानामिकाभ्यान्तु स्पृशेच्चैव हृदयं ततः ।

तर्ज्जन्यङ्गुष्ठयोगेन स्पृशेन्नामापुटं ततः ॥ २१

कनिष्ठाङ्गुष्ठयोगेन श्रवणे समुपस्पृशेत् ।

सर्व्वमामय योगिनः हृदयन्तु तलेन वा ॥ २२

संस्पृशेद्दे शिरस्ताददङ्गुष्ठे नाथवा हयम् ।

त्रिः प्राग्गोयादेवमेव प्रोतास्तेनाप्य देवताः ॥ २३

ब्रह्माविष्णुमहेश्वर मन्त्रवन्त्यनुशुश्रुमः ।

गङ्गा च यमुना चैव प्रीयते परिमार्ज्जनात् ॥ २४

प्रमंस्पर्शासोचनयोः प्रीयते शशिभास्करौ ।

नामर्त्यौ चैव प्रीयते स्पृष्टे नामापुटद्वये ॥ २५

कर्णयोः स्पृष्टयोस्तादृक् प्रीयते चाननानिष्ठौ ।

संस्पृष्टे हृदये चास्यः प्रीयस्ते मर्ष्यदेवताः ॥ २६

मूर्ध्नि मंथगंनादेव प्रीतस्तु पुच्छो भवेत् ।
 मोक्षिष्टं कुर्वन्ते मुप्याविप्रुषोऽहं नयन्ति याः ॥ २०
 धनवद्भूतमंजितत्रिह्वाम्रगोऽगुचिर्भवेत् ।
 मृगानि विन्दवः पादौ यथाचामयतः परम् ॥ २८
 भूमिगास्तु समा ज्ञेयाः न तेरुप्रयतो भवेत् ।
 सपुष्पं च सोमं च ताम्बूलस्य च भक्षये ॥ २०
 कर्मभूतेषुदण्डे च न दीपः उगनावधीत् ।
 प्रचरंयावपानेषु यदुच्छिष्टो भवेद्द्विजः ॥ २०
 भूमौ निक्षिप्य तद्व्यामाचम्य प्रोक्षयेन्नु यत् ।
 तेजसं धै समादाय भवेदुच्छेदनात्ततः ॥ २१
 धनिधाय च तद्व्यामाचान्तः गुचितामियात् ।
 वगादीनां विकल्पत्वात् मृदा चेदेवमिव हि ॥ २२
 पारभ्यानुदके रात्रौ चोरो वाप्याकुले पथि ।
 हत्वा मूषपुरीषं वा द्रव्यहस्तो न दुष्यति ॥ २३
 निधाय दक्षिणे कर्णे मद्राध्वजमुदग्रः ।
 अथ कुर्यात् शकम्बुं रात्रौ चेदक्षिणमुखः ॥ २४
 धनदाय मर्ही काष्ठैः पर्णैर्लोहद्वयेन वा ।
 प्रतियोनगिराः कुर्यात् शकम्बुं च विमर्जने ॥ २५
 ज्ञायाकृपणदोगोष्टे चेत्यान्धः पथि भक्षसु ।
 अग्नौ चैव श्रमगाने च विमूढं न समाचरेत् ॥ २६
 न गोमये न कुक्षे वा न गोष्ठे नैव शाहले ।
 न तिष्ठन् वा न निर्व्यामा न च पर्वतमस्तुके ॥ २८
 न लीर्णदेवायतने न वल्मीके कदाचन ।
 न सप्तत्वेषु गर्तेषु न च गच्छन् समाचरेत् ॥ २८

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 न चेत्रे न विले चापि न तोर्ये च चतुष्पथे ॥ ३०
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 न सोपानत्कपादय च्छ्वो वानान्तरौचके ॥ ४०
 न चैवाभिमुखे स्त्रीणां गुरुब्राह्मणयोगंवाम् ।
 न देवदेवाजययोर्नापामपि कदाचन ॥ ४१
 नदोज्योतींषि वोक्षित्वा तद्वाह्याभिमुखोऽपि वा ।
 प्रत्यादित्यं प्रत्यनिलं प्रतिसीमं सथैव च ॥ ४२
 प्राहृत्य मृत्तिकां कुर्यात्पणन्यापकर्मणम् ।
 कुर्यादतन्द्रितः शौचं विशुद्धैरुद्धृतोदकैः ॥ ४३
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 न मार्गान्नोपराद्देशाच्छौचशिष्टा परस्य च ॥ ४४
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 उपसृष्टो नित्यं पूर्वोक्तेन विधानतः ॥ ४५
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तृतीयोऽध्यायः ।

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 मोचं शय्यासंगस्थास्य सर्व्वदा गुरुमन्निधौ ।
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 न कुर्याद्गुरुपुत्रस्य पादयोः शौचमेव च ॥ २६
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 असवर्णास्तु सम्पूज्याः प्रत्युत्थानाभिवादनैः ॥ २७
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 पितुर्भगिन्या मातुर्ब्रूजायायाश्च स्वसर्थेपि ॥ ३२
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 एवमाचारसम्पन्नमात्मवन्तं धृदादितम् ॥ ३३
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 संवत्सरोपि ते शिष्ये गुरुर्ज्ञानं विनिर्दिशेत् ॥ ३४
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 कृतग्रयं तथादोहो मेधावी शुभलक्षरः ॥ ३६
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निर्घाते पातचलने ज्योतिषाञ्चोपसर्पणे ।
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 अगध्यायो ह्यग्रामानि समवाये जमस्य च ॥ ६५
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 उच्छिष्टयावभुक् चैव मनसा न विचिन्तयेत् ॥ ६६
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 नाधीयोतामिषं जगृध्वा सूतकावाद्यमेव च ॥ ६९
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 अमावस्यां चतुर्दश्यां पौर्णमास्यष्टमेषु च ॥ ७०
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 कदाचिदपि नाध्येयं कोविदारकपितृयोः ॥ ७३

समानंविद्योऽनुसृते तथा सन्नद्धाचारिणि ।
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 न धर्मशास्त्रेष्वन्येषु धर्मस्थितानि वर्जयेत् ॥ ७८
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 स वै मूढो न सन्नाथो वेदवाह्यो द्विजातिभिः ॥ ८०
 न वेदपाठमात्रेण सन्तुष्टो वै द्विजोत्तमः ।
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 नित्यं स्वाध्यायशौलः स्यान्नित्यं यज्ञोपवीतकः ।
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 इह व्याहृतमिदं स्वयं परिधायोदकेन तु ।
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चित्रगुप्तयनिं दत्त्वा तदन्नं परिपिच्य च ।
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 विज्ञाय तत्त्वमेतेषां जुहुयादात्मनि द्विजः ॥ ९०
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 निःश्रावयेद्दक्षजलमूढं हस्तं भगादित ॥ ९४
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 सर्वेषामेव यागानामात्मयागः परः श्रुतः ।
 अथ ब्राह्ममावध्याप्राप्तं काव्यं द्विजोत्तमे ॥ ९६
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 अपराह्मे द्विजातीनां प्रगस्तेनामिषेण तु ॥ ९८
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 समावस्थाटकाग्निं योर्ध्वमाव्यादेषु त्रिषु ।
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त्रयोदशो मघा कृष्णा वर्षासु च विशेषतः ।
 नैमित्तिकन्तु कर्त्तव्यं दिवसे चन्द्रसूर्ययोः ॥ ११०
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 सक्रान्त्यामघयं श्राद्धं तथा जन्मदिनेष्वपि ॥ ११२
 नक्षत्रतिथिवारेषु कार्यं काम्य विशेषतः ।
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 द्रव्यदाह्णमभ्युत्तौ न कालं नियमं ततः ।
 कर्मरश्मेषु सर्वेषु कुर्यादभ्युदयं ततः ॥ ११४
 पुत्रजन्मादियु श्राद्धं पार्वणं पार्वणं स्मृतम् ।
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 तस्मै यत्नेन दातव्यमतिक्रम्यापिसन्निधिम् ॥ ११७
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 अविद्वान् प्रतिगृह्णानो भक्षोभवति काष्ठवत् ॥ ११८
 या समारोहण कुर्यात् भर्तृचित्यां पतिव्रता ।
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 साग्निकोऽनग्निको वापि तीर्थेऽथर्वं विशेषतः ॥ १२३
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 अभोज्यं तद्भवदत्तं कर्तुः पितृगण्येयं तैः ॥ १२४
 अन्नहोमं क्रियाहीनं मन्त्रहोमन्तु यद्ववेत् ।
 सर्वमच्छिद्रमित्युक्ता ततो यन्न न भोजयेत् ॥ १२५
 एकोद्विष्टन्तु विज्ञेयं तद्विद्यादन्तु पार्व्वणम् ।
 एतत् पञ्चविधं आह भृगुपुत्रेण सूचितम् ॥ १२६
 श्राद्धायां घृष्टश्राद्धार्थं तत् प्रयत्नं न पावनम् ।
 श्राद्धे सप्तमं आहं ब्रह्मणा परिकीर्तितम् ॥ १२७
 दैविकश्चाष्टमं आहं यत् कृत्वा मुच्यते भयात् ।
 सम्याराधो न कर्त्तव्यमहोरात्रमदशनात् ॥ १२८
 देशानान्तु विशेषेण भवेत् पुण्यमनन्तकम् ॥ १२९
 गयामाम्रचयं आहं प्रयागे सरणादिषु ।
 गायन्ति गायता ते सर्वे कीर्त्तयन्ति मनीषिणः ॥ १३०
 एष्टव्या वडवः पुत्राः शोणवन्तो गुणान्विताः ।
 तेषान्तु समवेतानां यद्यकोऽपि गयां व्रजेत् ॥ १३१
 गयां प्राप्यानुपद्वेण यदि आहं समाधरेत् ।
 तारिताः पितरस्ते न म याति परमा गतिम् ॥ १३२
 धाराहृष्यते चैव गयाश्चैव विशेषतः ।
 एवमादिष्वतीर्थेषु तुष्यन्ति पितरस्तदा ॥ १३३

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श्यामाकैश्च तु वै शाकैर्णीवारैश्च प्रियद्रुभिः ॥ ११४

गोधूमैश्च तिलैर्मुद्गैश्चापैः प्रोणयते पितृन् ।

मृष्टान् फलरसानिचून् मृदुकान् शस्यदादिमान् ॥ ११५

विदार्याश्च करण्डाश्च यादृकास्ते प्रदापयेत् ।

लाजान् मधुयुतान् दद्याद्दध्ना शर्करया सह ॥ ११६

दद्याद्दृष्टादे प्रयत्नेन शृङ्गां मृजशुकैर्हृष्टान् ।

ह्री मासो मत्स्यमासेन त्रिमासान् ह्यारिणेन च ॥ ११७

धौरभ्रेणश्च चतुरः शाकुनेनेह पञ्च तु ।

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दशमासाम्तु तप्यन्ति वराहं महिषामिषैः ।

शशोर्गृहकयोर्मांसेर्मासानि षाडशैव तु ॥ ११९

संवत्सरन्तु गज्येन पयसा पायसेन च ।

वाट्प्रीणिमस्य मांसेन तृप्तिदादशवार्षिकी ॥ १२०

कालशाकं महाशस्त्रां खगलोद्दामिषं मधु ।

अनन्तान्येव दास्यन्ते भूमान्प्रन्धानि सर्व्वशः ॥ १२१

हृत्वा लज्जा स्वयं वायं नृतानाहृत्य वै, द्विजः ।

दद्याद्दृष्टादे प्रयत्नेन दत्तस्याश्चयमुच्यते ॥ १२२

पिप्पलीकमुकश्चेव तथा चैव मसूरकम् ।

कशमनालावुवार्त्ताकान् मन्त्रणं मारसं तथा ॥ १२३

कूटञ्च मद्मम्लञ्च तण्डूलीयञ्चमेव च ।

रात्रिमापास्तथा तीरं महिषञ्च विवर्जयेत् ॥ १२४

कोद्रवान् कोविदाराञ्च स्थलपाक्यामरीस्तथा ।
वर्जयेत् सर्वयज्ञेन याज्ञकासे द्विजोत्तमः ॥ १४५
इत्यौशनसस्मृतौ तृतीयोऽध्यायः ॥ ३ ॥

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स्नात्वा यथोक्तं सन्तर्प्य पिष्टदेवानृषींस्तथा ।
पिष्टान्वाहार्थ्यकं यादं कुर्यात् सौम्यमनाः शुचिः ॥ १
पूर्वमेव निरीजेत ब्राह्मणान् वेदपारगान् ।
तोयं तद्व्यकथ्यानां प्रदाने चातिथिः स्मृतः ॥ २
यै सोमपाननिरता धर्मज्ञाः सत्यवादिनः ।
प्रतिनो नियमस्याय ऋतुकालाभिगामिनः ॥ ३
पश्चाग्निरप्यधीयानो यजुर्वेदविदोऽपि च ।
वहवस्तु सुपर्णाय त्रिमधुर्व्याय वा भवेत् ॥ ४
त्रिर्णाचिकेतच्छन्दो वै ज्येष्ठसामगणोऽपि वा ।
अथर्वशिरसोऽध्येत रुद्राध्यायो विशेषतः ॥ ५
अग्निहोत्रपरो विद्वान् पापविद्ध पडङ्गवित् ।
गुरुदेवान्निपूजासु प्रसक्तो ज्ञानतत्परः ॥ ६
अहिंसोपरता नित्यमप्रतिग्राहिणस्तथा ।
सत्तिष्ठो दाननिरता ब्राह्मणाः पडङ्गिपावनाः ॥ ७
असमानप्रवरगा असमीक्षास्तथैव च ।
अमम्यन्थय विभ्रेयो ब्राह्मणः पडङ्गिपावनः ॥ ८
भोजयेद्योगिनं पूर्वं तत्त्वज्ञानरतं परम् ।
प्रलाभे नैष्ठिकं दान्तमुपकुर्व्याणकन्तु वा ॥ ९

तदलाभे गृहस्थन्तु सुमुक्तं मङ्गवर्जितं ।
 सर्वालाभसाधकं वा गृहस्थं न विभोजयेत् ॥ १०
 प्रकृतेर्गुणतत्त्वज्ञ योऽग्रातो ह यति भवेत् ।
 फल वेदविदां तस्य सहस्रादतिरिच्यते ॥ ११
 तस्माद्यज्ञं न योगिन्द्रगोत्ररज्जानतत्परम् ।
 भोजयेद्व्यकव्येषु अलाभादिह च द्विजान् ॥ १२
 एष वै प्रथमः कल्पः प्रदाने व्यव्यकव्ययोः ।
 अनुकल्पस्त्वयं ज्ञेयस्तदा सद्भिरनुच्छितः ॥ १३
 मातामहं मातुलञ्च स्वस्यैवं श्वगुरं गुरुम् ।
 दौहित्रं विवुधं सर्वमग्निकल्पाद्य भोजयेत् ॥ १४
 न याज्ञे भोजयेन्मित्रं धनैः कथ्योऽस्य संयज्ञः ।
 देशाचदक्षिणाह्वीनैर्व्यासुत्र फलसण्णदः ॥ १५
 काम्यं याज्ञेऽर्घ्येन्मित्रं नाभिरुपमपित्वरिम् ।
 द्विपतां हि हविर्भुक्तं भवति प्रेत्य निष्फलम् ॥ १६
 तद्यानु चेद्विहं स्वा न दाता नभते फलम् ।
 यावतो यसते पिण्डान् व्यव्यकव्यञ्च मन्त्रविद् ॥ १७
 ततो हि यसते प्रेत्य दौमान् शूलानघोमुष्ठान् ।
 अथ विद्यानुकूले हि युक्ताय स हतायवा ॥ १८
 यश्चेतं भूञ्जते हव्यं तद्भवेदासुरं द्विजाः ।
 यथ वेदश्च वेदी च विच्छिद्येत त्रिपूरुषम् ॥ १९
 स वै दुर्वाह्मणो ज्ञेयः याज्ञादौ न कदाचन ।
 शूद्रप्रेथीक्षती राज्ञो ह्यपलो ग्रामयाजकः ॥ २०
 वधवन्धोपजीवो च पडे ने ब्रह्मधन्ववः ।
 दत्त्वा तु वेदान्त्यथ पतिताम्भनुरवधीत् ॥ २१

वेदविक्रयिण्यैते आजादिषु विगर्हिता ।

श्रुतिविक्रयिणो यत्र परपूर्वा समुद्रगा ॥ २२

असमानान याजयन्ति पतितास्ते प्रकीर्त्तिता ।

असस्तुताध्यापका ये श्रुतकान् पाठयन्ति ये । २३

अधोयोत तथा वेदान श्रुतकास्तु प्रकीर्त्तिता ।

बुद्ध्यामणकनिर्गुटा पञ्चरात्रविदोजिना ॥ २४

क्षारपालिका पाशपता पायण्डाद्यैव तद्विधा ।

यस्याग्नस्ति हवीष्य ते दुरात्मानस्तु तामसा ॥ २५

न तस्य मङ्गवेष्ट्राह प्रत्यापि हि अफलप्रदा ।

अनायमी यो हिज स्यादायमी स्यादिरर्यक ॥ २६

मिष्यायस्या च विप्रेन्द्रा विज्ञया पङ्क्तिदूपका ।

दुयर्मी कुनखी कुष्ठो खिलो च श्यावदन्तक ॥ २७

क्रूरो वाणिजकश्चैव स्तेन क्लीबोऽथ नास्तिक ।

मध्यपो वृषलोसक्तो घोरहा दिधियूपति ॥ २८

आगारदाहो कुण्डाशी सोमविक्रयिणो हिजा ।

परिवेत्ता तथा हिंस परिवित्तिर्निराकृति ॥ २९

पोनर्भव कुसोदो च तथा नक्षत्रदर्शक ।

गोतवादितृशीलय व्याधित काण एव च ॥ ३०

हीनाङ्गयातिरिक्ताङ्गो ह्यवनीर्षी तथैव च ।

कन्याद्रोहो कुण्डगोलो अभिशस्त्रोऽथ दवल ॥ ३१

मित्रधुक् पिशुनयैव नित्य भार्या निष्कन्तन ।

मातापितृगुरुत्यागो दारत्यागो तथैव च ॥ ३२

अनपत्य दूढमाक्षी पाचको रोगजीवक ।

उमुद्रयायी क्षतहा रथ्यासमयभेदक ॥ ३३

वेदनिन्दारतयैव देवनिन्दारतस्तथा ।

द्विजनिन्दारतयैव ते वर्ज्याः श्राद्धकर्मसु ॥ १४

कृतघ्नः पिशुनः क्रूरो नास्तिको वेदनिन्दकः ।

मित्रघ्न पारदार्यघ्न मिथ्यापण्डितद्रूपकः ॥ १५

बहुनात्र विस्तृक्तेन विद्वितान्येष कुर्वते ।

निन्दितान्याचरन्ते ते वर्ज्याः श्राद्धे प्रयत्नतः ॥ १६

इत्युगनसम्पृतौ चतुर्थोऽध्यायः ॥ ४ ॥

पञ्चमोऽध्यायः ।

गोमयेनोटकैः पूर्व्वे शोधयित्वा समाहितः ।

सन्निपात्य द्विजान् सर्व्वान् माधुभिः सन्निमन्त्रयेत् ॥ १

श्वो भविष्यति ते श्राद्धं पूर्व्वेद्युरभिवक्ष्यति ।

असम्भवे परेद्युर्व्वी यथोक्तैर्नक्षत्रैर्युतम् ॥ २

तस्य ते पितरः श्रुत्वा श्राद्धकाले उपस्थिते ।

अन्योन्यमनसा ध्यात्वा सम्पतन्ति मनोजवाः ॥ ३

ब्राह्मणान्ते समायान्ति पितरो ह्यन्तरिक्षगाः ।

वायुभूताश्च तिष्ठन्ति भुक्ता यान्ति परां गतिम् ॥ ४

आमन्त्रिताश्च ये विप्राः श्राद्धकाले उपस्थिते ।

वसेरन् नियताः सर्व्वे ब्रह्मचर्य्यपरायणाः ॥ ५

अक्रोधनोऽत्वरौ यत्र सत्यवादी समाहितः ।

भयमैयंनमध्वानं श्राद्धभुग्वर्ज्येज्जपम् ॥ ६

भ्रामन्वितो ब्राह्मणो वै योऽन्यथै कुरुते क्षणम् ।
 भ्रामन्वयित्वा यो मोहादन्तं वा मन्त्रयेद् द्विजः ।
 स तस्मादधिकः पापी विहाकोटी हि जायते ॥ ७
 ग्राहे निमन्वितो विप्रो मेघुनं योऽधिगच्छति ।
 ब्रह्महत्यामवाप्नोति सिर्यग्योनिषु जायते ॥ ८
 निमन्वितस्य यो विप्रो ह्यध्वानं याति दुर्मतिः ।
 भवन्ति पितरस्तस्य तस्मात् पांगुभोजनः ॥ ९
 निमन्वितस्य याः ग्राहे प्रकुर्यात् कलहं द्विजः ।
 भवन्ति तस्य तस्मात् पितरो मसभोजनाः ॥ १०
 तस्मान्निमन्वितः ग्राहे नियतात्मा भवेद् द्विजः ।
 अक्षोधनः शौचपरः कर्त्ता चैव जितेन्द्रियः ॥ ११
 शोभते दक्षिणां गत्वा दिशं दर्भा ममाहितः ।
 समूलायाश्चरेदारि दक्षिणायां सुतिग्मलां ॥ १२
 दक्षिणाप्रवणं छिन्धं विभक्तशुभलक्षणम् ।
 शुचिदेशं विविक्तञ्च गोमयेनोपनेपयेत् ॥ १३
 नदीतीरेषु तीर्थेषु स्वभूमौ गिरिमानुषु ।
 विविक्तेषु च तुष्यन्ति दत्तेन पितरस्तथा ॥ १४
 परस्य भूमिभागे तु पितॄणां वैःन निर्व्वपेत् ।
 स्वामित्वात् न विहनीत मोहादयत् कियते नरैः ॥ १५
 अटव्यः पर्य्यताः पुण्यास्तोर्यान्यायतनानि च ।
 मर्वाण्यस्वामिकान्याहुर्नाह तेषु परिग्रहः ॥ १६
 तिलांघ्रावकिरेत्तत्र सर्व्वतो वन्त्रयेद् द्विजः ।
 पशुरोपहतं सर्व्वे तिन्येः शुध्यत्वजेन वा ॥ १७

ततोऽन्नं बहुसंस्कारं नैकव्यञ्जनमव्ययम् ।
 चोप्यं पेयं समृद्धञ्च यथाशक्त्वापकल्पयेत् ॥ १८
 ततो निवृत्ते मध्याह्ने क्षुप्तलोमनखान् द्विजान् ।
 अभिगम्य यथामार्गं प्रयच्छेदन्तधावनम् ॥ १९
 तैलमभ्यञ्जनं स्नानं स्नानोपपद्यते पृथग्विधम् ।
 पात्रैरीदुम्बरैर्दद्याद्देवैर्देवन्तु पूर्व्वकम् ॥ २०
 तत्र स्नात्वा निवृत्तेभ्यः प्रत्युत्थानकृताञ्जलिः ।
 पाद्यमाचमनीयञ्च सम्प्रयच्छेद्यथाक्रमम् ॥ २१
 ये चात्र विवसेरन् वै विप्राः पूर्व्वं निमग्निताः ।
 प्राङ्मुखान्यासनान्येषां सदर्भापहितानि च ॥ २२
 दक्षिणायैकदर्भाणि प्रोक्षितानि तिलोदकैः ।
 तेषुपयेयदेतान् ब्राह्मणान् देवकल्पकान् ।
 आस्यतामिति सङ्कल्प्य त्वासौरंस्ते पृथक् पृथक् ॥ २३
 ह्यौ देवे प्राङ्मुखौ पितरौ त्रयद्योदङ्मुखस्तथा ।
 एकैकं वा भवेत्तत्र एवं मातामहैष्वपि ॥ २४
 सत्क्रियां देशकालौ च शौचं ब्राह्मणसम्पदम् ।
 पञ्चैतान् विस्तरोगन्ति तस्मान्नरे हेतु विस्तरम् ॥ २५
 अथवा भोजयेदेकं ब्राह्मणं वेदपारगम् ।
 श्रुतिशीलादिमम्यन्नमलक्षणविवर्जितम् ॥ २६
 प्रशस्तपात्रे चावन्तु भर्त्सनात् प्रयतात्मनः ।
 देवतायतने चास्मै त्रिलोकात् सम्प्रवर्त्तते ॥ २७
 प्रास्येदग्नौ तदवन्तु दद्याच्च ब्रह्मचारिणे ।
 भिक्षुको ब्रह्मचारो वा भोभनार्थमुपस्थितः ॥ २८

प्राचीनावीतकं पित्र्य वैश्वदेवन्तु होमयेत् ।
 दक्षिणं घातयेज्जानुं देवान् परिचरंस्तदा ॥ ४१
 सोमाय वै पिष्टमते स्वधा नम इति ब्रुवन् ।
 अग्नये कव्यवाहनाय स्वधेति जुहुयात्तत ॥ ४२
 अग्न्यभावे तु विप्रस्य पाण्यवेवोपधादयेत् ।
 मन्वादेवान्तिके वाथ गोष्ठे वा सुसमाहित ॥ ४३
 ततस्तैरभ्यनुज्ञातं कृत्वा देवप्रदक्षिणम् ।
 गोमयेनोपलिप्योर्व्व्यां कुर्यात् स्वस्य च दैवतम् ॥ ४४
 भण्डनं चतुरस्रं वा दक्षिणश्चोत्तरं शुभम् ।
 चिरुक्षिप्ते तस्य मध्यं दर्भेणैकेन चैव हि ॥ ४५
 ततः सस्तीर्य्य तत्स्थाने दर्भान् वै दक्षिणाग्रकान् ।
 त्र्योन् पिण्डान्निर्व्वपेत्तत्र हवि शेषान् समाहित ॥ ४६
 द्वाप्य पिण्डास्ततस्तत्र निमृज्यास्तेषामाग्निनाम् ।
 तेषु दर्भेष्वथाचम्य विराचम्य शनैरसून् ॥ ४७
 उदकं निनयेच्छेषं शनैः पिण्डान्तिजे पुनः ।
 अवशिष्यावह्न्यात्तान् पिण्डान् यथा समाहित ॥ ४८
 अथ पिण्डावशिष्टान्नं विधिना भोजयेद् द्विजम् ।
 पण्डप्य नमस्कुर्यात् पितॄन् देवाश्च धर्म्मवित् ॥ ४९
 आसभोजनकाले तु दीपो यदि विनश्यति ।
 पुनरन्नं न भोक्तव्यं भुक्त्वा चान्द्रायणं चरेत् ॥ ५०
 मापानपूषान् विविधान् दद्यात् सरसपायसम् ।
 सूपशाकफलानिष्टान् पयो दधि घृतं मधु ॥ ५१
 अन्नञ्चैव यथाकामं विविधं भक्ष्यपेयकम् ।
 यद्यदृष्टं द्विजेन्द्राणां तत्तत मर्ब्बं निवेदयेत् ॥ ५२

धान्यास्त्रिलास्य विविधाः शर्करा विविधास्तथा ।

उष्णमद्यं दिङ्गतिभ्यो दातव्यं येय इच्छता ॥ ५३

अन्यत्र फलमूलेभ्यः पानकेभ्यस्तथैव च ।

नान्द्रूणि पातयेज्जातु न कुप्यान्वानृतं वदेत् ॥ ५४

न पादेन स्पृशेदन्नं न चैनमवधूनयेत् ।

क्रोधेनैव च यद्दत्तं यद् दत्तं त्वरया पुनः ॥ ५५

यातुधाना विलुप्यन्ति यच्च पापोपपादितम् ।

स्त्रिजगात्रो न तिष्ठेत् ससिधौ तु दिङ्गमनाम् ॥ ५६

न च पश्येत् काकादीन् पचिणस्तु न वारयेत् ।

तद्रूपाः पितरस्तत्र समायान्ति शुभत्सवः ॥ ५७

न दद्यात्तत्र हस्तेन प्रत्यक्षलवणं तथा ।

न चायसेन पात्रेण न चैवाग्रहया पुनः ॥ ५८

काष्ठनेन तु पात्रेण तथा त्रौदुम्बरेण च ।

उत्तमाधिपतां याति खड्गेन तु विशेषतः ॥ ५९

पात्रे तु सन्मये यो वै ग्राहे भोजयते पितॄन् ।

स याति नरकं घोरं भोक्ता चैव पुरोधसः ॥ ६०

न पङ्क्त्या विषमं दद्यात् याचेत न वादयेत् ।

याचितादपि चात्मानं नरकं याति भीषणम् ॥ ६१

भुञ्जीत वाग्यतः पृष्टो न ब्रूयात् प्रकृतान् गुणान् ।

तावद्धि पितरोऽग्नान्ति यावन्नोक्ता हविर्गुणाः ॥ ६२

नाथासनोपविष्टस्तु भुञ्जीत प्रथमं दिजः ।

वह्मनां पश्यतां सोऽन्नः पङ्क्त्या हरति किल्बिषम् ॥ ६३

न किञ्चिद्वर्जयेच्छ्राद्धे नियुक्तस्तु दिजोत्तमः ।

न माधं प्रतिपेधेत् न चाग्न्यस्यान्ममीधयेत् ॥ ६४

यो नाश्रति द्विजो माप नियुक्त पिष्टकर्माणि ।
 स प्रेत्य पशुता याति सन्भवानेकविशतिम् ॥ ६५
 स्वाध्याय यावयेदेया धर्माशास्त्राणि चैव हि ।
 इतिहामपुराणानि यादकल्पान् सुशोभनान् ॥ ६६
 ततोऽन्यमुत्सृजेद्भुक्तेष्वग्रतो विकिरेद्भुवि ।
 पृष्ठा स्वदितमित्येष दृष्टानाधामयेत्तत ॥ ६७
 आचान्ताननुजानीयादभि भो रम्यतामिति ।
 स्वधास्त्विति च त ब्रूयुर्ब्राह्मणास्तदनन्तरम् ॥ ६८
 ततो भुक्तवता तेषामन्नशेषन्तु वेदयेत् ।
 यथा ब्रूयात्तथा कुर्यादनुज्ञातस्तु तैर्द्विजैः ॥ ६९
 पित्रे स्वदितमित्येष वाच्यं गोष्ठेषु स्रुतम् ।
 सम्पन्नमित्याभ्युदये दैवे रुचितमित्यपि ॥ ७०
 विष्टन्य ब्राह्मणास्तान् वै देवपूर्वन्तु वागयत ।
 दक्षिणा दिशमाकाङ्क्षन् याचतेऽदो वरान् पितॄन् ॥ ७१
 दातारो नोऽभिवर्द्धन्ति वेदा सन्ततिरेव च ।
 अद्या च नो मा व्यगमद्बहुदेयश्च नोऽस्त्विति ॥ ७२
 पिण्डास्तु भोज्य विप्रेभ्यो दद्यादग्नौ जलेऽपि वा ।
 प्रक्षिपेत् सत्सु विप्रेषु द्विजोच्छिष्टं न मार्जयेत् ॥ ७३
 मध्यमं त तत पिण्डं दद्यात् पत्नैश्च सुतार्थक ।
 प्रक्षाल्य हस्तावाचम्य ज्ञातिशेषेण भोजयेत् ॥ ७४
 ज्ञातिष्वपि च तुष्टेषु स्नान् मृत्यान् भोजयेत्तत ।
 पश्चात् स्वयञ्च पत्नीमि शेषमन्नं समाचरेत् ॥ ७५
 नोद्दीचेत तदुच्छिष्टं यावन्नास्तं गतो रवि ।
 ब्रह्मचर्या चरेत्तान्तु दम्पती रजनोन्तु ताम् ॥ ७६

दत्त्वा आहं ततो भुक्त्वा सेवते यस्तु मैयुनम् ।
 महारौरवमासाद्य कौटयोनिं व्रजेत् पुनः ॥ ७७
 शुचिरक्रोधनः शान्तः सत्यवादी समाहितः ।
 स्वाध्यायश्च तथा ध्यानं कर्त्ता भोक्त्वा विवर्जयेत् ॥ ७८
 आहं दत्त्वा परं आहं भुञ्जते ये द्विजातयः ।
 मङ्गापातकिना तुल्या यान्ति ते नरकान् वझन् ॥ ७९
 एष वोऽभिहितः सम्यक् आहकल्पः सनातन ।
 ग्रामं निवर्त्तयन्नित्यमुदासीनो न तत्त्वतः ॥ ८०
 अग्निरध्वगो वापि नयैव व्यसनान्वितः ।
 ग्रामयाहं द्विजः कुर्यादहपलस्तु सदैव हि ॥ ८१
 ग्रामयाहं द्विजः कुर्याद्विधिज्ञः अतयान्वितः ।
 तेनाग्नौकरणं कुर्यात् पिण्डांस्तैरेव निर्व्वपेत् ॥ ८२
 यो हि तद्विधिना कुर्याच्छ्राद्धं संयतमानसः ।
 व्यपेतकलुषो नित्यं यात्यसी वैष्णवं पदम् ॥ ८३
 तस्मात् सध्वं प्रयत्नेन आहं कुर्याद्विजोत्तमः ।
 चाराधितो भवेदोशस्तेन सम्यक् सनातनः ॥ ८४
 अपि मूलफलैर्वापि प्रकुर्याच्चिदनी द्विजः ।
 तिलोदकैस्तर्पयित्वा पितॄन् श्रुत्वा द्विजोत्तमः ॥ ८५
 न जीवत्पिष्टको दद्याद्दोमास्तं वा विधोयेत् ।
 तेषांश्चापि समादद्यात्तेषांश्चैके प्रचक्षते ॥ ८६
 पिता पितामहश्चैव तथैव प्रपितामहः ।
 यो यस्य म्रियते तस्मै देयं नान्यस्य तेन तु ॥ ८७
 भोजयेद्वापि जीवन्तं यथाकामस्तु भक्तितः ।
 न जीवन्तमतिक्रम्य ददाति श्रयते श्रुतिः ॥ ८८

दद्याद्विजने हेतुस्तथाहि सः ।
 रिक्तया भार्यया दद्यान्नियोगोत्पादितो यदि ॥ ८८
 अनियुक्तः सुतो यस्तु शुक्रतो जायते त्विह ।
 प्रदद्याद्विजने पिण्डं चेन्निषे तु तदन्यथा ॥ ८९
 हो पिण्डो निर्व्यपेक्षाभ्यां चेन्निषे वीजिने तथा ।
 कर्त्तयेदथैकस्मिन् वीजिनं चेन्निषे ततः ॥ ९०
 मृतेऽहनि तु कर्त्तव्यमेकोद्दिष्टविधानतः ।
 अशौचत्वनिरौघाणः काम्यं कामयते पुनः ॥ ९१
 पूर्वाह्णे चैव कर्त्तव्यं आहमभ्युदयार्थिना ।
 देवं तत् सर्वमेवं स्यान्नवै कार्या वहिः क्रिया ॥ ९२
 दर्भाय पंरितः स्याप्यास्तदा स भोजयेद्विजान् ।
 नान्दीसुखाय पितरः प्रीयन्तामिति वाचयेत् ॥ ९३
 मातृआहन्तु पूर्वं स्यात् पितृणां तदनन्तरम् ।
 ततो मातामहानाञ्च वृद्धौ आहवय स्मृतम् ॥ ९४
 दैवपूर्वं प्रदद्याद् वै न कुर्यादप्रदक्षिणम् ॥ ९५
 प्राङ्मुखो निर्व्यपेत् पिण्डानुपवीती संमाहितः ।
 स्थण्डिलेषु विचित्रेषु प्रतिमासु द्विजातिषु ॥ ९६
 पुष्पैर्धूपैश्च नैवेद्यैर्भूषणैरपि पूज्य च ।
 पूजयित्वा मातृगणं कुर्याच्छ्राद्धत्रयं वुधः ॥ ९७
 अकृत्वा मातृयागश्च यः आहं परिवेषयेत् ।
 तस्य क्रोधसमाविष्टा हिंसामिच्छन्ति मातरः ॥ ९८
 इत्युशनसस्मृतौ पञ्चमोऽध्यायः ॥ ५ ॥

पष्ठोऽध्यायः ।

देशाहं प्रादुरागौच सपिण्डेषु विपर्यितः ।
 मृत्योऽयवाथ जातेषु ब्राह्मणानां द्विजोत्तमाः ॥ १
 नित्यानि नैव कर्माणि काम्यानि च विशेषतः ।
 न कुर्यादद्वितं किञ्चित् स्वाध्यायं मनमापि च ॥ २
 शुचिरक्रोधमस्वन्यान् कासेऽग्नौ भोजयेद्विजान् ।-
 शुष्काग्रन फलेष्वापि पितरं जुहुयात्तया ॥ ३
 न स्पृशेयुरिमानन्ये न भूतेभ्यः समाचरेत् ।
 सुतके तु सपिण्डानां सम्पन्नं नैव दुर्धरात् ।
 सुतके सुतकाश्चैव वर्जयित्वा मृतो पुनः ॥ ४
 अधीयानस्तथा यज्या वेदविद्यापि या भवेत् ।
 चतुर्थे पञ्चमे वाङ्मि सप्यग्नेः कथितो बुधैः ॥ ५
 सृष्ट्यास्तु सर्वं एवेति शानात्तु दशमेऽहनि ।
 दशाहं निर्गुणं प्रोक्तमगौचं दामनिर्गुणं ॥ ६
 एव द्वित्रिगुणैर्युक्तं चतुष्टोकादिनैः शुचिः ॥ ७
 दशाहात्तु परं सम्यगधीयोत जुहोति च ।
 चतुर्थे तस्य सम्पन्नं मनुराह प्रजापतिः ॥ ८
 क्रियाहोमस्य मूर्खस्य महारोगिण एव च ।
 यै एषां मरणस्याहुर्मरणान्तमगौचकम् ॥ ९
 त्रिरात्रं दशरात्रं वा ब्राह्मणानामगौचकम् ।
 प्राक्मंस्कारात्रिरात्रं स्याद्दशरात्रमतः परम् ॥ १०
 जन्मद्विपर्यये प्रेते मातापितृस्तदित्यते ।
 त्रिरात्रेण शुचिस्त्वम्यो यदिहात्यन्तनिर्गुणः ॥ ११

अदन्तजातमरणे मातापित्रोस्तदिष्यते ।

जातदन्ते त्रिरात्रं स्यादन्तः स्याद् यत्र निर्णयः ॥ १२

या दन्तजन्मनः सद्य आ चोलादेकरात्रकम् ।

त्रिरात्रमोपनयनाद्दशरात्रमुदाहृतम् ॥ १३

जातमात्रस्य या तस्य यदि स्यान्नरणं पितुः ।

मातुश्च सूतकं तत् स्यात् पितास्यासृष्टश्च एव हि ॥ १४

सद्यःशौचं सपिण्डानां कर्त्तव्यं मोदरस्य तु ।

उद्भेदशाहादेकाहं सोदरो यदि निर्गुणः ॥ १५

अथोर्ध्वं दन्तजन्म स्यात् सपिण्डानामशौचकम् ।

एकरात्रं निर्गुणानाञ्चोलादूर्ध्वं त्रिरात्रकम् ॥ १६

आदन्तजातमरणं सन्भवेद्यदि सत्तमाः ।

एकरात्रं सपिण्डानां यदि चात्यन्तनिर्गुणः ॥ १७

व्रतादेशां सपिण्डानां गर्भस्त्रायाश्च पाततः ।

गर्भच्युतावहोरात्रं सपिण्डात्यन्तनिर्गुणे ॥ १८

यथेष्टाचरणाञ्च ज्ञातौ त्रिरात्रादिति निर्णयः ।

सूतके यदि सूतिश्च मरणे वा गतिर्भवेत् ॥ १९

शेषेणैव भवेच्छुद्धिरहःशेषे द्विरात्रकम् ।

मरणोत्पत्तियोगे तु मरणेन समाप्यते ॥ २०

अथहृदिमदाशीचमुद्धे चेत् तेन शुध्यति ।

देशान्तरगतः शुत्वा सूतकं शवमेव वा ॥ २१

तावदप्रयतोऽस्येव यावच्छेषः समाप्यते ।

अतीते सूतके प्रोक्तां सपिण्डानां त्रिरात्रकम् ॥ २२

तथैव मरणे स्नानमूर्द्धं संवत्सरादुव्रतो ।

वेदांश्च यस्त्वधीयानो न भवेद्दहत्तिकर्षितः ॥ २३

सद्य शौच भवेत्तस्य सर्वावस्थासु सर्वदा ।

स्त्रोणामसंस्कृतानान्तु प्रदानात् परत पितु ॥ २४

सपिण्डानां त्रिरात्र स्यात् सस्कारो भर्तुरेव च ।

अहस्त्वदत्तकन्यानामशौच मरणे श्रुतम् ॥ २५

द्विपञ्चममरणे सद्य शौचमुदाहृतम् ।

आदन्तात् सोदर सद्य आ चौलादेकरात्रकम् ॥ २६

आप्रदानात् त्रिरात्र स्याद्दशमन्तु तत परम् ॥

मातामहानां मरणे त्रिरात्र स्यादशौचकम् ॥ २७

एकोदराणां विज्ञेय श्रुतके चैतदेव हि ।

पक्षिणी योनिमन्वभे वाग्वेषु तथैव च ॥ २८

एकरात्र समुद्दिष्ट गुरौ सप्तद्व्यचारिणि ।

प्रते राजनि सद्यस्तु यस्य स्याद्विपरी स्थितः ॥ २९

गृहे सृतासु दत्तासु कन्यकासु त्रय पितु ।

परपूर्वासु भार्यासु पुत्रेषु कुलजेषु च ॥ ३०

त्रिरात्र स्यात्तथाचार्य्य भार्यासु प्रत्यगासु च ।

आचार्य्यपुत्रपरन्योश्च अहोरात्रमुदाहृतम् ॥ ३१

एकरात्रमुपाध्याये तथैव श्रोत्रियेषु च ।

एकरात्र सपिण्डेषु स्वगृहे सस्थितेषु च ॥ ३२

त्रिरात्र ज्वरमरणे श्मशुरे च तथैव च ।

सद्य शौच समुद्दिष्ट सगोत्र सस्थिते सति ॥ ३३

शुध्यद्विजो दशाह्नेन द्वादशाह्नेन भूषति ।

वैश्यः पञ्चदशाह्नेन गृद्धो मासेन शुध्यति ॥ ३४

क्षत्रविदश्चूद्रदायादा ये शुचिप्रसन्न रोक्ता ।

तेषामशेष विप्रस्य दशाह्नाच्छुद्धिरिष्यते ॥ ३५

अदन्तजातमरणे मातापित्रोस्तदित्यने ।
 जातदन्ते त्रिरात्र स्यादन्त स्याद् यत्र निर्णय ॥ १२
 आ दन्तजन्मन सद्य आ चौलादेकरात्रकम् ।
 त्रिरात्रमोपनयनाद्दशरात्रमुदाहृतम् ॥ १३
 जातमात्रस्य वा तस्य यदि स्यान्मरणं पितु ।
 मातुश्च सूतकं तत् स्यात् पितास्यास्तस्य एव हि ॥ १४
 सद्य शौच सपिण्डानां कर्तव्यं सोदरस्य तु ।
 पुत्रे दशाहादेकाह सोदरो यदि निर्गुण ॥ १५
 अग्रोर्द्धं दन्तजन्म स्यात् सपिण्डानामशौचकम् ।
 एकरात्र निर्गुणानाञ्चौलादूर्ध्वं त्रिरात्रकम् ॥ १६
 आदन्तजातमरणे सम्भवेद्यदि सत्तमा ।
 एकरात्र सपिण्डानां यदि चात्यन्तनिर्गुण ॥ १७
 व्रतादेशा सपिण्डानां गर्भसाक्षाच्च पातत ।
 गर्भच्युतावहोरात्र सपिण्डात्यन्तनिर्गुणे ॥ १८
 यथेष्टाचरणान् घ्रातो त्रिरात्रादिति निर्णय ।
 सूतके यदि सूतिय मरणे वा गतिर्भवेत् ॥ १९
 शिपेद्येव भवेच्छुद्धिरह शिपे द्विरात्रकम् ।
 मरणोत्पत्तियानि तु मरणेन समाप्यते ॥ २०
 अथर्द्धहिमदाशौचमुद्ध चेत् तेन शुध्यति ।
 देशान्तरगतं श्रुत्वा सूतकं श्रावमेव वा ॥ २१
 तावदप्रयतोऽस्येव यावच्छेषं समाप्यते ।
 अतीने सूतके प्रोक्तं सपिण्डानां त्रिरात्रकम् ॥ २२
 तथैव मरणे स्नानमूढं सयत्सराटव्रतो ।
 वेदाद्य यस्त्वग्योनो न भवेद्दृष्टिकर्तित ॥ २३

सद्यःशौचं भवेत्तस्य सर्वावस्थासु सर्वदा ।

स्त्रोणाममस्कृतानान्तु प्रदानात् परतः पितुः ॥ २४

मण्डपानां त्रिरात्रं स्यात् संस्कारो भर्तुरेव च ।

अहस्त्वदत्तकन्यानामशौचं मरणे स्मृतम् ॥ २५

द्विवर्गजन्ममरणे सद्यः शौचमुदाहृतम् ।

आदितात् सोदरं सद्यः आ चौलादेकरात्रकम् ॥ २६

आप्रदानात् त्रिरात्रं स्याद्दशमन्तु ततः परम् ॥

मातामहानां मरणे त्रिरात्रं स्यादशौचकम् ॥ २७

एकोदराणां विप्रैर्यं स्मृतं चैतदेव हि ।

पक्षिणी योनिसम्बन्धे बान्धवेषु तथैव च ॥ २८

एकरात्रं समुद्दिष्टं गुणैः सप्तद्व्यचारिणि ।

प्रेते राजनि सद्यस्तु यस्य आदिवये स्थितः ॥ २९

गृहे मृतासु दत्तासु कन्यकासु षडहं पितुः ।

परपूर्वासु भार्यासु पुत्रेषु कुलजेषु च ॥ ३०

त्रिरात्रं स्यात्तथाचार्य्यं भार्यासु प्रत्यगासु च ।

आचार्य्यपुत्रपरन्योश्च अहोरात्रमुदाहृतम् ॥ ३१

एकरात्रमुपाध्याये तथैव श्रोत्रियेषु च ।

एकरात्रं सण्डिषु स्नग्द्वे सस्थितेषु च ॥ ३२

त्रिरात्रं शत्रूमरणे श्वशुरे च तथैव च ।

सद्यः शीघ्रं समुद्दिष्टं सगोत्रे सस्थिते सति ॥ ३३

शुद्धेहिजो दशाहेन द्वादशाहेन भूपतिः ।

वैश्यः पञ्चदशाहेन शूद्रो मासेन शुध्यति ॥ ३४

क्षत्रविदशूद्रदायादा ये स्मृत्विप्रस्य सेवकाः ।

तेषामशौचं विप्रस्य दशाहान्क्षुद्रिरिष्यते ॥ ३५

- राजन्यवैश्यावप्येवं हीनवर्णास्तु योनिषु ।
 पडरात्रं वा विरात्रं वाप्येकरात्रक्रमेण हि ॥ ३६
 वैश्वत्तत्रियविप्राणां शूद्रेष्वशौचमेव तु ।
 अर्धमासेऽथ पडरात्रं विरात्रं द्विजपुङ्गवाः ॥ ३७
 शूद्रचतुर्यविप्राणां वैश्वेष्वशौचमिष्यते ।
 पडरात्रं द्वादशाह्य विप्राणां वैश्वशूद्रयोः ।
 अशौचं चतुर्ये प्रोक्तं क्रमेण द्विजपुङ्गवाः ॥ ३८
 शूद्रविद्वच्चरियाणान्सु ब्राह्मणे संस्थिते यदि ।
 एकरात्रेण शुद्धिः स्यादित्याह कमलोद्भवः ॥ ३९
 असपिण्डं द्विजमेतं विप्रो निःसृत्य बन्धुवत् ।
 अशित्वा च सहोषित्वा दशरात्रेण शुध्यति ॥ ४०
 यदि निर्द्वेष्टति क्षिप्रं प्रलोभाक्रान्तमानसः ।
 दशाहेन द्विजः शुध्येद् द्वादशाहेन भूमिपः ॥ ४१
 अर्धमासेन वैश्वान्तु शूद्रो मासेन शुध्यति ।
 पडरात्रेणायवा मसविरात्रेणायवा पुनः ॥ ४२
 अनायश्चैव निर्वन्धु ब्राह्मणं धनवर्जितम् ।
 स्नात्वा सम्प्राश्य तु क्षत शुध्यन्ति ब्राह्मणादयः ॥ ४३
 अपरयेत, परं वर्षमपरश्चापरो यदि ।
 अशौचे भंस्येत्, स्नेहात् तदाशुचेन शुध्यति ।
 एकाहात् चतुर्ये शुद्धिर्विष्येत् स्यद्दशहे सति ॥ ४४
 शूद्रेषु च त्र्यहं प्रोक्तं प्राणायामगतं पुनः ।
 अनस्यिमधिते शूद्रे रीति चेद् ब्राह्मणः स्वकैः ॥ ४५
 विरात्रं व्यात्तयाशौचमेकाहं चतुर्वैश्वयोः ।
 यन्मया नैव सज्योतिर्ब्राह्मणे स्नानमेव च ॥ ४६

विषाद्युपहतानाञ्च विद्युना पाथिवैर्दिजैः ।

सद्यःशौचं समाख्यातं सर्पादिमरणेऽपि च ॥ ५८

अग्निमेरुप्रपतने विषोघाक्षपराशने ।

शोभाघ्नान्ते सद्यःशौचं विधीयते ॥ ६

नैष्ठिकानां धनभ्यानां यत्तानां ब्रह्मचारिणाम् ।

नाशौचं विद्यते सद्भिः पतिते च तथाभूते ॥ ६१

इत्योशनसस्मृतौ षष्ठोऽध्यायः ॥ ६

सप्तमोऽध्यायः ।

पतितानां न दाहः स्यान्नान्येष्टिर्नास्त्रिसञ्चयः ।

न चान्ध्रपातपिण्डे च कार्यं आह्लादिकं क्वचित् ॥ १

व्यापादयेत्तथात्मानं स्रग्ं योऽग्निविषादिभिः ।

दहितं तस्य नाशौचं न च स्यादुदकादिकम् ॥ २

अथ कथित् प्रमादेन म्रियतेऽग्निविषादिभिः ।

तस्याशौचं विधातव्यं कार्यञ्चैषोदकादिकम् ॥ ३

जाते कुमारि तदहः आमं कुर्यात् प्रतिग्रहम् ।

सुवर्णधान्यगोवासस्त्रिलान्नं गुडसर्पिषः ॥ ४

फलानीक्षुञ्चं शाकञ्चं लवणं काष्ठमेव च ।

तोयं दधि घृतं तैलमौषधं क्षौरमेव च ॥ ५

आशौचिनो गृहाद् ग्राह्यं शुष्कासञ्चैव नित्यशः ।

आहिताग्निर्यद्वान्ध्यायं दधव्यं विभिरग्निभिः ॥ ६

अनाहिताग्निर्गृह्येण लौकिकेनेतरैर्दिजैः ।

देहाभावात् पलाशेन कृत्वा प्रतिष्ठाति पुनः ॥ ७

दोंहः कार्यी यथान्यायं सपिण्डैः श्रद्धयान्वितैः ।
 सैकत् प्रमिश्रेदुदकं नामेगोत्रेण वाग्यतः ॥ ८
 दशाहं वान्धवैः सार्द्धं सर्वं चैवाद्र्द्रवाससः ।
 पिण्डं प्रतिदिनं दद्याुः मायं प्रातर्यथाविधि ॥ ९
 प्रेताय च गृहद्वारि चतुरो भोजयेद्द्विजान् ।
 द्वितोयेऽहनि कर्त्तव्यं सुरक्षायै सवान्धवैः ॥ १०
 मर्त्यैरस्थीं मक्षयन ज्ञातिरेव भवेत्तथा ।
 त्रिपूर्व्यं भोजयेद्विप्रानयुग्मान् श्रद्धया श्रुचोन् ॥ ११
 पञ्चमे नवमे चैव तथैवेकादशेऽहनि ।
 अयुग्मान् भोजयेद्विप्रान् नवश्रावन्तुं तद्विदुः ॥ १२
 एकादशेऽङ्गि कुर्वाति प्रेतमुद्दिश्य भावतः ।
 द्वादशे वाद्य कर्त्तव्यमग्निदैस्त्वयवाहनि ॥ १३
 एकं पवित्रमेकं वा पिण्डमात्रं तथैव च ।
 एव सृतेऽङ्गि कर्त्तव्यं प्रतिमासन्तु वत्सरम् ॥ १४
 सपिण्डीकरणं प्रोक्त पूर्वं सर्वत्सरं पुनः ।
 कुर्याच्चत्वारि पात्राणि प्रेतादीनां द्विजोत्तमाः ॥ १५
 प्रेतार्थं पित्रपात्रेषु पात्रमासेवयेत् ततः ।
 ये समाना इति ह्यस्याः पिण्डानप्येवमेव हि ॥ १६
 सपिण्डीकरणस्याहं देवपूर्व्यं विधीयते ।
 पितृनावाहयेत् तत्र पुनः प्रेतश्च निर्दिशेत् ॥ १७
 ये सपिण्डोक्तता. प्रेता न तेषां स्वात् पृथक्क्रिया ।
 यस्तु कुर्यात्पृथक्पिण्डं पित्रहा त्वभिज्ञायते ॥ १८
 मृते पितरि वै पुत्रं. पिण्डं यद्दं समाविशेत् ।
 दद्याच्चान्नं सोदकुम्भं प्रत्यहं प्रेतधर्मतः ॥ १९

पाय्वैणेन विधानेन भावत्सरिकमिष्यते ।

प्रतिमंवत्सरं कार्ये विधिरेव मनातनः ॥ २०

मातापित्रोः सुतेः कार्यं पिण्डदानादि किञ्चन ।

पत्नो कुर्यात् सुताभावे पत्न्यभावे तु सोदरः ॥ २१

एव च कथितः सम्यग्गृहस्थानां यथाविधि ।

स्त्राणाञ्च भर्तृशयूपा ऽम्नो नान्य इहेष्यते ॥ २२

यः स्वधर्मपरो नित्यमोश्वरार्पितमानसः ।

प्राप्नोति परमं स्थानं यदुक्तं वेदसंमितम् ॥ २३

इत्योशनसस्मृतौ सप्तमोऽध्यायः ॥ १ ॥

अष्टमोऽध्यायः ।

ब्रह्महा मर्त्यपः स्तेनो गुरुतल्पग एव च ।

महापातकिनस्त्वेते यः स तैः सह संवसेत् ॥ १

संवत्सरेण पतति संसर्गं कुरुते तु यः ।

यो हि शय्यासने नित्यं वसन् वै पतितो भवेत् ॥ २

याजनं योनिसम्बन्धं तथेवाध्ययनं द्विजः ।

कृत्वा सद्यः पतेजुग्रानात् सहभोजनमेव च ॥ ३

अविज्ञायापि यो मोहात् कुर्यादध्ययनं द्विजः ।

संवत्सरेण पतति सहाध्ययनमेव च ॥ ४

ब्रह्महा द्वादशाब्दानि कुटीं कृत्वा वने वसेत् ।

भेदस्ताम्रविशुद्धाद्ये कृत्वा शवशिरोध्वजम् ॥ ५

ब्राह्मणावसथान् सर्वान् देवागाराणि वर्जयेत् ।

विनिन्दा च स्वमात्मानं ब्राह्मणञ्च स्वयं मरेत् ॥ ६

असेद्धराणि योग्यानि सप्तागाराणि संविशेत् ।
 विधूमे यनकैर्नित्य व्याहारे मुक्तवर्जिते ॥ ७
 कुर्यादनशनं वाद्यं भृगोः पतनमेव च ।
 ज्वलन्तं वा विशेदग्निं जलं वा प्रविशेत् स्वयम् ॥ ८
 ब्राह्मणार्थं गवार्थं वा मस्यक् प्राणान् परित्यजेत् ।
 दोर्घसामयिनं विप्रं कृत्वानामयिनं तथा ॥ ९
 दत्ता चात्रं स विदुषे ब्रह्महत्या अपोहति ।
 अश्वमेधावभृथकीं स्नात्वा यः शुध्यति द्विज ॥ १०
 सर्वस्व वा वेदविदे ब्राह्मणाय प्रदापयेत् ।
 ब्रह्महा मूच्यते पापैर्दृष्ट्वा वा सेतुदर्शनम् ॥ ११
 सुरापस्तु सुरां तप्तमग्निवर्णां पिवेत् तदा ।
 निहन्धकायः स तथा मुच्यते च द्विजोत्तमः ॥ १२
 गोमुत्रमग्निवर्णं वा गोशक्लद्वयमेव वा ।
 पयो दृतं जलं वाथ मुच्यते पातकात् ततः ॥ १३
 जन्मार्द्रवासाः प्रयतो ध्यात्वा नारायणं हरिम् ।
 ब्रह्महत्याव्रतधाय चरेत् तत्पापशान्तये ॥ १४
 स्वर्णसूरीं सक्तद्विप्रो राजानमधिगम्य तु ।
 स्वकर्मं त्वापयन् ब्रूयान्मां भवाननुशास्विति ॥ १५
 गृह्णित्वा मुसलं राजा सक्तद्विधात्तु तं स्वयम् ।
 स वै पापात्ततः स्त्री नो ब्राह्मणस्तपसायवा ॥ १६
 क्षरेणादाय मुपसं लगुडं वाथ घातिनम् ।
 सस्त्रितोभयतस्तोत्रमायसं दण्डमेव च ॥ १७
 राजा च स्तेनमर्हीत सुक्तकेयेन धावता ।
 आचवाणश्च तत्पापमेवं कर्माणि शशि माम् ॥ १८

शमनाद्यापि मोचादा ततः स्तेयादिमुच्यते ।
 अगामित्वा च तं राजा स्तेयम्याप्राप्तिं किंस्त्रियम् ॥ १८
 तपसा द्रुतमन्यस्य सुवर्णस्तोयजं फलम् ।
 चोरवामा द्विजोऽरण्ये मध्वरेद्व्रजघ्ना व्रतम् ॥ २०
 स्नाताश्वमेधायभृथे पूतः श्याटयवा द्विजः ।
 प्रदद्याद्याय विप्रेभ्यः स्वात्मतुल्यं हिरण्यकम् ॥ २१
 चरेद्वा वत्सरं कृत्य ब्रह्मचर्यपरायणः ।
 ब्राह्मणः स्वर्णहारौ च तत्पापम्यापनुत्तये ॥ २२
 गुरुभार्यां समारुह्य ब्राह्मणः काममोहितः ।
 उदयगृहे स्तिय तप्ता काम्यां कालायमोक्षताम् ॥ २३
 स्वयं वा शिशुमृषणे उत्कृष्टाध्यायवाञ्छनी ।
 प्रातिष्ठेद्दक्षिणामागामानिपातमजिघ्रसतः ॥ २४
 गुह्ये वा दत्तः शुद्धे चरेद्वा ब्रह्मणो व्रतम् ।
 शास्त्रं कर्कटकापेता परिष्वज्याय वत्सरे ॥ २५
 अधःशायो नियता मुच्यते गुरुतन्पगः ।
 कच्छाद् चरेद्दिप्रचोरवामाः समाहितः ॥ २६
 अश्वमेधायभृथके स्नात्वा मुच्येद्विजोत्तमः ।
 कान्तेऽष्टमे वा भुञ्जानो ब्रह्मचारः सदाव्रतः ॥ २७
 स्थानासनाद्यं विचरेदधन्तऽप्युपयव्रतः ।
 अधःशायो त्रिभिर्वर्षेभ्यः श्रद्धेत पातकात् ॥ २८
 चान्द्रायणानि वा कुर्यात् पञ्चदत्वारि वा पुनः ॥ २९
 पतितैः सम्प्रयुक्तानामयं गच्छति निष्कृतिम् ।
 पतितेन तु मस्यशे रोमेन करुते द्विजः ॥ ३०

मल्लत पापापनोदार्थं तस्यैव व्रतमाचरेत् ।
 तप्तकच्छ चरेद्वाय सप्तत्मरमतन्दित ॥ ३१
 याणामिकेऽथ समर्गे प्रायश्चित्तार्हमाचरेत् ।
 एभि पृतैरथो हन्ति महापातकिनो मलम ॥ ३२
 पुण्यतीर्थाभिगमनात् पृथिव्यामथ निष्कृति ।
 ब्रह्महत्या सुरापान स्त य गुल्मिङ्गनागमम ॥ ३३
 कृत्वा चैव महापाप ब्राह्मण काममोहित ।
 कुर्यादनशन विप्रा पुण्यतीर्थे ममाहित ॥ ३४
 जले वा प्रविशेदग्ने ध्यात्वा देव कपर्दिनम् ।
 न ह्यन्या निष्कृतिर्दृष्टा मुनिभि कर्मवेदिभि ॥ ३५
 इत्युग्नममृतावष्टमाऽध्याय ॥ ८ ॥

नवमोऽध्यायः ।

गत्वा दुहितर विप्र स्वसार वा स्रुपामपि ।
 प्रविशेज्जुग्नन दौम मतिपूर्वमिति स्थिति । १
 मातृष्वमा मातुनानी तथैव च पित्रष्वपाम ।
 भागिनेयी समारुह्य कुन्ताम् कच्छादिपूर्वकम् ॥ २
 चान्द्रायणानि चत्वारि पञ्च वा सुममाहित ।
 पैतृष्वसयी गत्वा तु स्त्रियया मातुरेव च ॥ ३
 मातुलप्य सुता वापि गत्वा चान्द्रायण चरेत् ।
 भार्यामस्त्री समारुह्य गत्वा श्यालीं तथैव च ॥ ४
 अहोरात्रोपितो भूत्वा तप्तकच्छ ममाचरेत् ।
 उदक्प्रागमर्न विप्रस्त्रिराचेण विशुध्यति । ५

क्षत्रीमैथुनमासाद्य चरेधान्द्रायणव्रतम् ।
 पराकेणायवा शुद्धिरित्याह भगवानजः ॥ ६
 मण्डकं नकुलं काकं विडम्बराक्षस्य मूर्षिकम् ।
 खानं हत्वा द्विजः कुर्यात् पौडशाख्यमहाव्रतम् ।
 पयः पिबेत् क्षिराचन्तु खानं हत्वा त्वतन्द्रितः ॥ ७
 भार्ज्जरिष्टाय नकुलं योजनं चाऽध्वनो व्रजेत् ।
 कच्छं द्वादशमाचन्तु कुर्यादखवधे द्विजः ॥ ८
 अथ कण्ठाग्रमीं दद्यात् मर्षं हत्वा द्विजोत्तमः ।
 बलाकं रङ्गवक्षेव मुषिकं क्षतसम्भकम् । ८
 वराहन्तु तिलद्रोणं तिलाटक्षैव तित्तिरिम् ।
 शुकं द्विहायनं वत्सं क्रोशं हत्वा त्रिहायणम् । १०
 हत्वा हंसं बलाकश्च वकटिद्विभमेव च ।
 वानरश्चैव भासश्च स्वयं वा भ्रातृणाय गाम् ॥ ११
 क्रव्यादास्तु नृगान् हत्वा धेनूं दद्यात् पयस्विनीम् ।
 अक्राव्यादं वतमतरमुष्ट्रं हत्वा तु कण्ठलम् ॥ १२
 किञ्चिदेव तु विप्राय दद्यादस्थिमतां वधे ।
 अमस्याश्चैव हिंसाया प्राणायामेन शृध्यति ॥ १३
 फलदानान्तु हृत्पाणां छेदनादाहिकं शतम् ।
 शुक्लवल्लीलतानाश्च वीरुधां फलमेव च ॥ १४
 पुष्पागमानाश्च तथा घृतप्राशो विशोधनम् ।
 चान्द्रायणं पराकश्च कुर्याद् हत्वा प्रमादतः ॥ १५
 मतिपूर्वं वधे चाप्याः प्रायश्चित्तं न विद्यते ।
 मनुष्याणाञ्च हरणं स्योणा कृत्वा गृहस्य च ॥ १६

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चरेत् मान्तापन छच्छ्र ब्राह्मणे वापयोधनम् ॥ ४८

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 कृच्छ्रवान्द्रायणं कुर्यात् तत्पापस्यापनुत्तये ॥ ६०
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 चरेच्च विधिना कृच्छ्रमित्याह भगवान् प्रभुः ॥ ६१
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 आचरेत् त्रीणि कृच्छ्राणि त्रीणि चान्द्रायणानि च ॥ ६२
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 शुद्धा यस्तदुन्नतं सम्यक् चरेयुर्धर्मदर्शिनः ॥ ६३

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 अहस्यान् संयतमना रात्रौ चेद्रात्रिमेव हि ॥ ६४ ॥
 अकृत्वा समिदाधानं शुचिः स्नात्वा समाहितः ।
 गायत्र्याष्टसहस्रं जपं कृत्वा विशुध्यति ॥ ६५ ॥
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 चान्द्रायणं चरेद्दृष्ट्या गोप्रदामेन शुध्यति ॥ ६७ ॥
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 देवद्रोहं गुरुद्रोहं तप्तकृच्छ्रेण शुध्यति ॥ ६८ ॥
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 होमाच्च शाकलाचित्यमपत्याना विशोधनम् ॥ ७० ॥
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 चान्द्रायणेन शुद्धिः स्नानं ह्यन्या तस्य निष्कृतिः ॥ ७२ ॥
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 उच्छिष्टो यदि नाचान्तपण्डालादोन् सृजेद्द्विजः ।
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प्रमादात् स्नात आचम्य जपं कृत्वा विशुध्यति ॥ ७६

अस्पृष्टस्पर्शनं कृत्वा स्नात्वा शुद्धेद्विजोत्तमः ।

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भुक्तानप्य तु विप्रस्य कदाचित् सवते गुदम् ।

कृत्वा शौचं ततः स्नात्वा उपोष्य जुहुयाद् दृतम् ॥ ७८

चाण्डालन्तु शवं स्पृष्ट्वा कृच्छ्रं कुर्याद्विजोत्तमः ।

दृष्ट्वा नभःस्थं नक्षत्रमहोरात्रेण शुध्यति ॥ ७९

सुराः स्पृष्ट्वा द्विजः कुर्यात् प्राणायामत्रयं शुचिः ।

पलायुः चाश्विनश्चैव दृतं प्राश्य विशुध्यति ॥ ८०

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नाभिरुर्ध्वं दष्टस्य तदेव त्रिगुणं भवेत् ॥ ८१

स्यादेतत्रिगुणं वात्तोर्मूर्ध्नि स्वात्तु चतुर्गुणम् ।

स्नात्वा जपेत्तु गायत्रीं श्रमिर्दष्टो द्विजोत्तमः ॥ ८२

पञ्चयज्ञानकृत्वा तु यो भुङ्क्ते प्रत्यहं गृही ।

अनातुरस्य निधनः कृच्छ्राद्वै न विशुध्यति ॥ ८३

अहिताग्ने रूपस्थानं यः कुर्यान्न तु पय्यंषि ।

अतो गच्छेन्न भार्याया साऽपि कृच्छ्राद्वैमाचरेत् ॥ ८४

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सचेन्ना चलमाभूत्य गामानंभ्य विशुध्यति ॥ ८५

गायत्र्यष्टमहसन्तु त्र्यहस्योपयसेद्गृही ।

अनुगच्छेच्च य शूद्र प्रेतभूत द्विजोत्तमः ॥ ८६

गायत्र्यष्टमहसन्तु जपं कुर्यात्पदोषु च ।

कृत्वा तु शपथं विप्रो विप्रस्य वधसंयुते ॥ ८७

मृधैव यावकाशेन कुर्याच्चान्द्रायणं व्रतम् ।
 पडतो विषमदानस्य कृत्वा कच्छेण शुध्यति ॥ ८८
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 इद्वारं ब्राह्मणस्योक्ता त्वद्वारस्तु गरीयस ॥ ९१
 स्नात्वाचम्य ततः शेषं प्रणिपत्य प्रसादयेत् । ९२
 ताडयित्वा तृणेनैव कण्ठे पट्टा च वामसा ॥ ९३
 विरादे परिनिर्जित्य प्रणिपत्य प्रसादयेत् ।
 अवगूह्य चरेत् कच्छं मतिः कच्छं निपातने । ९४
 कच्छातिः कच्छं कुर्वीत विमर्शोत्पाद्य शोणितम् ।
 गुरोराक्रोशने चैव कच्छं कुर्याद्विशोधनम् ॥ ९५
 एकं रात्रे द्विरात्रं वा तत्पापस्यापनुत्तये ।
 देवर्षीणामभिमुखं शीवनाक्रोशनाहते ॥ ९६
 उलूकादिजगुर्जित्वा दातव्यं हि विष्णुकम् ।
 दिव्योद्यानिषु यः कुर्यान्मृगोच्चारं यकृद्भिज ॥ ९७
 द्विष्ट्याच्छिद्यन्तु शुद्धाय चरेच्चान्द्रायणं व्रतम् ।
 देवतायतने भूषं कृत्वा द्रोहाद्विजोत्तम ॥ ९८
 शिश्रस्योत्कृष्टं कृत्वा चान्द्रायणमथाचरेत् ।
 देवतानाममृगोच्चारं वेदानां चैव कृतमनम् ॥ ९९
 कृत्वा सम्यक् कुर्वीत प्राजापत्यं द्विजोत्तम ।
 तैस्तु सम्प्राप्य कृत्वा मृत्वा देवान् समर्चयेत् ॥ १००

स्त्री यदा वानभावेन महापापं करोति हि ।

प्रायश्चित्तं च तस्यास्यात् पित्रा तद्व्रतचारिणोम् ॥ १००

उद्धटेदभिरूपां तामन्यथा पतितस्तु स ।

अपि राजन्यकवधे वार्षिकव्राह्मणव्रतम् ।

तस्यान्ते वृषभैकेण सहस्रं गोदानमाचरेत् ॥ १०१

धर्म्यं हत्वा मापमात्रं दद्यात् सुवर्णरजततान्मन्त्रपु-
सोसक्रांस्थायमामङ्गिरेव मृतभ्रातृभ्रातृभ्रातृजसाक्षोष्णि-
ष्टानां भग्ननाङ्गि प्रक्षालनं कनकरजतमणिशङ्खशतयु-
पलानां वज्रविदलरज्जुचर्मणाङ्गाङ्गिः शौचमिति ॥ १०२

अपि चण्डान्धवपचम्बुष्टे वा विष्मूत्र एव च ।

त्रिरात्रेण विगृहि' स्याद्भुक्तोष्णिष्टः पडाचरेत् ॥ १०३

पिता मातामहो यस्य अग्रजो वाथ कन्यचित् ।

तपोऽग्निहोत्रमन्त्रेषु न दोषः परिवेदने ॥ १०४

अमावस्यायां यो ब्रह्माणं समुद्दिश्या पितामहम् ।

ब्राह्मणी स्त्री ममभ्यर्चा मुच्यते सर्वपातकैः ॥ १०५

अमावास्या तिथिं प्राप्य यममाराधयेद्भवम् ।

ब्राह्मणान् भोजयित्वा तु सर्वपापैः प्रमुच्यते ॥ १०६

कृष्णाष्टम्या महादेवं तथा कृष्णचतुर्दश्याम् ।

मह्युज्य ब्राह्मणमुखैः सर्वपापैः प्रमुच्यते ॥ १०७

त्रयादश्या तथा रात्रौ सोपहारं त्रिर्नोचनम् ।

दृष्ट्वैव प्रथमे यामि मुच्यते सर्वपातकैः ॥ १०८

सर्वत्र दानग्रहणे मुच्यते सोमयागतः ।

शान्त्या च दक्षिणां गृह्णन् हिरण्यप्रतिमामपि ॥ १०९

अयुतेनैव गायत्र्या मुच्यते सर्वपातकैः ॥ ११०

इत्यौशनसस्मृतौ नवमोऽध्यायः ॥ ८ ॥

अङ्गिरःसंहिता ।

प्रथमोऽध्यायः ।

गृह्यान्त्र्यमेषु धर्मेषु वर्णानामनुपूर्व्वम् ।

प्रायश्चित्तविधिं दृष्ट्वा अङ्गिरा मुनिरब्रवीत् ॥ १

अन्त्यानामपि सिद्धास्यं भक्षयित्वा द्विजातयः ।

चान्द्रं कच्छं तदर्हन्तु ब्रह्मधत्तविद्या विदुः ॥ २

रजकथर्मकारय गटो वरुड एव च ।

कैवर्त्तमेदभिज्ञाय समैते चान्वजा धृमाः ॥ ३

अन्त्यजाना गृहे तोयं भाण्डे पर्य्युपितश्च यत् ।

प्रायश्चित्तं यदा पीतं तदैव हि समाचरेत् ॥ ४

चाण्डालकूपभाण्डेषु स्वप्नाभात् पिवते यदि ।

प्रायश्चित्तं कथं तोयं वर्णे वर्णे तिधीयते ॥ ५

चरेत् सान्त्वपनं विप्रं प्राजापत्यन्तु भूमिपः ।

तदर्हन्तु चरैर्द्वैश्वं पादं गृहेषु दापयेत् ॥ ६

अज्ञानात् पिवते तोयं ब्राह्मणस्त्वन्त्यजातिषु ।

अङ्गोराचोपितो भूत्वा पञ्चगव्येन शुध्यति ॥ ७

विप्रो विप्रेण सम्यष्ट उच्छिष्टेन कदाचन ।

पाचान्त एव शुध्येत् अङ्गिरा मुनिरब्रवीत् ॥ ८

अतिर्य्येण यदा स्मृष्ट उच्छिष्टेन कदाचन ।

स्नानं जप्यन्तु कुर्व्वीत दिनस्याह्नेन शुध्यति ॥ ९

वैश्वेन तु यदा स्मृष्टः शुनां गृहेषु वा दिनः ।

उपोष्य रजनीमेकां पञ्चगव्येन शुध्यति ॥ १०

अनुच्छिष्टे न संस्पृष्टो म्रानं येन विधीयते ।
 तेनैवोच्छिष्टसंस्पृष्टः प्राणापत्यं समाचरेत् ॥ ११
 अत उर्ध्वं प्रवक्ष्यामि नीलौवस्तस्य वै विधिम् ।
 स्त्रीणां क्रीडार्धनयोगि शयनीये न दृश्यति ॥ १२
 पालने विक्रये चैव तद्वृत्तेरुपजीवने ।
 पतितस्तु भवेद्विप्रस्त्रिभिः कृच्छ्रैर्व्यपोहति ॥ १३
 म्रानं दानं जपो होमः स्वाध्यायः पिष्टतर्पणम् ।
 वृथा तस्य मर्हायज्ञा नीलौवस्तस्य धारणात् ॥ १४
 नीलोरक्तं यदा वस्त्रमज्ञानेन तु धारयेत् ।
 अहो रात्रौपितो भूत्वा पञ्चगव्येन शुध्यति ॥ १५
 नीलीदारु यदा भिन्द्यादमाद्यायणं वै प्रमादतः ।
 शोणितं दृश्यते यत्र द्विजयान्द्रायणं चरेत् ॥ १६
 नीलोत्तरेण पकन्तु यत्रमश्राति चेद्विजः ।
 आहारवसनं कृत्वा पञ्चगव्येन शुध्यति ॥ १७
 भक्षन् प्रमादतो नीलीं द्विजातिस्त्वसमाहितः ।
 त्रिषु वर्षेषु सामान्यं चान्द्रायणमिति स्थितिम् ॥ १८
 नीलोरक्तेन वस्त्रेण यद्वस्त्रमुपनीयते ।
 नोपतिष्ठति दातारं भोक्ता मुङ्क्ते तु क्षिप्तिपम् ॥ १९
 नीलोरक्तेन वस्त्रेण यत् पाके अर्पितं भवेत् ।
 तेन भुक्तेन विप्राणां दिनमेकमभोजनम् ॥ २०
 मृते भर्त्तरि या नारो नीलौवस्तं प्रधारयेत् ।
 भर्त्ता तु नरकं याति सा नारो तदनन्तरम् ॥ २१
 नील्या सोपहते चित्रे शयं यत्तु प्ररोहति ।
 अभोज्यं तद्विजातोनां गुप्ता चान्द्रायणं चरेत् ॥ २२

भ्राता रजस्रला चैव चतुर्थेऽङ्गि विशुध्यति ।
 कुर्याद्रजसि निवृत्तेऽनिवृत्ते न, कथञ्चन ॥ २५
 रोगेण यद्रजः स्त्रोणामत्यर्थं हि प्रवर्त्तते ।
 पशुच्यस्ता न तेन स्युस्तासां वैकारिकं हि तत् ॥ २६
 साध्याचारा न तावत् स्याद्रजो यावत् प्रवर्त्तते ।
 वृत्त रजसि गम्या स्त्री गृहकर्मणि चैन्द्रिये ॥ २७
 प्रथमेऽहनि चाण्डाली द्वितीये मृच्छघातिनौ ।
 तृतीये रजकौ प्रोक्ता चतुर्थेऽहनि शुध्यति ॥ २८
 रजस्रला यदा स्पृष्टा शुना शूद्रेण चैव हि ।
 उपोथ्य रजनोमेकां पञ्चगव्येन शुध्यति ॥ २९
 दावेतावशुचौ स्थातां दम्पतो शयनं गतौ ।
 शयनादुत्थिता नारी शुचिः स्यदशुचिः पुमान् ॥ ३०
 गण्डुपं पादशौचञ्च न कुर्यात् कांस्यभाजने ।
 भक्षणा शुध्यते कांस्यं ताम्रमस्त्रेन शुध्यति ॥ ३१
 रजसा शुध्यते नारी नदो वेगेन शुध्यति ।
 भूमौ निक्षिप्य पश्मासमत्वन्तोपहतं शुचि ॥ ३२
 गवाघ्रातानि कांस्यानि शूद्रोच्छिष्टाणि यानि तु ।
 भक्षणा दशभिः शुध्येत् काकेनोपहते तथा ॥ ३३
 शौचं सौवर्णरौप्याणां वायुनाकैन्दुरग्निभिः ॥ ३४
 रेतःस्पृष्टं शवस्पृष्टमाविक्रञ्च न दुष्यति ।
 अङ्गिर्मृदा च तन्मात्रं प्रघाम्य च विगुध्यति ॥ ३५
 शुष्कमक्षमविप्रास्य भुक्ता सप्ताहमृच्छति ।
 पक्वं व्यञ्जनमंयुक्तमर्द्धमासेन बीर्यति ॥ ३६

अथो दधि च मासेन पाण्मासेन घृतं तथा ।
 तैले सवत्सरेणैव कोष्ठे जोर्यति वा न वा ॥ ४७
 या भुङ्क्ते हि च शूद्राश्च मासमेकं निरन्तरम् ।
 इह जन्यानि शूद्रत्वं मृतः खाद्याभिजायते ॥ ४८
 शूद्राश्च शूद्रमय्यज्ञं शूद्रण च सदासनम् ।
 शूद्रात्प्राणागम कथिक्त्वन्तमपि पातयेत् ॥ ४९
 अप्रणामे तु शूद्रोऽपि स्नास्ते यो वदति हिज ।
 शूद्रोऽपि नरकं याति ब्राह्मणाऽपि तथैव च ॥ ५०
 दद्याद्वाच्छुभ्रतं विप्रा द्वादशाहिन भूमिषु ।
 पाक्षिक वय एवाह शूद्रा मासेन गुह्यति ॥ ५१
 अग्निहोत्रो च यो विप्र शूद्राश्चैव भाजयेत् ।
 पञ्च तस्य प्रवश्यन्ति आत्मा वेदास्तयोऽग्नयः ॥ ५२
 शूद्राग्नेन तु भुङ्क्तेन या हिजा जनयेत् सुतान् ।
 यस्यास्य तस्य ते पुत्रा अवाच्छुक्रं प्रवर्त्तते ॥ ५३
 शूद्रण खट्वमुच्छिष्टं प्रमादादथ पाणिना ।
 तद्द्विजैर्भ्यो न दातव्यमापस्तम्बाऽत्रैवोन्निः ॥ ५४
 ब्राह्मणस्य सदा भुङ्क्ते अन्नियस्य च पर्वसु ।
 वैश्यस्यापत्सु सुज्ञोत न शूद्रस्यापि कदाचन ॥ ५५
 ब्राह्मणाश्च दरिद्रत्वं अन्नियाश्च पशुस्तथा ।
 वैश्याग्नेन तु शूद्रत्वं शूद्राश्च नरकं भुवम् ॥ ५६
 अमृतं ब्राह्मणस्यास्य अन्नियास्य पयः स्मृतम् ।
 वैश्यस्य चाश्वमेवास्य शूद्राश्च रुधिरं भुवम् ॥ ५७
 दुष्कृतं हि मनुष्याणामसमायित्व तिष्ठति ।
 या यस्यास्य समन्नाति स तस्याश्नाति कित्पियम् ॥ ५८

सूतकेषु यदा विप्रो ब्रह्मचारी जितेन्द्रियः ।
 पिबेत् पानोयमन्नानामुद्धृक् भूक्तमथापि वा ॥ ५८
 उत्तोर्ध्वाचम्य उदकमवतोर्य उपसृजेत् ।
 एवं हि समुदाचारो वरुणेनाभिमन्वितः ॥ ६०
 अम्यगारे गवां गोष्ठे देवत्राघ्नमग्निधौ ।
 आहारे जपकाले च पादुकानां विसर्जनम् ॥ ६१
 पादुक्कामनमावदो गीहात् पञ्चगृहं व्रजेत् ।
 छेदयेत्तस्य पादो तु धार्मिकः पृथिवोपतिः ॥ ६२
 अग्निहोत्रौ तपस्यो च योत्रियो वेदपारगः ।
 एते धै पादुकेर्यान्ति शेषान् दण्डेन ताडयेत् ॥ ६३
 जन्म प्रभृति संस्कारे वालस्यान्त्यस्य भोजने ।
 अमपिण्डेर्न भोक्तव्यं श्मशानान्ते विशेषतः ॥ ६४
 याचकान् न वग्राहमपि सूतकभोजनम् ।
 नारो प्रथमगर्भेषु भुक्ता चान्द्रायण धरेत् ॥ ६५
 अन्यदत्ता तु या कन्या पुनरन्यस्य दयेते ।
 तस्यायावत् न भोक्तव्यं पुनर्भूः सा प्रगोयते ॥ ६६
 पूर्वञ्च स्राविता यद्य गर्भो यथाप्यसंस्कृतः ।
 हितोये गर्भसंस्कारस्तेन शुद्धिर्विधीयते ॥ ६७
 राजाद्यैर्हंशभिर्म्यामैर्यावत् तिष्ठति शुर्विणो ।
 तावद्रक्षा विधातव्या पुनरन्यो विधीयते ॥ ६८
 भर्तृशामनमुल्लङ्घ्य या च स्त्री विप्रवर्त्तते ।
 तस्यायेव न भोक्तव्यं विज्ञेया कामचारिणी ॥ ६९
 अनपत्या तु या नारो नाश्रुयात्तदगृहेऽपि वै ।
 अथ भुङ्क्ते तु यो मोहात् पूयसं नरकं व्रजेत् ॥ ७०

स्त्रिया धनन्तु यो मोहादुपजीवन्ति वान्धवाः ।

स्त्रिया यागानि वासांश्च ते पापा यान्त्यधोगतिम् ॥ ७१

राजात्रं हरते तेजः शूद्रास्त्रं ब्रह्मवर्चसम् ।

सूतकेषु च यो भुङ्क्ते स भुङ्क्ते पृथिवीमलम् ॥ ७२



यमसंहिता ।

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अथातो ह्यस्य धर्मस्य प्रायश्चित्ताभिधायकम् ।

चतुर्णामपि वर्णानां धर्मशास्त्रं प्रवर्त्तते ॥ १

जलान्युदन्धनश्चष्टा' प्रह्वयगमगमच्युताः ।

विषप्रपतनप्रायश्चित्ताघातच्युताश्च ये ॥ २

मर्त्ये ते प्रत्यवमिताः सर्वलोकवह्निष्कृताः ।

चान्द्रायणेन शुध्यन्ति तप्तकच्छद्वयेन वा ॥ ३

उभयावसिता पापा येवानप्रस्थान्यमाच्युता ।

इन्दुद्वयेन शुध्यन्ति दत्त्वा धेनुं तथा हवम् ॥ ४

गोब्राह्मणद्वयं दग्ध्वा मृतमुदन्धनेन च ।

याश्च तस्यैव हित्वा तु तप्तकच्छु समाचरेत् ॥ ५

क्षमिभिर्गणसम्भूतैर्गन्धिकाशोपघातितः ।

कच्छार्द्धं समकुर्वीत शक्या दद्यात् दक्षिणाम् ॥ ६

ब्राह्मणस्य मलद्वारे पूयशोणितमश्वये ।

क्षमिभुक्ताव्रणे मौञ्जीहोमिन स विशुध्यति ॥ ७

यः क्षत्रियस्तथा वैश्यः शूद्रयाप्यनुलोमजः ।

प्रात्वाभुङ्क्ते विशेषेण चरेच्चान्द्रायणं व्रतम् ॥ ८

कुङ्कुटाखण्डप्रमाणत्वं यासश्च परिकल्पयेत् ।

अन्यथाह्वारदोषेण न स तत्र विशुध्यति ॥ ९

एकैकं वर्षयिच्छुं क्लृप्तापक्षे च क्लृप्तयित् ।
 अमावस्यां न भुञ्जीत एष चान्द्रायणी विधिः ॥ १०
 सुरान्धमद्यपानेन गोमांसमक्षणे कृते ।
 तप्तकृच्छ्रं चरेद्विप्रस्तुतपापस्तु प्रणश्यति ॥ ११
 प्रायश्चित्ते ह्युपक्रान्ते कर्त्ता यदि विपद्यते ।
 धूतस्तदङ्गेष्वपि इहलोके परत्र च ॥ १२
 यावदेकः पृथग् व्यक्तिः प्रायश्चित्ते न शुध्यति ।
 अपरास्ते न च सृष्ट्यास्तेऽपि सर्वे विगर्हिताः ॥ १३
 अभोज्याद्याप्रतिग्राह्या असम्पाद्या विवाहिनः ।
 पूयन्तेऽनुव्रते शीर्षे सर्वे ते ऋकथभागिनः ॥ १४
 ऊनेकादशवर्षस्य पञ्चवर्षात् परस्य च ।
 प्रायश्चित्तश्चरेद्भ्राता पिता अन्योऽपि वान्धवः ॥ १५
 अतो बालतरस्यापि नापराधो न पातकम् ।
 राजदण्डो न तस्यास्ति प्रायश्चित्तं न विद्यते ॥ १६
 अशीतियस्य वर्षाणि बालो बान्धूनघोऽङ्गः ।
 प्रायश्चित्तादिमर्हन्ति स्त्रियो रोगिण एव च ॥ १७
 अस्तं गतो यदा सूर्यबाण्डालरजकक्षियः ।
 सस्पृष्टास्तु तदा कैचिऽप्रायश्चित्तं कथम्भवेत् ॥ १८
 जातरूपं सुवर्णं च दिवानीतञ्च यज्जलम् ।
 तेन स्नात्वा च पीत्वा च सर्वे ते शुचयः स्मृताः ॥ १९
 दासनापितगोपासकुलमित्रादिमौरिणः ।
 एते शूद्रेषु भोज्यान्ना ययात्मानं निवेदयेत् ॥ २०
 अन्नं शूद्रस्य भोज्यं वा ये भुञ्जन्त्यवुधा नराः ।
 प्रायश्चित्तं तथा प्राप्तं चरेच्चान्द्रायणं व्रतम् ॥ २१

प्राप्ते द्वादशे वर्षे यः कस्या न प्रयच्छति ।
 आसि मासि रजस्तस्याः पिता पिबति शोणितम् ॥ २२
 माता चैव पिता चैव जेष्टभ्राता तथैव च ।
 श्वयस्ते नरकं यान्ति दृष्ट्वा कन्या रजस्वलाम् ॥ २३
 यस्ता विवाहयेत् कन्या ब्राह्मणो मदमोहितः ।
 असम्भ्राण्यो ह्यपाङ्गुलो स विप्रो ह्यपलोपति ॥ २४
 कन्या तु ह्यपलो ज्ञेया ह्यपलो तु चतुस्रजः ।
 शूद्रो तु ह्यपलो ज्ञेया कुमारो तु रजस्वला ॥ २५
 यत् करोत्यकरात्रं च ह्यपलो मेघनादिजः ।
 तद्वै च भुङ्क्ते जपन्ति च त्रिभिर्वर्षेभ्योऽपहति ॥ २६
 स्वहृष या परित्यज्यान्त्यहृषेण ह्यपस्यति ।
 ह्यपलो सा तु विज्ञेया न शूद्रो ह्यपलो भवेत् ॥ २७
 ह्यपलोऽपि न पोतस्य निश्चासीपहतस्य च ।
 मस्याश्चैव प्रभूतस्य निष्कृतिर्नैव विद्यते ॥ २८
 शिखो फुट्टी तथा चैव कुन्तलो श्यवदन्तकः ।
 रोगो हौनर्गतिरिच्छाङ्गः पिशुनो मत्सरस्तथा ॥ २९
 दुर्मगो हि तथा पण्डः पाषण्डो घेदनिन्दकः ।
 चैतुकः शूद्रयाजो च अयाज्यान्वाञ्च याजकः ॥ ३०
 निस्त्र्यं प्रतिग्रहे लुब्धो याचको विधयात्मकः ।
 श्लाघदन्तोऽथ घेदशः असदानाथकस्तथा ॥ ३१
 एते श्लाघे च दाने च बर्जनीयाः प्रयत्नतः ॥ ३२
 ततो देवलकश्चैव भृतको घेदविक्रयी ।
 एते बर्ज्याः प्रयत्नेन एतद्भासतिरवधीत् ॥ ३३

एतान्नियोजयेद्भयस्तु हव्ये कव्ये च कर्मणि ।
 निराशाः पितरस्तस्य यान्ति देवा महर्षिभिः ॥ ३४
 अथे, माहिषिकं दृष्ट्वा मध्ये तु वृषलोपतिम् ।
 अन्ते वार्हपिकं दृष्ट्वा निराशाः पितरो गताः ॥ ३५
 महिषीत्युच्यते भार्या या चैव व्यभिचारिणी ।
 नान् दोषान् असते यस्तु स वै माहिषिकः स्मृतः ॥ ३६
 त्समाच्यन्तु ममुद्धृत्य महाध्वं यः प्रयच्छति ।
 स वै वार्हपिको नाम ब्रह्मवर्दिषु गर्हितः ॥ ३७
 यावदुष्ण भवत्यन्नं यावद्भुज्यन्ति वाग्यताः ।
 अग्नन्ति पितस्तावदयावन्नाक्ता हविर्गुणाः ॥ ३८
 हविर्गुणा न यत्नव्या पितरो यत्र तर्पिताः ।
 अपिष्टमिस्तर्पितैः पद्यादन्नव्यं शोभनं हविः ॥ ३९
 यावतो वसते चासान् हव्यकव्येषु मन्त्रवित् ।
 तावतो वसते पिण्डान् शरीरे ब्रह्मणः पिता ॥ ४०
 क्षिष्टिष्टाक्षिष्टसंस्पृष्टं शुना गूढ्रेण वा द्विजः ।
 उपाद्य रजनेमेका पक्षगव्येन शुध्यति ॥ ४१
 अनुक्षिष्टेन संस्पृष्टे ज्ञानमात्रं विधेयते ।
 तेनैवीक्षिष्टसंस्पृष्टः प्राजापत्यं समाचरेत् ॥ ४२
 यावदिष्टा न पूज्यन्ते सम्भोजनहिरण्यकैः ।
 तावद्वीक्ष्यन्नतस्यापि तत्पापं न प्रणश्यति ॥ ४३
 अदृष्टितं काकवलाकचिल्लैरमेध्यलितन्तु भवेच्छरीरम् ।
 यात्रे मुखे च प्रविशेच्च सम्यक् ज्ञानेन लेपोपहतस्य

ऊँहं नामे' करो मुक्ता यदङ्गमुपहन्यते । ..

ऊँहं स्नानमघ शौचं तस्मात्त्रेणैव शुध्यति ॥ ४५

अभक्ष्याणामपेयानामलेक्षानाञ्च भक्षणे ।

रेतोमूत्रपुरोषाणां प्रायश्चित्तं कथम्भवेत् ॥ ४६

पद्मोद्गुम्बरविस्वाय कुशाश्वत्थपलाशका ।

एतेषामुदक पोत्वा प्रउ राक्षणेव शुध्यति ॥ ४७

य' प्रत्यवसितो विप्रः प्रव्रज्याग्निर्निरापटि ।

अनाद्विताग्निर्ध्वस्ततः शृष्ट्वित्वञ्च चिकीर्षति ॥ ४८

आचरेत्क्षीणिं कृच्छ्राणि चरेच्चान्द्रायणानि च ।

जातकर्मादिभिः प्रोक्तैः पुन मंस्कारमर्हति ॥ ४९

तूत्तिका अपभारतानि पुष्पं रक्ताम्बरानि च ।

शोषयित्वा प्रतापेण प्रोक्षयित्वा शुचिर्भवेत् ॥ ५०

देशं कालं तथात्मानं द्रव्यं द्रव्यप्रयोजनम् ।

उपपत्तिमवस्थाञ्च ज्ञात्वा धर्मा समाचरेत् ॥ ५१

रथ्याकर्ममतीयाणि नावायमद्वयानि च ।

मारुताकेन शुध्यन्ति पक्षेष्टकचितानि च ॥ ५२

आतुरे स्नानमस्मात्ते दमस्तत्त्वोद्घातातुरः ।

ज्ञात्वा स्नात्वा स्पृशेत् तन्तु ततः शुध्येत आतुरः ॥ ५३

रजकश्चर्मकारश्च भटो वरूड एव च ।

कौबत्तमेदभिज्ञाय मत्तेन चान्तराजाः स्मृताः ॥ ५४

एदा गत्वा तु योषा वै तमकच्छ समाचरेत् ॥ ५५

स्त्रोणा रजस्वनायान्तु स्पृष्टास्पृष्टि यदा भवेत् ।

प्रायश्चित्तं कथं तासां वर्णं वर्णं विधीयते ॥ ५६

स्पृष्ट्वा रजस्वलां यान्तु मगोव्राध सभकर्तृकाम् ।
 कामादकामातो वापि स्नात्वा कालेन शुध्यति ॥ ५०
 स्पृष्ट्वा रजस्वलान्योन्यं ब्राह्मणो शूद्रजा तथा ।
 कृच्छ्रेण शुध्यते पूर्वा शूद्रा पादेन शुध्यति ॥ ५८
 स्पृष्ट्वा रजस्वलान्योन्यं क्षत्रिया शूद्रजा तथा ।
 पादहीनं चरेत् पूर्वा पादार्धेन तु तयोत्तरा ॥ ५९
 स्पृष्ट्वा रजस्वलान्योन्यं वैश्यजा शूद्रजा तथा ।
 कृच्छ्रपादं चरेत् पूर्वा तदर्धेन तु तयोत्तरा ॥ ६०
 स्पृष्ट्वा रजस्वला चैव राजजन्म्यकरासभैः ।
 तावत् तिष्ठेन्निराहारा स्नात्वा कालेन शुध्यति ॥ ६१
 स्पृष्ट्वा रजस्वला केयिष्वाण्डानैररजस्वला ।
 प्राजापत्येन कृच्छ्रेण प्राणायामशतेन च ॥ ६२
 विप्रः स्पृष्टो निशायाञ्च उदक्या पतितेन च ।
 दिवानोतेन तोवेन स्नापयेच्चाग्निमग्निधौ ॥ ६३
 दिवाकर्करिभ्रमं स्पृष्ट्वा रात्रौ नक्षत्ररश्मिभिः ।
 सन्ध्योभयोश्च सन्ध्यायाः पवित्र सर्व्वदा जलम् ॥ ६४
 आपः करण्डस्पृष्टाः पिवेदाचमने द्विजः ।
 सुरां पिवति सुव्यक्त यमस्य वचनं यथा ॥ ६५
 स्नातवाप्योस्तथा कूपे पापाणैः शस्त्रघातनैः ।
 यष्ट्या तु घातने चैव मृतपिण्डे गोकुलेन च ॥ ६६
 रोधने वन्धने चैव स्थापिते पुष्कले तथा ।
 काष्ठे वनस्पतौ रोधसङ्घटे रज्जुवस्तयोः ॥ ६७
 एतत्ते कथितं नित्यं प्रमादस्थानमुत्तमम् ।
 यत्र यत्र मता गावः प्रायश्चित्त समाचरेत् ॥ ६८

टारुणा घातने कृच्छ्रं पापाणैर्द्विगुणं भवेत् ।
 अर्धकृच्छ्रं तु खातेत्या पादकृच्छ्रं तु पादपे ॥ ६८
 अस्त्रघाते त्रिकृच्छ्राणि यष्टिघाते द्वयं चरेत् ॥ ७०
 कृच्छ्रं य वस्त्राघातेऽपि गोघ्नयति विशुध्यति ।
 यो वत्तयति गोमध्ये नदोकान्तारमस्तिके ॥ ७१
 रोमाणि प्रथमं पादे दितोये श्मश्रु वापयेत् ।
 दृतोये तु शिखा धार्या चतुर्थे सगिख वपेत् ॥ ७२
 न स्त्रोणा वपनं कुर्यात् न च सा गामनुव्रजेत् ।
 न च रात्रौ वसेद्दाष्टे न कुर्याद्दैदिकी श्रुतिम् ॥ ७३
 सर्वान् केशान् समुद्धृत्य षष्ठयेद्भुनिद्वयम् ।
 एवमेव तु नारोणा शिरस्यो वपनं स्मृतम् ॥ ७४
 मृतकेन तु जातेन उभयो सूतकं भवेत् ।
 पातकेन तु लिप्तेन नास्य सूतकिता भवेत् ॥ ७५
 चत्वारि खलु ऋग्नाणि सन्ध्याकाले विधर्जयेत् ।
 आहारं मैथुनं निद्रां स्वाध्यायश्च चतुर्थकम् ॥ ७६
 आहाराज्जायते व्याधिः क्रूरगर्भश्च मैथुने ।
 निद्रो श्रियो निवर्तन्ते स्वाध्याये मरणं भवम् ॥ ७७
 अज्ञानान्तु द्विजत्रेष्ठ वर्णानां हितकाम्यया ।
 मया प्रोक्तमिदं शास्त्रं सावधानोऽप्यधारय ॥ ७८

अत्रिसंहिता ।

हुताग्निहोत्रमासीनमत्रिं वेदविदां वरम् ।
मर्व्यंशास्त्रविधिज्ञातस्यपिभिय नमस्कृतम् ॥ १
नमस्कृत्य च ते मर्व्यं इदं वचनमब्रुवन् ।
द्वितीयं सर्वलोकानां भगवन् फलयस्व नः ॥ २

अत्रिरुवाच ।

वेदशास्त्रार्थतत्त्वज्ञा वज्रा वृक्षश्च संशयम् ।
तत् सर्वं सम्यक्ख्यामि यथादृष्टं यथाश्रुतम् ॥ ३
सर्वतोयान्युपमृश्य सर्वान् देवान् प्रणम्य च ।
जप्त्वा तु सर्वसूक्तानि सर्वशास्त्रानुसारतः ॥ ४
सर्वपापहरं नित्यं सर्वसंशयनाशनम् ।
चतुर्णामपि वर्णानामत्रिं शास्त्रमकल्पयत् ॥ ५
ये च पापक्षतो भोके ये चान्ये धर्मद्रूपकाः ।
सर्व पापैः प्रमुच्यन्ते श्रुत्वेदं शास्त्रमुत्तमम् ॥ ६
तस्मादिदं वेदविद्विरध्ये तव्यं प्रयत्नतः ।
शिष्येभ्यश्च प्रवक्तव्यं सद्वृत्तेभ्यश्च धर्मात् ॥ ७
अकुलीने ह्यसद्वृत्ते जडे शूद्रे शठे द्विजे ।
एतेष्वेव न दातव्यमिदं शास्त्रं द्विजोत्तमैः ॥ ८
एकमप्यक्षरं यस्तु गुरुः शिष्ये निवेदयेत् ।
पृथिव्या नास्ति तदद्रव्यं यद्वत्त्वा ह्यनृणी भवेत् ॥ ९

एकाक्षरं प्रदातारं यो गुरुं नाभिमन्यते ।
 शुनां योनिशतं गत्वा चाण्डालेष्वपि जायते ॥ १०
 वेदं गृहीत्वा यः कश्चिच्छास्त्रश्चैवावमन्यते ।
 स सद्यः पशुतां याति सम्भवानेकविंशतिम् ॥ ११
 स्वानि कर्माणि कुर्वाणा दूरे सन्तोऽपि मानवाः ।
 प्रिया भवन्ति लोकस्य स्त्रे स्त्रे कर्मस्थवस्थिताः ॥ १२
 कर्म विप्रस्य यजनं दानमध्ययनं तपः ।
 प्रतिग्रहोऽध्यापनञ्च याजनञ्चेति वृत्तयः ॥ १३
 चतुर्विधस्यापि यजनं दानमध्ययनं तपः ।
 शत्रोपजीवनं भूतरक्षणञ्चेति वृत्तयः ॥ १४
 दानमध्ययनं वापि यजनञ्चेति वै विप्रः ।
 धार्ता शूद्रस्य शूद्रूपा द्विजानां कारुकर्म च ॥ १५
 मयैष धर्मोऽभिहितः संस्थिता यत्र वर्णिनः ।
 बहुमानमिह प्राप्य प्रयान्ति परमां गतिम् ॥ १६
 ये त्यक्तारः स्वधर्मस्य परधर्मो व्यवस्थिताः ।
 तेषां शास्त्रिकरो राजा स्वर्गलोके महीयते ॥ १७
 आत्मोद्ये संस्थितो धर्मो शूद्रोऽपि स्वयंमग्न्युते ।
 परधर्मो भवेत्प्राज्यः सुरुपा परदारवत् ॥ १८
 बध्यो राज्ञा स वै शूद्रो जपहोमपरस्य यः ।
 ततो राष्ट्रस्य हन्तासौ यथा वञ्छेद्य वै जलम् ॥ १९
 प्रतिग्रहोऽध्यापनञ्च तथाऽविक्रेयविक्रयः ।
 याज्यं चतुर्भिरप्येतैः क्षत्रविट्पतनं स्मृतम् ॥ २०
 सद्यः पतति मांसेन नाक्षया नवणेण च ।
 तद्वहेन शूद्रो भवति नाक्षयः क्षीरविक्रयात् ॥ २१

श्वन्ताद्यानघोयाना यत्र भैक्षचरा द्विजाः ।

तं ग्रामं दण्डयेद्वाजा चौरभक्षप्रदं वधैः ॥ २२

विद्वद्भोज्यमविद्वामो येषु राष्ट्रेषु भुञ्जते ।

तेऽप्यनादृष्टिमिच्छन्ति महदा जायते भयम् ॥ २३

ब्राह्मणान् वेदविदुषः सर्वशास्त्रविशारदान् ।

तत्र वर्पति पर्जन्यो यत्रेतान् पूजयेन्नृपः ॥ २४

अयो लोकास्त्रयो वेदा आश्रमाश्च त्रयोऽश्विनयः ।

एतेषा रक्षणार्थाय संछटा ब्राह्मणाः पुरा ॥ २५

उभे सन्ध्ये समाधाय मौनं कुर्वन्ति ये द्विजाः ।

दिव्यवर्षसहस्राणि स्वर्गलोके सङ्कीर्यते ॥ २६

य एव कुरुते राजा गुणदोषपरीक्षणम् ।

यशः स्वर्गं नृपत्वञ्च पुनः कीप ममूहयेत् ॥ २७

दुष्टस्य दण्डः सुजनस्य पूजा

न्यायेन कोपस्य च ममावृत्तिः ।

अपक्षपातोऽर्जिषु राष्ट्ररक्षाः

यस्यैव यज्ञाः कथिता नृपाणाम् ॥ २८

यत् प्रजापालने पुण्यं प्राप्नुवन्तोऽहं पार्थिवः ।

न तु ज्ञातुसहस्रेण प्राप्नुवन्ति द्विजोत्तमाः ॥ २९

अस्मि देवघातानां हृदेषु च सरःसु च ।

उद्धृत्य चतुरः पिण्डान् पारके स्नानमाचरेत् ॥ ३०

वमाशुक्तममृद्धमज्जा मूत्रविट्कर्णविट्प्रखा ।

श्लेष्मास्थिद्रूपिकाः स्वेदा दादशैते नृणां मलाः ॥ ३१

धन्वा पश्वा क्रमेणैव शुद्धिरुक्ता मनोविभिः ।

मृदारिमिथ पून्वेयामुत्तरैयान्तु वारिणा ॥ ३२

शीचमङ्गलानायासा अनसूयास्, हा दमैः ।
 लक्ष्म्यानि च विप्रस्य तथा दानं दयापि च ॥ ३३
 न गुणान् गुणिनो हन्ति स्तौति चान्यान् गुणानपि
 न हसेच्चान्यदोषांश्च सानसूया प्रकीर्त्तिता ॥ ३४
 अभक्ष्यपरिहारश्च संमर्गश्चाप्यनिन्दितैः ।
 आचारेषु व्यवेस्थानं शीचमित्यभिधीयते ॥ ३५
 प्रगस्ताचरणं नित्यमप्रगस्तविवर्जनम् ।
 एतद्दि मङ्गलं प्रोक्तमपिभिधर्मैर्दृग्भिः ॥ ३६
 शरीरं पोष्यते येन शुभेन त्वशुभेन वा ।
 अत्यन्तं तन्न कुर्वीति अनायासः स उच्यते ॥ ३७
 यैथीत्पञ्चेन कर्त्तव्यः सन्तोषः सर्व्ववस्तुषु ।
 न स्पृहेत् परदारेषु सास्, हा परिकीर्त्तिता ॥ ३८
 वाद्यमाध्यात्मिकं वापि दुःखमुत्पादयतेऽपरैः ।
 न कुप्यति न चाहन्ति दम इत्यभिधीयते ॥ ३९
 अहन्यहनि क्षातव्यमटोनेनान्तरात्मना ।
 स्तोकादपि प्रयत्ने न दानमित्यभिधीयते ॥ ४०
 परस्मिन् बन्धुवर्गे वा मित्रे हेत्ये रिषौ तथा ।
 आत्मवर्द्धार्त्तित्वं हि ददेष परिकीर्त्तिता ॥ ४१
 ययैतेर्नक्षत्रैर्युक्तो गृहस्थोऽपि भवेद्द्विजः ।
 स गच्छति पर स्थानं जायते नेह द्वे पुनः ॥ ४२
 अग्निहोत्रं तपः सत्यं वेदानाञ्चैव पालनम् ।
 आतिथ्यं वैश्वदेवश्च (च) इष्टमित्यभिधीयते ॥ ४३
 वापोकूपतडागादिदेवतायतनानि च ।
 अन्नप्रदानमारामाः पूर्व्वमित्यभिधीयते ॥ ४४

५४ पुत्त प्रकर्त्तव्य ब्राह्मणेन प्रयत्नत ।
 ५५ न लभते स्वर्ग पूत्तेन माचमाप्नुयात् ॥ ४४
 ५६ (पूत्तेर्) द्विजातीना सामान्यो धर्मसाधनो ।
 आधकारो भवेच्छूद्र यूत्ते धर्मं न वैदिके ॥ ४५
 यमान् सेवत मतत न नित्य नियमान् बुध ।
 यमान प्रतत्य कुर्वाणा नियमान् केवलान् भजन् ॥ ४६
 आनृशस्य चमा सत्यमहिमा दानमार्जवम् ।
 प्रीति प्रमादो माधुर्य मोहवच्च यमा दश ॥ ४७
 शौचमिज्या तपो दान स्वाध्यायोपस्यनिग्रह ।
 व्रतमौनोपवासाय स्नानश्च नियमा दश ॥ ४८
 प्रतिज्ञाति कुशमयी तीर्थधारिषु मज्जयेत् ।
 यमुद्दिश्य निमज्जत अष्टभान लभेत स ॥ ५०
 मातर पितर वापि भ्रातर मुष्टद गुरुम् ।
 यमुद्दिश्य निमज्जत द्वादशाशफल लभेत ॥ ५१
 अपुत्र णैव कत्तव्य पुत्र प्रतिनिधि मटा ।
 पिण्डोदकक्रियार्हैतार्यस्मात् तस्मात् प्रयत्नत ॥ ५२
 पिता पुत्रस्य आतस्य यस्तस्य जीवता मुच्यम् ।
 ऋणमस्मिन् सनयति अस्तत्वश्च गच्छति ॥ ५३
 आतमात्र न पुत्रे च पितामामृतेऽपि पिता ।
 तदर्द्धं शुद्धिमाप्नोति नरकात्तायते हि ॥ ५४
 पृष्टव्या बहव पुत्रा यद्येकाऽपि गया व्रजेत् ।
 यजते चाश्वमेधश्च मोन वा हवसुत्सृजेत् ॥ ५५
 काङ्क्षन्ति पितरः सर्वे नरकान्तरभोग्य ।
 गया यास्यति य पुत्र स नस्त्राता भविष्यति ॥ ५६

फला तीर्थे नरः स्नात्वा दृष्ट्वा देव भदाधरम् ।
 गयाशोधं पदाक्रम्य सुच्यते ब्रह्महत्याया ॥ ५७
 महानदोऽमुपस्पृश्य तर्पयेत् पिबेदेवता ।
 अक्षयान् लभते लोकान् कुलं चैव समुदरेत् ॥ ५८
 शङ्खास्थाने समुत्पश्ये भक्ष्यभोगविषर्जते ।
 आहारशुद्धिं वक्ष्यामि तन्मे निगदत शृणु ॥ ५९
 अक्षारलवणं भक्ष्यं पिबेदब्राह्मी सुवर्चसम् ।
 त्रिरात्रं शङ्खपुष्पी वा ब्राह्मणं पयसा सह ॥ ६०
 मद्यभाण्डादृद्धिजं कश्चिदज्ञातात् पियते जलम् ।
 प्रायश्चित्तं कथं तस्य सुच्यते केन कर्मणा ॥ ६१
 पलाशविल्वपत्राणि कुशान् पश्चान्युडुम्बरम् ।
 क्षाययिता पिबेदपस्त्रिरात्रं चैव शुद्ध्यति ॥ ६२
 सायं प्रातस्तु यः सन्या प्रमादादविक्रमेत् सकृत् ।
 गायत्र्यगस्तु सहस्रं हि जपेत् स्नात्वा समाहितः ॥ ६३
 शोकाक्रान्ताऽथ वा श्रान्तः स्थितः स्नानजपाद्विहि-
 तः कृच्छ्रं चरेद्भक्त्या दानं दत्त्वा विशुध्यति ॥ ६४
 गवां शृङ्गादवे स्नात्वा महानद्युपसङ्गमे ।
 समुद्रदृग्गनेनैव व्यालदष्टं शाचभवेत् ॥ ६५
 हृकश्चानशृगालैस्तु यदि दष्टश्च ब्राह्मण-
 हिरण्योदकमभिमृष्टं प्राश्य विशुध्यति ॥ ६६
 ब्राह्मणो तु शूना दष्टा जम्बुकेन हृकेण वा ।
 लटितं ग्रहणं च दृष्ट्वा सद्यः शुचिर्भवेत् ॥ ६७
 सत्रतश्च शूना दष्टस्त्रिरात्रमुपवासयेत् ।
 सष्टं यावत् प्राश्य व्रतश्रेयः समापयेत् ॥ ६८

मोहात् प्रमादात् संलोभाद्व्रतमङ्गन्तु कारयेत् ।

विरागे चैव शुध्येत पुनरेव व्रतं भवेत् ॥ ६८

ब्राह्मणाश्च यदुच्छिष्टमग्रात्यज्ञानतो हिजः ।

दिनद्वयन्तु गायत्र्या जप कृत्वा विशुध्यति ॥ ७०

क्षत्रियाश्च यदुच्छिष्टमग्रात्यज्ञानतो हिजः ।

विरागेण भवेच्छुद्धिर्यथा क्षत्रं तथा विशि ॥ ७१

अभ्योप्याश्च तथा भुक्त्वा स्त्रीशूदोच्छिष्टमेव वा ।

अग्ध्वा मांसमभ्यन्तु सप्तरात्रं यवान् पिबेत् ॥ ७२

शुना चैव तु सस्पृष्टस्तस्य ज्ञानं विधीयते ।

तदुच्छिष्टन्तु सम्भाश्य पश्मासान् कृच्छ्रमाचरेत् ॥ ७३

असस्पृष्टेन सस्पृष्टः ज्ञानं तेन विधीयते ।

अस्य चोच्छिष्टमग्नौ यात पश्मासान् कृच्छ्रमाचरेत् ॥ ७४

अज्ञानात् प्राश्य विष्णू च सुरासस्पृष्टमेव च ।

पुनः संस्कारमर्हन्ति त्रयो वर्षा हिजातय ॥ ७५

वपनं मेखला दण्डो भैक्षचर्यव्रतानि च ।

निवर्तन्ते हिजातीना पुनः संस्कारकर्मणि ॥ ७६

गृहगृहि प्रवक्ष्यामि अन्तःस्थगवदूषिताम् ।

प्रायोक्ष्य मृशमय भाण्डं सिद्धमन्नं तथैव च ॥ ७७

गृहाद्विष्कम्भं तत्सर्वं गोमयेनोपक्षेपयेत् ।

गोमयेनोपलिप्याथ, क्षाग्रेनाघ्रापयेत् पुनः ॥ ७८

ब्राह्मैश्वर्यैस्तु पूतन्तु हिरण्यकुशवारिभिः ।

तैरेवाभ्युक्ष्य तद्देशं शुध्यते नात्र संशयः ॥ ७९

राज्ञात्ये श्वपचैर्वापि वनादिचालितो हिजः ।

पुनः कुर्वरेत संस्कारं पश्चात् कृच्छ्रं त्रयचरेत् ॥ ८०

शुना चैव तु संस्पृष्टस्तस्य स्नानं विधीयते ।
 तदुच्छिष्टन्तु सप्राश्य यत्नेन कृच्छ्रमाचरेत् ॥ ८१
 अतः परं प्रवक्ष्यामि सूतकस्य विनिर्णयम् ।
 प्रायश्चित्तं पुनर्यैव कथयिष्याम्यतः परम् ॥ ८२
 एकाहाच्छुध्यते विप्रो योऽग्निवेदममन्वितः ।
 त्र्यहात् केवलवेदन्तु निर्गुणो दशभिर्दिनैः ॥ ८३
 प्रतिनः शास्त्रपूतस्य आहिताग्नेस्तथैव च ।
 रात्रस्तु सूतकं नास्ति यस्य चेच्छति ब्राह्मणः ॥ ८४
 ब्राह्मणो दशरात्रेण द्वादशाह्येन भूमिपः ।
 वैश्यः पञ्चदशाह्येन शूद्रो मार्गिनः शुध्यति ॥ ८५
 सर्पिण्डानाम् तु सर्वेषां गोव्रजः साप्तपौरुषः ।
 पिण्डाद्योदकदानञ्च श्रावणौ च तथानुगम् ॥ ८६
 चतुर्थे दशरात्रं स्यात् पडहं पञ्चमे तथा ।
 षष्ठे चैव त्रिरात्रं स्यात् सप्तमे द्वादशमेव वा ॥ ८७
 अष्टमे दिनमेकन्तु नवमे प्रहरद्वयम् ।
 दशमे स्नानमात्रेण सूतके तु शुचिर्भवेत् ॥ ८८
 मृतसूतके दासोना पत्रोनाश्चानुलोमिनाम् ।
 स्वामितुष्य भवेच्छौचं मृतं स्वामिनि यौनिकम् ॥ ८९
 शवस्य दृष्टतृतीयन्तु सचेन स्नानमाचरेत् ।
 चतुर्थे सप्तमे च स्वादेयं श्रावविधिः स्मृतः ॥ ९०
 एकत्र संस्तुतानान्तु मातृणामेकभोजिनाम् ।
 स्वामितुष्य भवेच्छौचं विभक्तानां पृथक् पृथक् ॥ ९१
 उष्ट्रोक्षोरमवोक्षोर यच्चान्नं मृतसूतके ।
 पाचकान्नं नवश्राद्धं भुक्त्वा चान्द्रायणश्चरेत् ॥ ९२

सूतकान्नमधर्माय यस्तु प्राग्राति मानव ।

चिरात्रमुपवाम स्यादेकरात्र जले वसेत् ॥ ८३

महायज्ञविधानन्तु न कुर्यान्नातजन्मनि ।

होम तत्र प्रकुर्वीति शुष्कान्नेन फलेन वा ॥ ८४

बालस्वस्तर्दशाहे तु पञ्चत्वं यदि गच्छति ।

सद्य एव विशुद्धिं स्यात् प्रेत नैव सूतकम् ॥ ८५

कान्तचूडन्तु कुर्वीत उदकं पिण्डमेव च ।

स्वधाकारं प्रकुर्वीत नामोच्चारणमेव च ॥ ८६

ब्रह्मचारो यतियेव मन्त्रं पूर्वकृते तथा ।

यज्ञ विवाहकाले च सद्य शौचं विधीयते ॥ ८७

विवाहोत्सवयज्ञेषु अन्तराश्रितसूतके ।

पूर्वमद्विषितार्थस्य न दोषयात्रिरवधीत् ॥ ८८

श्रुतसजननादूहं सूतकादो विधीयते ।

स्पर्शनाचमनाच्छुद्धिं सृष्टिकाश्चेव संसृजेत् ॥ ८९

पञ्चमेऽहनि विज्ञेयं मसर्गं चतुर्थस्य तु ।

सप्तमेऽहनि वैश्यस्य विज्ञेयं स्पर्शनं बुधैः ॥ ९०

दशमेऽहनि शूद्रस्य कर्त्तव्यं स्पर्शनं बुधैः ।

भासेनेवात्मशुद्धिं स्यात् सूतके श्रुतके तथा ॥ ९१

व्याधितस्य कर्त्तव्यं ऋणश्रुतस्य सर्वदा ।

क्रियाहोमस्य मूर्ध्वस्य स्त्रोजितस्य विशेषतः ॥ ९२

व्यसनामक्तचित्तस्य पराधीनस्य नित्यशः ।

स्वाध्यायव्रतहीनस्य सततं सूतकं भवेत् ॥ ९३

हे कृच्छ्रं परिवित्तस्तु कन्यायां कृच्छ्रमेव च ।

कृच्छ्रातिकृच्छ्रं दातुं स्यादेतुं सान्त्वनं स्मृतम् ॥ ९४

कुलवामनखञ्जेषु गर्हितेऽथ जङ्घेषु च ।
 जाल्यन्धवधिर भूके न दोषः परिवेदने ॥ १०५
 क्लोवे देशान्तरस्थे च पतिते व्रजिवेऽपि वा ।
 योगशास्त्राभियुक्ते च न दोषः परिवेदने ॥ १०६
 पिता पितामहो यस्य अग्रजो वापि कस्यचित् ।
 नाम्निहोत्राधिकारोऽस्ति न दोषः परिवेदने ॥ १०७
 भार्यामरणपक्षे वा देशान्तरगतेऽपि वा ।
 अधिकारौ भवेत् तत्र तथा पातकसंयुते ॥ १०८
 ज्येष्ठो भ्राता यदा तिष्ठे दाधानं नैव कारयित् ।
 अनुज्ञातम् कुर्वीत शङ्कस्य वचनं यथा ॥ १०९
 नाग्नयः परिविन्दन्ति न वेदा न तपांसि च ।
 न च यावत् कनिष्ठो वै विना चेवाभ्यनुज्ञया ॥ ११०
 तस्मादग्नें सदा कुर्याच्छ्रुतिस्मृत्युदितश्च यत् ।
 नित्यनैमित्तिकं काम्यं यच्च स्त्रगस्य साधनम् ॥ १११
 एकैकं वर्धयेन्नित्यं शक्ते कृष्णे च ज्ञासयेत् ।
 अमावास्यां न भुञ्जीत एष चान्द्रायणो विधिः ॥
 इत्येतत् कथितं पूर्वैर्गृहपातकनाशनम् ॥ ११२
 वेदाभ्यासरतं घ्रातं भक्षयन्नक्रियापरम् ।
 न स्पृशन्तो ह पापावि महापातकवान्यपि ॥ ११३
 वायुमण्यो दिवा तिष्ठे द्राविषैवाप्सु सूर्यदृक् ।
 जघा सहस्रं गायत्र्याः शुद्धिर्ब्रह्मवधादते ॥ ११४
 पद्मोडुम्बरविल्वे च कुशोऽश्वत्थपलाशयोः ।
 एतेषामुदकं पीत्वा पर्णकृच्छ्रान्तदुच्यते ॥ ११५

पञ्चगव्यञ्च गोक्षीरदधिमूत्रसक्तदुष्टतम् ।

जम्बा परेऽङ्गुष्ठपत्रसेदेष्ट सान्त्वपनो विधिः ॥ ११६

पृथक्सान्त्वपनैर्द्रव्यैः यडहः सोपवासकः ।

सप्ताहेन तु कृच्छ्रोऽय महासान्त्वपन स्मृतम् ॥ ११७

ब्रह्मं सायं ब्रह्मं प्रातस्त्रहं भुङ्क्ते त्वयाचितम् ।

ब्रह्मं परञ्च नाश्रीयान् प्राजापत्यो विधिः स्मृतः ॥ ११८

सायन्तु, द्वादश प्रासा. प्रातः. पञ्चदश स्मृताः ।

अयाचिते चतुर्विंश परेऽङ्गुष्ठानग्रं स्मृतम् ॥ ११९

एकैकं प्रासमश्रूयात् ब्रह्माणि त्रोषि पूर्ववत् ।

ब्रह्म परञ्च नाश्रीयान् दत्तकृच्छ्रं तदुच्यते ॥ १२०

कुक्कुटाण्डप्रमाणं स्यादयमवदुयस्त्र मुखं विधत् ।

एतदग्रासं विजानीयाच्छुद्धयं कायशोधनम् ॥ १२१

ब्रह्ममुष्णं पिवेदापस्त्रहमुष्णं पिवेत् पयः ।

ब्रह्ममुष्णं दृतं पीत्वा वायुभक्षो दिनत्रयम् ॥ १२२

पदपलानि पिवेदापस्त्रहपलान् पयः पिवेत् ।

पलमेकान्तु वै सर्पिस्तप्तकृच्छ्रं विधीयते ॥ १२३

दध्ना च त्रिदिनं भुङ्क्ते ब्रह्म भुङ्क्ते च सर्पिणा ।

क्षीरेण तु ब्रह्म भुङ्क्ते वायुभक्षो दिनत्रयम् ॥ १२४

त्रिपलं दधिक्षीरेण पलमेकान्तु सर्पिणा ।

एतदेव ब्रतं पुण्यं वैदिकं कृच्छ्रमुच्यते ॥ १२५

एकभुक्तेन नक्तेन तथैवायाचितेन च ।

उपवासेन चैकेन पादकृच्छ्रं प्रकीर्तितः ॥ १२६

कृच्छ्रातिकृच्छ्रः पयसा दिवसानेकविंशतिम् ।

द्वादशाहोपवासेन पराकः परिकीर्तितः ॥ १२७

पिण्याकदधिगन्तूना शसय प्रतिवासरम् ।
 एकैकमुपयाम स्यात् मौम्यकच्छः प्रकोर्त्तितः ॥ १२८
 एषा त्विरात्रमभ्यासादेकैकस्य यथाक्रमम् ।
 तुलापुरुष इत्येष ज्ञेयः पञ्चदशाष्टिकः ॥ १२९
 कपिलागोस्तु दुग्धायाः धाराण्यं यत् पयः पिवेत् ।
 एष व्यासकृतः कच्छः खपाकमपि शोध्येत् ॥ १३०
 निशाया भोजनञ्चैव तत्ज्ञेयं नक्तमेव तु ।
 अनादिष्टेषु पापेषु चन्द्रायणमयोदितम् ॥ १३१
 अग्निष्टोभादिभिर्यज्ञैरिष्टैर्द्विगुणदक्षिणैः ।
 यत् फलं समवाप्नोति तथा कच्छेस्तपोधन ॥ १३२
 वेदाभ्यासरतः क्षान्तो धर्मशास्त्राख्यवचयेत् ।
 शौचाचारसमायुक्तो गृहस्थोऽपि हि सुच्यते ॥ १३३
 उक्तमेतद्विजातौनामहर्षे श्रूयतामिति ।
 अतः परं प्रवक्ष्यामि स्तौशूद्रपतनानि च ॥ १३४
 जपस्तपस्तोयंयात्रा प्रवज्या मन्त्रसाधनम् ।
 देवता राधनञ्चैव स्तौशूद्रपतनानि पद ॥ १३५
 जोषद्वत्तरि या नारी उपोष्य व्रतचारिण्यो ।
 आयुष्य हरते भर्तुं सा नारी नरकं व्रजेत् ॥ १३६
 तोर्यस्नानार्थिनो नारी पतिपादोदकं पिवेत् ।
 गृहस्थस्यापि विष्णोर्व्वा प्रयाति परम पदम् ॥ १३७
 जोषद्वत्तरि वामाङ्गो मृते वापि सदक्षिणः ।
 आह्वे यज्ञ विवाहे च पद्मो दक्षिणतः सदा ॥ १३८
 सोमः शौचं ददौ तासां गन्धर्व्वाय तथाद्विराः ।
 पावकः सर्वमेध्यञ्च मेध्यं वै योषिता सदा ॥ १३९

ज्ञेयना नाहो ज्ञेयं संस्कारेर्हिज उच्यते ।
 विद्यायां याति विप्रत्वं श्रोत्रियस्त्रिभिरेव च ॥ १४०
 वेदगाम्नास्यधीते यः शास्त्रार्थेषु निवेद्यते ।
 महासो वेदवित् प्रोक्तो वचनं तस्य पावनम् ॥ १४१
 एकोऽपि वेदवित्स्मिं यं व्यवध्येद्विजोत्तमः ।
 स ज्ञेयः परमा धर्मां नाशानामयुतायुतैः ॥ १४२
 पावका इव द्योप्यन्त जपहामैर्हिजोत्तमाः ।
 प्रतिग्रहेण मयस्ति वारिणा इव पावकः ॥ १४३
 तान् प्रतिग्रहजान् दोषान् प्राचायामैर्हिजोत्तमाः ।
 उत्सादयन्ति विद्वानो वायुर्मेघानिवाम्बरे ॥ १४४
 भुक्ताचस्य यदा विप्र आद्रपाणिस्तु तिष्ठति ।
 नक्षोर्वस यशस्तेज आयुर्मेव प्रहीयते ॥ १४५
 यस्तु भोजनशान्तायामासनस्य उपस्पृशेत् ।
 तस्यान्नं नैव भोक्तव्यं भुक्ता चान्द्रायणं चरेत् ॥ १४६
 पात्रापरिस्थितं पात्रं यं सस्याप्य उपस्पृशेत् ।
 तस्यान्नं नैव भोक्तव्यं भुक्ता चान्द्रायणं चरेत् ॥ १४७
 हस्तं प्रचाप्य यस्त्वापि विवेद्भुक्ता द्विजोत्तमः ।
 तदन्नमसुरैर्भुक्तं निराशाः पितरो गताः ॥ १४८
 नास्ति वेदात् पर शास्त्रं नास्ति मातुः परी गुरुः ।
 नास्ति दानात् पर मित्रमिह लोके परत्र च ।
 अपात्रे ह्यपि यदन्नं दत्तत्वात्समं कुलम् ॥ १४९
 हव्यं देवा न गृह्णन्ति कव्यञ्च पितरस्तथा ।
 आयसेन तु पात्रेण यदन्नमुपदोषते ।
 अन्नं विष्टाममं भोक्तुर्दाता च नरकं व्रजेत् ॥ १५०

इतरेण तु पात्रेण दीयमानं विचक्षणः ।

न दद्यादामहम्नो न पायसेन कदाचन ॥ १५१

मृन्मयेषु च पात्रेषु यः श्राद्धे भोजयेत् पितॄन् ।

अन्नदाता च भोक्ता च तावेव नरकां व्रजेत् ॥ १५२

अभावे मृन्मये दद्यादनुज्जातस्तु तैर्हिजेः ।

तेषां वचः प्रमाणं श्राद्धतत्त्वानुष्ठानमेव च ॥ १५३

सौवर्णायसताम्रेषुःकांस्यरौप्यमयेषु च ।

भिद्यादातुने धर्मोऽस्ति भिक्षुर्भुङ्क्ते तु किल्बिषम् ॥ १५४

न च कांस्येषु भुञ्जीयादापद्यपि कदाचन ।

पलाशे यतयोऽग्नान्ति गृहस्थः कांस्यभाजने ॥ १५५

कांस्यकस्य च यत् पापं गृहस्थस्य तथैव च ।

कांस्यभोजो यतिश्चैव प्राप्नुयात् किल्बिषं तयोः ॥ १५६

सौवर्णायसताम्रेषु कांस्यरौप्यमयेषु च ।

भुञ्जन् भिक्षुर्न दुष्येत् दुष्येच्चैव परिग्रहात् ॥ १५७

यदि हस्ते जलं दद्याद्विद्या दद्यात् पुनर्जलम् ।

तद्वैश्वं मेरुषा तुल्यं तज्जलं सागरोपमम् ॥ १५८

चरेन्नाधुकरी वृत्तिमपि स्नेच्छकुलादपि ।

एकान्नं नैव भोक्तव्यं वृहस्पतिकुलादपि ॥ १५९

अनापदि चरेद्यस्तु सिद्ध भैक्षं गृहे वसन् ।

दशरात्रं पिवेद्वज्रमापस्तु ब्रह्ममेव च ॥ १६०

गोमूत्रेण तु सग्निसं यावकं घृतपाचितम् ।

एतद्वज्रमिति प्रोक्तं भगवानत्रिरव्रवीत् ॥ १६१

ब्रह्मचारी यतिश्चैव विद्यार्थी गुरुपोषकः ।

अध्वगः क्षीणवृत्तिश्च पहेते भिक्षुका स्मृताः ॥ १६२

पश्मासान् कामयेन्मर्त्यो गर्भिणोमेव च स्त्रियम् ।

आदन्तजननादूर्ध्वमेव धर्मो विधोयते ॥ १६३

ब्रह्महा प्रथमश्चैव द्वितीयं गुरुतल्पग ।

तृतीयन्तु सुरापोऽयं चतुर्थं स्त्रेयमुच्यते ।

पापानाश्चैव ससर्गं पञ्चमं पातकं महत् ॥ १६४

एवामेव विमुक्तये चरेद्दर्पाण्यनुक्रमात् ।

योऽपि क्षात्राण्यकामयेद्ब्रह्महात्या व्यपोहति ॥ १६५

भवेन्तु ब्रह्महात्याया चतुर्विधे विधोयते ।

पङ्भागो द्वादशश्चैव विदुःशूद्रयोस्तथा भवेत् ॥ १६६

त्रोन् मासान् नक्तमग्नौ याजुमौ शयनमेव च ।

स्त्रीघातं शूद्रघातौ चरेत् क्षात्राण्येव च ॥ १६७

रजकं शैलुपश्चैव वेषकर्मोपजोषणः ।

एतेषां यस्तु भुङ्क्ते वै हिजयान्द्रायणं चरेत् ॥ १६८

सर्वान्धजानां गमने भोजने सम्प्रवेशने ।

पराक्रेण विगृहिष्याद्भगवानग्निरत्रयोत् ॥ १६९

चाण्डालभाण्डे यत्तु पौत्रा चैव हिजोत्तम ।

गोमूत्रयावकाहारं सप्तत्रिंशद्दहान्यपि ॥ १७०

संस्पृष्टं यस्तु पक्वान्धमन्यजैर्वाप्युदकया ।

अघ्नानाद्वाघ्नोऽग्नौ यात् प्राजापत्यार्द्धमाचरेत् ॥ १७१

चाण्डालात् यदा भुङ्क्ते चातुर्वर्ण्यं निष्कृति ।

चान्द्रायणं चरेद्दिग्नं च यः सान्तपनं चरेत् ॥ १७२

पङ्ग्रात्रमाचरेद्द्वैश्वं पञ्चगव्यं तथैव च ।

त्रिरात्रमाचरेच्छुद्धौ दानं दत्त्वा विशुध्यति ॥ १७३

ब्राह्मणा हृक्षमारुढयाण्डालो मूनसंस्तुतः ।
 फलान्यत्ति स्थित तत्र प्रायश्चित्त कथं भवेत् ॥ १७६
 ब्राह्मणान् समनुज्जाप्य मवासा स्नानमाचरेत् ।
 नक्तभाजो भवद्विप्रो हृत प्राश्न विशुध्यति ॥ १७७,
 एकहृक्षसमारुढयाण्डाला ब्राह्मणस्तथा ।
 फलान्यत्ति स्थित, तत्र प्रायश्चित्त कथं भवेत् ॥ १७८
 ब्राह्मणान् समनुज्जाप्य सवामा स्नानमाचरेत् ।
 अहारात्रापिप्ता भूत्वा पञ्चगव्येन शुध्यति ॥ १७९
 एकशाखाममारुढयाण्डाला ब्राह्मणस्तथा ।
 फलान्यत्ति स्थित तत्र प्रायश्चित्त कथं भवेत् ॥ १८०
 त्रिरात्रापिपितो भूत्वा पञ्चगव्येन शुध्यति ॥ १८१
 स्त्रिया स्नेच्छस्य सम्यक्काञ्चुदि सान्तपने तथा ।
 ततश्च पुन कृत्वा शदिरिषाभिधोयते ॥ १८२
 सधर्तत यथा भार्या गत्वा स्नेच्छस्य सङ्गताम् ।
 सचेल स्नानमादाय हृतस्य प्राश्नेन च ॥ १८३
 स्नात्वा नद्युदकेष्वेव हृत प्राश्न विशुध्यति ।
 सगृहीतामपत्यार्थमन्येऽपि तथा पुन ॥ १८४
 चाण्डालस्य च्छेद्यप चक्रपालव्रतधारिण ।
 अकामत् स्त्रिया गत्वा पराकेन विशुध्यति ॥ १८५
 कामतस्तु प्रसूता वा तत्समा नाच संशय ।
 स एव पुरुष स्तत्र गर्भा भूत्वा प्रजायते ॥ १८६
 तैलाभ्यक्तो घृताभ्यक्तो विष्णून् कुरुते द्विजः ।
 तैलाभ्यक्तो घृताभ्यक्त्याण्डालं स्थयते द्विजः ।
 अहोरात्रापिप्ता भूत्वा पञ्चगव्येन शुध्यति ॥ १८७

केशकीटनखस्रायु अस्थिकण्टकमेव च ।

सृष्ट्वा नद्युदके मृत्वा घृतं प्राश्य विशुध्यति ॥ १८६

मत्स्यास्थिजम्बुकास्थोनि भस्मशुक्तिकपर्हिंका ।

सृष्ट्वा मृत्वा हेममधुघृतं पोत्वा विशुध्यति ॥ १८७

गोकुले कन्दुशालाया तैलचक्रचुचक्रयो ।

अमीमास्यानि शौचानि स्त्रोणाश्च व्याधितस्य च ॥ १८८

न स्त्री दूष्यति जारिणं ब्राह्मणोऽपेक्षकर्मणा ।

नापा मूत्रपुरीषाभ्या नान्निर्दहति कर्मणा ॥ १८९

पूर्वं स्त्रियं शूरेर्भुक्ता सोमगन्धर्व्वर्वाङ्गभिः ।

भुञ्जते मानवा पश्यान् तां दुष्यन्ति कर्हिचित् ॥ १९०

असवर्णेस्तु या गर्भं स्त्रीणां यानौ निषेव्यते ।

अशुद्धा सा भवेत्तारो यावज्जन्म न सुव्यति ॥ १९१

विमुक्ते तु ततः शल्यं रजस्यापि ग्रहस्यते ।

तदा सा शुध्यते नारो विमलकाञ्चनयया ॥ १९२

स्त्रियं विप्रतिपक्षा या यदि वा विप्रतारिता ।

ब्रह्मचारी प्रभुक्ता वा चौरभुक्ता तथापि वा ॥ १९३

न त्याज्या दूषिता नारो न कामाऽप्या विधोयते ।

ऋतुकाल उपासीत पुण्यकालेन शुध्यति ॥ १९४

रजकायर्मकारय नटो वरुड एव च ।

मौवर्त्तमेदभिज्ञाय सप्तैते चान्धजा अृता ॥ १९५

एषा गत्वा स्त्रियो मोहाङ्गुष्ठा च प्रतिगृह्यते च ।

लङ्काब्दमाचरेज्ज्ञानादज्ञानादैन्दवद्वयम् ॥ १९६

सकङ्गता तु सा नारो खेच्छेव्या पापकर्मभिः ।

प्राजापत्येन शुध्यते ऋतुप्रसवणेन तु ॥ १९७

वलाहृता स्वयं वापि परप्रतारिता यदि ।
 सकृद्भक्ता तु या नारी प्राजापत्येन शुध्यति ॥ १८८
 प्रारब्धदीर्घतपसां नारीणां यद्रजो भवेत् ।
 न तेन तद्व्रतं तासां विनश्यति कदाचन ॥ १८९
 मद्यसंस्पृष्टकुम्भेषु यत्तोयं पिबति द्विजः ।
 कच्छपादेन शुध्येत पुनः संस्कारमर्हति ॥ २००
 अन्त्यजस्य तु ये हृत्वा बहुपुष्पफलोपगाः ।
 उपभोग्यास्तु ते सर्वे पुण्येषु च फलेषु च ॥ २०१
 चाण्डालेन तु संस्पृष्टं यत्तोयं पिबति द्विजः ।
 कच्छपादेन शुध्येत प्रापस्तम्बोऽववीक्षुनिः ॥ २०२
 श्लेष्मापानद्विषम वस्त्रैरजोम द्यमेव च ।
 एभिः सन्दुषिते कूपे तोयं पीत्वा कथं विधिः ॥ २०३
 एकं द्वाहं त्र्यहश्चैव द्विजातीनां विशोधनम् ।
 प्रायश्चित्तं पुनश्चैव नक्तं शूद्रस्य दापयेत् ॥ २०४
 सद्यो वान्ते सचेलन्तु विप्रन्तु स्नानमारेत् ।
 पर्युषिते त्वहोरात्रमतिरिक्ते दिनत्रयम् ॥ २०५
 शिरःकण्ठोरूपादांश्च सुरया यस्तु लिप्यते ।
 दशपदत्रितयैकाहं चरेदेवमनुक्रमात् ॥ २०६

अत्राप्युदाहरन्ति ।

प्रमादान्मद्यमसुरां सकृत् पीत्वा द्विजोत्तमः ।
 गोभूतयावकाहरो दशरात्रेण शुध्यति ॥ २०७
 मद्यपस्य निषादस्य यस्तु भुङ्क्ते द्विजोत्तमः ।
 देवा न भुञ्जते तत्र न पिबन्ति हविर्जलम् ॥ २०८

चितिभ्रष्टा तु या नारी ऋतुभ्रष्टा च व्याधितः ।
 प्राजापत्येन शुष्येत ब्रह्मणान् भोजयेद्दश ॥ २०८
 ये प्रत्यक्षमिता विप्राः प्रम्रज्यामिजलादितः ।
 अनाशकान्निवर्त्तन्ते विकोपंन्ति गृहस्थितिम् ॥ २१०
 धारयेत्त्रोणिं कृच्छ्राणि चान्द्रायणमथापि वा ।
 जातकर्मणादिकं प्रोक्तं पुन मस्कारमर्हति ॥ २११
 नाशोचं नोदकं नाशु नोपवादानुवर्त्तने ।
 ब्रह्मदण्डहतानान्तु, न कार्यं कटधारणम् ॥ २१२
 स्नेहं कृत्वा भयादिभ्यो यस्यैतानि समाचरेत् ।
 गोमूत्रयावकाहारं कृच्छ्रमेकं विगोधनम् ॥ २१३
 वृद्धः शोचन्मूर्तुमः प्रत्याख्यातमिषक्क्रियः ।
 आत्मानं धातयेद्यस्तु मृत्स्वम्यनगनाभ्युमिः ॥ २१४
 तस्य त्रिरात्रमाशौचं द्वितीये त्वस्थिसञ्चयम् ।
 तृतीये तुदकं कृत्वा चतुर्थे ग्राहमाचरेत् ॥ २१५
 यस्यैकापि गृहे नास्ति धेनुर्वत्सानुचारिणी ।
 भङ्गलानि कुतस्तस्य कुतस्तस्य तमः शयः ॥ २१६
 अतिदोहातिवाहाभ्या नासिकामिदमेन वा ।
 नदोपवन्तसंरीधमृते पादोनमाचरेत् ॥ २१७
 अष्टागवं धर्महलं षड्गव व्यावहारिकम् ।
 चतुर्गवं नृशंभानां द्विगव्यं गववध्यकृत् ॥ २१८
 द्विगवं वाहयेत् पादं मध्याह्नु चतुर्गवम् ।
 षड्गवन्तु त्रिपादोक्तं पूर्णाहस्त्वष्टभिः स्मृतं ॥ २१९
 काष्ठलोद्गृहीतात् गोघ्नः कृच्छ्रं सान्त्वनं चरेत् ।
 प्राजापात्यं चरेत्तत्सा अतिलक्ष्मन्तुभायसे ॥ २२०

प्रायश्चित्ते ततश्चौर्णे कुर्याद् वाङ्मनभोजनम् ।
 श्रनडुत्तमंदिता गाश्च दद्याद्द्विषाय दक्षिणाम् ॥ २२१
 गरभाद्गृह्याद्यागान् सिद्धशाहूँ लगद्भान् ।
 हत्वा च शूद्रहत्यायाः प्रायश्चित्तं विधीयते ॥ २२२
 माञ्जरिगीधानकुल मण्डूकाय प्रतत्रिणम् ।
 हत्वा त्र्यहं पिबेत् घोरं कृच्छ्रं वा पाटिकं चरेत् ॥ २२३
 चाण्डालस्य च मसृष्ट विष्णुं च मसृष्टमेव वा ।
 तिराक्षेण विगृह्णीत्यादमुक्तोच्छिष्टं तथाचरेत् ॥ २२४
 बाणौकपतडागानां दूषितानाञ्च शोधनम् ।
 छिन्देद्दण्डगतं पूणं पञ्चगव्येन शुध्यति ॥ २२५
 अस्थिचर्माषमिक्तेषु खरम्बानादिदूषिते ।
 छिन्देद्दण्डकं मर्त्यं शोधनं परिमार्जनम् ॥ २२६
 मोटोहने चर्मपुटे च तोय
 यन्त्राकरे कारुकशिल्पिहस्तौ
 स्त्रोवातवृद्धाचरितानि यान्य-
 प्रत्यक्षदृष्टानि शुचीनि तानि ॥ २२७
 प्राकाररोधे विषमप्रदेशे
 क्षेणानिवेशे भवनस्य दाहे ।
 आरक्ष्यज्ञेषु महोत्सवेषु
 तथैव दीपा न विकल्पनीयाः ॥ २२८
 प्रपास्वरस्थे घटके च कृपे
 द्रोण्या जलं कीशविनिर्गतञ्च ।
 श्रवणकचषडालपरिग्रहे तु
 पीत्वा जलं पञ्चगव्येन शुद्धिः ॥ २२९

रेतोविष्मूत्रसंस्पृष्टं कोपं यदि जलं पिबेत् ।
 त्रिरात्रेणैव शुद्धिः स्यात् कुम्भे सान्त्वनं तथा ॥ २००
 क्लिन्नभिन्नशय यत् स्यादज्ञानादुदकं पिबेत् ।
 प्रायश्चित्तं चरेत् पोत्वा तप्तकृच्छ्रं द्विजोत्तमः ॥ २०१
 चट्रोक्षोर खरीचोर मानुषोक्षीरमेव च ।
 प्रायश्चित्तं चरेत् पोत्वा तप्तकृच्छ्रं द्विजोत्तमः ॥ २०२
 वर्णवाह्येन संस्पृष्ट उच्छिष्टस्तु द्विजोत्तमः ।
 पञ्चरात्रोपप्रितो भूत्वा पञ्चमण्डलेन शुध्यति ॥ २०३
 शुचि गोद्विषिकृत्तोयं प्रकृतिस्थ महीगतम् ।
 चर्मभाण्डैस्तु धाराभिस्तथा यन्त्रोद्धृतं जनम् ॥ २०४
 चण्डालीनं तु संस्पृष्टं स्नानमेव विधेयते ।
 उच्छिष्टस्तु च संस्पृष्टस्त्रिरात्रेणैव शुध्यति ॥ २०५
 आकराद्वतवस्तूनि नागशोनि कटाचन ।
 आकराः शुचयः सर्वे वज्रयित्वा सुराकरम् ॥ २०६
 भ्रष्टाभ्रष्टयवाद्येव तथैव चणकाः स्मृताः ।
 खर्जूरश्चैव कर्पूरमन्यदभ्रष्टतरं शुचि ॥ २०७
 अमोमास्यानि ग्रीवानि स्त्रीभिर्वाचरितानि च ।
 चटुष्टाः मतत धारा वातादूनाथ रणवः ॥ २०८
 चङ्गनामेव क्षन्नानामेवयेदशुचिर्भवेत् ।
 अशौचमेकमाश्रय्य नेतरथा कथञ्चन ॥ २०९
 एकपङ्क्त्युपविष्टानां भोजनेषु पृथक् पृथक् ।
 यदेको लभते नीनीं सर्वे तेऽशुचयः स्मृताः ॥ २१०
 यस्य पटे पट्टस्य नीनीं रक्तो हि दृश्यते ।
 त्रिरात्रं तस्य दातव्यं शेषाद्यैकोपवामिनः ॥ २११

आदित्येऽस्मामिते रात्रावसृष्टं सृगते यदि ।

भगवन् केन शुद्धिः स्यात् ततो ब्रूहि तपोधन ॥ २४२

आदित्येऽस्मामिते रात्रौ सृगन् नीतं दिवा जलम् ।

तेनैव सर्वं शुद्धिं स्याच्छ्वसृष्टन्तु वर्जयेत् ॥ २४३

देवकानं ययः शक्तिं पापश्चावेक्षयेत् ततः ।

प्रायश्चित्तं प्रकल्प्य स्यादयस्य चोक्ता न निष्कृतिः ॥ २४४

देवयात्राधियाहेषु यज्ञप्रकरणेषु च ।

उत्सवेषु च सर्वेषु सृष्टासृष्टिर्न विद्यते ॥ २४५

आरनालं तथा क्षीरं कन्दुकं दधि गुक्तवः ।

सैवपक्षश्च तत्रैव शूद्रस्यापि न दुष्यति ॥ २४६

आर्द्रमामं घृतं तैलं स्नेहाय फलसम्भवाः ।

अन्यमाण्डस्थिता एते निष्क्रान्ता शुद्धिमाप्नुयुः ॥ २४७

अज्ञानात् पिवते तोयं ब्राह्मणं शूद्रजातिषु ।

अक्षीराक्षीपितं स्नात्वा पञ्चगव्येन शुध्यति ॥ २४८

आहिताग्निस्तु यो विप्रो महापातकवान् भवेत् ।

असु, प्रक्षिप्य पात्राणि पथादग्निं विनिर्दिशेत् ॥ २४९

योऽगृह्योत्वा विधाहग्निं गृहस्थ इति मन्यते ।

अन्नं तस्य न भाक्तव्यं हथापाका हि स स्मृतः ॥ २५०

हथापाकस्य भुञ्जानः प्रायश्चित्तं चरेद्द्विज ।

प्राणान्पु विराचम्य घृतं प्राश्य विशुध्यति ॥ २५१

वेदिके लौकिके वापि हुतोच्छिष्टे जले स्थितौ ।

वैश्वदेवं प्रकुर्वीत पञ्चसूनापनुत्तये ॥ २५२

कनोयान् गुणवान् श्रेष्ठः श्रेष्ठयेन्निर्गुणो भवेत् ।

पूर्वपाणिं गृहीत्वा च गृह्णाग्निं धारयेदुधः ॥ २५३

ज्येष्ठचेदयदि निर्होषी गृह्णीयादग्निमघतः ।

नित्यं नित्यं भवेत्तस्य ब्रह्महत्या न संशयः ॥ २५४

महापातकसंस्पृष्टः स्नानमेव विधीयते ।

संस्पृष्टस्य यदा भुङ्क्ते स्नानमेव विधीयते ॥ २५५

पतितैः सह संसर्गं मासार्धं मासमेव वा ।

गोमूत्रयावकाहरो मासार्धेन विशुध्यति ॥ २५६

कृच्छार्धं पतितस्यैव सकृदभुक्त्वा द्विजोत्तमः ।

अभिज्ञानाच्च तद्भुक्त्वा कृच्छ्रं मान्तपनं चरेत् ॥ २५७

पतितान्नं यदाभुक्तं भुक्तं चाण्डालवेश्मनि ।

मासार्धेन पिवेद्दारि इति शातातपोऽवधीत् ॥ २५८

गोब्राह्मणहतानाच्च पतितानां तथैव च ।

अग्निना न च संस्कारः शङ्क्य वचनं यथा ॥ २५९

यद्याण्डालीं द्विजो गच्छेत् कथञ्चित् काममोहितः ।

त्रिभिः कृच्छ्रैर्विशुध्येत प्राजापत्यानुपूर्वशः ॥ २६०

पतिताश्चात्रमादाय भुक्त्वा वा ब्राह्मणो यदि ।

कृत्वा तस्य समुत्सर्गमतिकृच्छ्रं विमर्दिषेत् ॥ २६१

अन्त्यहस्ताच्छवे चित्तं काष्ठलोष्टलणानि च ।

न स्पृशेत्तथोष्णमहोरात्रं समाचरेत् ॥ २६२

चाण्डालं पतितं श्लेच्छं मद्यभाण्डं रजस्वनाम् ।

द्विजः स्वृष्टा न भुञ्जीत भुञ्जानो यदि संभृयेत् ॥ २६३

अतः परं न भुञ्जीत त्वक्तासं स्नानमाचरेत् ।

ब्राह्मणैः समनुज्ञातस्तिरावमुपवामयेत् ॥

सद्यतं यावत् प्राश्य व्रतयेयं समापयेत् ॥ २६४

भुञ्जानः संस्पृशेद्यस्तु वायमं कुक्कुटं तथा ।
 त्रिरात्रे चैव शुद्धिः स्यादयोच्छिष्टस्त्वहेन तु ॥ २६५
 आरुढो नैष्ठिके धर्मो यस्तु प्रच्यवते पुनः ।
 चान्द्रायणं चरेन्मासमिति शातातपोऽब्रवीत् ॥ २६६
 पशुवेश्याभिगमने प्राजापत्यं विधीयते ।
 गवां गमे मनुषोक्तं व्रतं चान्द्रायणं चरेत् ॥ २६७
 अमानुषीषु गोवर्त्मसुदक्यायामखोनिषु ।
 रेतः सिक्ता जले चैव कच्छं सान्नापनं चरेत् ॥ २६८
 उदक्यां सृत्तिकां वापि अन्यजां स्पृशते यदि ।
 त्रिरात्रे चैव शुद्धिः स्याद्विधिरप्यपुरातनः ॥ २६९
 मंसमं यदि गच्छेच्चेदुक्तां वा तथान्यजैः ।
 प्रायश्चित्तौ स विज्ञेयः पूर्वैश्चान्नं समाचरेत् ॥ २७०
 एकरात्रं चरेन्मूत्रो पुरीषे तु दिनत्रयम् ।
 दिनत्रयं तथा पाने मैथुने पञ्च सप्त वा ॥ २७१
 भोजने तु प्रसक्तानां प्राजापत्यं विधीयते ।
 दन्तकाष्ठे त्वहोरात्रमेव शौचविधिः स्मृतः ॥ २७२
 रजस्वला यदा स्पृष्टा स्नानचण्डालवायसैः ।
 निराहारा भवेत्तावत् स्नात्वा कालेन शुध्यति ॥ २७३
 रजस्वला यदा स्पृष्टा उष्ट्रजम्बुकशूकरैः ।
 पथरात्रं निराहारा पञ्चगव्येन शुध्यति ॥ २७४
 स्पृष्टा रजस्वनान्येन्य ब्राह्मण्या ब्राह्मणो च या ।
 एकरात्रं निराहारा पञ्चगव्येन शुध्यति ॥ २७५
 स्पृष्टा रजस्वनान्येन्य ब्राह्मण्या क्षत्रियौ च या ।
 त्रिरात्रे ण विशुद्धिः स्वाह्यासस्य वचनं यथा ॥ २७६

स्रष्टा रजस्वलान्येन्यं ब्राह्मण्या वैश्वसम्भवा ।

चतुरात्र निराहारा पञ्चमधेन शुध्यति ॥ २७७

स्रष्टा रजस्वलान्येन्यं ब्राह्मण्या शूद्रसम्भवा ।

षडरात्रेण विशुद्धिं स्यादब्राह्मणी कामकारतः ॥ २७८

अकामतस्यरेदह ब्राह्मणी सर्वतः सृजेत् ।

चतुर्णामपि वर्णानां शुद्धिरेषा प्रकीर्तिता ॥ २७९

उच्छिष्टेन तु सस्रष्टो ब्राह्मणी ब्राह्मणेन यः ।

भोजने मूत्रचारे च शङ्खस्य वचनं यथा ॥ २८०

मानं ब्राह्मणसस्यर्शं जपहोमौ तु चर्चयेत् ।

वैश्ये नक्तञ्च कुर्वीति शूद्रे चैव उपोषणम् ॥ २८१

धर्मको रजको वैश्यो धीशरो नटकस्तथा ।

एतान् स ह्यद्विजो मोहादाचामेत् प्रयतीऽपि सन् ॥ २८२

एते स्रष्टो द्विजो नित्यमिकरात्रं पयः पिबेत् ।

उच्छिष्टैस्तैस्त्रिरात्रं स्यादुद्धृतं प्राश्य विशुध्यति ॥ २८३

यस्तुच्छात्रां स्वपाकस्य ब्राह्मणस्तधिगच्छति ।

स च मानं प्रकुर्वीति धृतं प्राश्य विशुध्यति ॥ २८४

अभिषक्तो द्विजोऽरण्ये ब्रह्महत्याव्रतं चरेत् ।

मासोपवासं कुर्वीति चान्द्रायणमथापि वा ॥ २८५

हयामिथ्योपयोगेन भूषणहत्याव्रतं चरेत् ।

अवमन्तो ह्यदशाहं पराकेषैव शुध्यति ॥ २८६

शठञ्च ब्राह्मणं हत्वा शूद्रहत्याव्रतं चरेत् ।

निर्गुणं मगुणो हत्वा पराकव्रतमाचरेत् ॥ २८७

उपपातकसंयुक्ता मानवा म्रियते यदि ।

नस्य संस्कारकर्त्ता च प्राज्ञापत्यद्वयं चरेत् ॥ २८८

प्रभुञ्चानोऽतिसस्त्रेहं कदाचित् स्मृश्यते द्विजः ।
 त्रिरात्रमाचरेन्नक्तैर्निम्ने हसुपवासयेत् ॥ २८८
 विडालकाकाद्युच्छिष्टं जम्घ्ना श्वनकुलस्य च ।
 केशकीटावपन्नश्च पिवेद्ब्राह्मीं सुवर्धसम् ॥ २८९
 उष्ट्रयानं समारुह्य खरयामश्च कामतः ।
 स्नात्वा च विप्रो दिव्यासाः प्राणायामेन शुध्यति ॥ २९०
 सव्याहृतिं सप्रणवां गायत्रीं शिरसा सह ।
 त्रिपठेद्वा यतप्राणः प्राणायामः स उच्यते ॥ २९१
 शकृद्विगुणगोमूत्रं सर्पिर्दद्याच्चतुर्गुणम् ।
 घौरमष्टगुणं देयं पञ्चगव्ये तथा दधि ॥ २९२
 पञ्चगव्यं पिवेच्छूद्रो ब्राह्मणस्तु सुरां पिवेत् ।
 उभौ तौ तुल्यदोषौ च वसतो नरके चिरम् ॥ २९३
 अजा गावो महिष्यश्च अमेध्यं भक्षयन्ति याः ।
 दुग्धं हव्यं च कथ्ये च गोमयं न विलेपयेत् ॥ २९४
 जनस्तनीमधिकां वा या चान्या स्तनपायिनी ।
 तासां दुग्धं न होतव्यं दूतस्यैवाहुतं भवेत् ॥ २९५
 ब्राह्मोदने च सोमे च सीमन्तोन्नयने तथा ।
 जातग्राहे नवग्राहे भुक्ता चान्द्रायणं चरेत् ॥ २९६
 राजाश्वं हरते तेजः शूद्राश्वं ब्रह्मवर्धसम् ।
 ससुतानश्च यो भुङ्क्ते स भुङ्क्ते पृथिवौमलम् ॥ २९७
 ससुता अप्रजाता च नाग्रीयात्तदुष्टहे पिता ।
 अश्वं भुङ्क्ते तु मायया पृथं ॥ नरकं व्रजेत् ॥ २९८
 अधीत्य चतुरो वेदान् सर्वशास्त्रार्थतत्त्ववित् ।
 नरेन्द्रभवने भुक्ता विष्ठायां जायते कृमिः ॥ ३००

नवशास्त्रे त्रिपक्षे च परमासे मासिकेऽब्दिके ।

पतन्ति पितरस्तस्य यो भुङ्क्ते, नापदि द्विजः ॥ ३०१

चान्द्रायणं नवशास्त्रे पराको मासिके तथा ।

त्रिपक्षे चातिरुच्छं स्यात् परमासे कृच्छ्रमेव च ।

आब्दिके पादकृच्छ्रं स्यादेकाह पुनराब्दिके ॥ ३०२

ब्रह्मवर्त्यमनाधाय मासशास्त्रेषु सर्व्वसु ।

द्वादशाहे त्रिपक्षेऽप्ये यस्तु भुङ्क्ते द्विजोत्तमः ।

पतन्ति पितरस्तस्य ब्रह्मलोके गता अपि ॥ ३०३

एकादशाहेऽहोरात्रं भुक्त्वा सञ्चयने ब्रह्मम् ।

उपोष्य विधिवहिष कुष्माण्डं जुहुयादष्टतम् ॥ ३०४

पक्षे वा यदि वा मासे यस्य नाग्रन्ति वै द्विजाः ।

भुक्त्वा दुरात्मनस्तस्य द्विजयान्द्रायणं चरेत् ॥ ३०५

यत्र वेदध्वनिध्वान्तं न च गोभिरलङ्घ्यतम् ।

यत्र बालैः परित्तं श्मशानमिव तदगृहम् ॥ ३०६

हास्येऽपि बहवो यत्र विनाधर्मं वदन्ति हि ।

विनापि धर्मशास्त्रेण स धर्मः पावनः स्मृतः ॥ ३०७

हीनवर्णे च यः कुर्यादज्ञानादभिवादनम् ।

तत्र भ्रानं प्रकुर्व्वीत पुनः प्राश्य विशुध्यति ॥ ३०८

समुत्पन्ने द्विज भ्राने भुङ्क्ते वापि पिवेद्यदि ।

गाशत्रयश्मद्वसन्तु जपेत् भ्राता समाहितः ॥ ३०९

अङ्गुल्या दन्तकाष्ठञ्च प्रत्यक्षं लवणं तथा ।

सृक्तिकाभक्षञ्चैव तुल्यं गोमासभक्षणम् ॥ ३१०

दिवा कपित्थच्छायाया रात्रौ दधि शमीषु च ।

कार्पासं दन्तकाष्ठञ्च विष्णोरपि हरेच्छ्रियम् ॥ ३११

सूर्यवातनवाग्राम्बु मानवस्त्रघटोदकम् ।
 मार्जनीरेणुकेशाम्बु हन्ति पुष्टं दिवास्ततम् ॥ ३१२
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 अन्तर्जले श्मशानान्तं वृक्षसूत्रे सुरासये ।
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 यस्तु संवत्सरं पूर्णं शुद्धं ते मौनेन सर्वदा ।
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 स गच्छेन्न्यमार्गोऽपि असदानफलं लभेत् ॥ ३२३

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 स गच्छति ध्रुवं स्वर्गे नरो नास्त्यत्र संशयः ॥ ३२४
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 पृथिवी तेन दत्ता स्यादीदृशीं गां ददाति यः ॥ ३२६
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 देवाय पूजिताः सर्वे यो ददाति गवाक्षिकम् ॥ ३२७
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 तत् सर्वं नश्यति क्षिप्रं वस्त्रदानाच्च संशयः ॥ ३२८
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 उदरैश्चरकस्यानात् कुलान्येकोत्तरं शतम् ॥ ३२९
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 शूलपाणिस्तु भगवानभिनन्दन्ति भूमिदम् ॥ ३३०
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 गते वर्षे शते चैव पत्निकंविशीर्यति ॥ ३३१
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 आतुरे प्राणदाता च त्रीणि दानफलानि च ॥ ३३२
 सर्वेषामिव दानानां विद्यादानं ततोऽधिकम् ।
 पुत्रादिस्वजने दद्याद्विप्राय च न केतवे ।
 सकामः स्वर्गमाप्नोति निष्कामो भोचमाप्नुयात् ॥ ३३३
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 मातृपितृपरी चैव ऋतुकालाभिगामिनि ॥ ३३४
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तस्यैव दीयते दानं यदोच्छेच्छेय आत्मनः ॥ ३३५
 सन्त्यज्य विदुषो विप्रानन्येभ्योऽपि प्रदीयते ।
 तत् कार्यं नैव कर्त्तव्यं न दृष्टं न श्रुतं मया ॥ ३३६
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 पितृणामचयं दानं दत्तं येषाम्बु निष्फलम् ॥ ३३७
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 किङ्करं कपिलं काणं श्वित्रिणं रोगिणं यथा ॥ ३३९
 दुष्टम्राणं शीर्णकेशं पाण्डुरोगं जटाधरम् ।
 भारवाहकमुग्रश्च हिमायं हृषलीपतिम् ॥ ३४०
 भेदकारी भयैवैव बहुपीडाकरोऽपि वा ।
 हीनातिरिक्तगात्रो वा तमप्यपनयेत्तया ॥ ३४१
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 एतेषां नैव दातव्यं कदाचिद्वै प्रतिग्रहः ॥ ३४२
 अथ चेन्मन्त्रविद्युक्तः शारीरैः पण्डितदूषणः ।
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 श्रुतिः स्मृतिश्च विप्राणां नयने हे प्रकीर्तिते ।
 काणः स्यादेकहोनोऽपि दाभ्यामन्यः प्रकीर्तितः ॥ ३४४
 न श्रुतिर्न स्मृतिर्यस्य न शीलं न कुलं यतः ।
 तस्य त्याहं न दातव्यं त्वन्मकस्यात्रिरव्रवीत् ॥ ३४५
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 न चैकेनैव वेदेन भगवानत्रिरव्रवीत् ॥ ३४६
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लौकिकज्ञेय शास्त्रोक्त पश्येच्चैवाधरोत्तरम् ।
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 तस्माद्द्वय परीक्षेन आशुकाले प्रयत्नत ॥ ३५०
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 इन्दुद्यौ मासि मासि प्रार्थायत्तो भवेत्तु स ॥ ३५१
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 पुन स्वभवनं यान्ति शाप दत्ता सुदारुणम् ।
 पुत्र वा भ्रातर वापि दौहित्र पौत्रक तथा ॥ ३५४
 पिष्टकार्ये प्रसक्ता ये ते यान्ति परमा मतिम् ॥ ३५५
 यथा निर्मान्यनादग्निं सर्व्वकाष्ठेषु तिष्ठति ।
 तथा स दृश्यते धर्मार्गच्छास्त्रदानाय सशय ॥ ३५६
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 सर्व्वयज्ञफलं विन्द्याच्छास्त्रदानाय सशय ॥ ३५७
 महापातकसमुत्तो यो युक्तोपपातकैः ।
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सर्वपापविनिर्मुक्तः सर्वतापं विलङ्घयेत् ।
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 सर्वेषामेव दानानां आहदानं विशिष्यते ।
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 व्यवहारानुपूर्व्येण धर्मोऽयं वसिभिर्जितम् ।
 क्षत्रियान्नं पयस्तेन विशोऽन्नं पशुपासनात् ॥ १६२
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चौरश्च तस्करश्चैव सूचको दंशकस्तथा ।

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तेनैव स च पापेन विप्रः पशुरुदाहृतः ॥ ३७२

वापोक्षुपतडागानामारामस्य सरःसु च ।

निःशङ्क रोधकश्चैव स विप्रो क्षेप्य उच्यते ॥ ३७३

क्रियाहोत्रय मूर्खश्च सर्वधर्मविमर्शितः ।

निर्हयः सर्वभूतेषु विप्रयाण्डाक्ष उच्यते ॥ ३७४

वेदैर्विहीनाश्च पठन्ति शास्त्र

शास्त्रेण हीनाश्च पुराणपाठाः ।

पुराणहीनाः ह्यपिणो भवन्ति

भ्रष्टास्ततो भागवता भवन्ति ॥ ३७५

ज्योतिर्विन्दो ह्ययर्वाणः कीरपीराणपाठकाः ।

आह्वे यज्ञे महादाने वरणीयाः कदाच न ॥ ३७६

आह्वश्च पितरं घोरं दानश्चैव तु निष्फलम् ।

यज्ञे च फलदानि स्यात्तत्तत्तान् परित्यजेत् ॥ ३७७ ॥

आविकथितकारश्च वैद्यो मध्वत्रणठकः ।

चतुर्विंशो न पूज्यन्ते हृदयतिष्ठमा यदि ॥ ३७८

मागधो माधुरश्चैव कापटः कौटकामसौ ।

पञ्च विप्रा न पूज्यन्ते हृदयतिष्ठमा यदि ॥ ३७९

क्रयक्रीता च या कन्या पद्मो सा न विधीयते ।

तस्या जाताः सुतास्तेषां पितृपिण्डं न विद्यते ॥ ३८०

अष्टशल्यागतो नीरं पाणिना पिवते द्विजः ।

सुरापानेन तत्तुल्यं तुल्यं गोमांसमक्षणम् ॥ ३८१

कङ्कजङ्घेयु विप्रेषु प्रक्षास्य चरणद्वयम् ।

तावच्चण्डालरूपेण यावद्गङ्गां न मज्जति ॥ ३८२

दीपशय्यासनच्छाया कार्पासं दन्तधावनम् ।

अजारेण स्पृशंश्चैव शक्तस्यापि श्रियं हरेत् ॥ ३८३

गृहादशगुणं कूपं कूपादशगुणं तटम् ।

तटादशगुणं नद्यां गङ्गासहस्रं न विद्यते ॥ ३८४

स्रग्धयद्व्राज्यं तोयं सरस्यं चत्त्रियं तथा ।

वापीकूपे तु वैश्यस्य शौद्रं भाण्डोदकं तथा ॥ ३८५

तौथैस्त्रानं महादानं यच्चान्यत्तिलतर्पणम् ।

अब्दमेकं न कुर्वीत महागुरुनिपाततः ॥ ३८६

गङ्गा गया त्वमावस्या वृद्धिश्चैव चयेऽहनि ।

मघापिण्डप्रदानं स्यादनत्र परिवर्ज्येत् ॥ ३८७

घृतं वा यदि वा तैलं पयो वा यदि वा दधि ।

चत्वारो ह्याज्यसंस्थानं घृतं नैव तु वर्ज्येत् ॥ ३८८

शुक्लेतानृपयो धर्मान् भाषितान्विषा स्वयम् ।

इदमूषुर्माहात्म्यं सर्व्वं ते धर्म्मनिष्ठिताः ॥ ३८९

या इदं धारयिष्यन्ति धर्म्मशास्त्रमतन्दिताः ।

इह लोके यशः प्राप्य ते यास्यन्ति त्रिपिष्टपम् ॥ ३९०

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संवत्तसंहिता ।

संवत्तमेकमासीनमात्मविद्यापरायणम् ।

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तानब्रवीन्मनोन् सर्वान् प्रोतात्मा श्रूयतामिति ॥ ३

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उपनीतः सदा विप्रो गुरोस्तु दितमाचरेत् ।

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सन्ध्यां प्रातः सनत्तत्रासुपासीत यथाविधि ।

सादित्यां पश्चिमां सन्ध्यामर्हास्तमितभास्करे ॥ ६

तिष्ठन् पूर्वां जपं कुर्याद्ब्रह्मचारी समाहितः ।

आसीनः पश्चिमां सन्ध्यां जपं कुर्यादतन्द्रितः ॥ ७

अग्निकाये ततः कुर्यात्शेधावी तदनन्तरम् ।

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गायत्रोश्चानुपूर्व्येण ततो वेदं समारभेत् ॥ ९

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गुरोरनुमतं कुर्यात् पठन् नान्यमतिर्भवेत् ॥ १०

सायं प्रातस्तु भिचेत ब्रह्मचारौ सदा व्रती ।
 निवेद्य गुरवेऽग्रीयात् प्राङ्मुखो वाग् यतः शुचिः ॥ ११
 सायं प्रातर्हिजातोनामशनं श्रुतिचोदितम् ।
 भान्तरा भोजनं कुर्यादग्निहोत्रसमो विधिः ॥ १२
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 अनाचान्तस्तु योऽग्रीयात् प्रायश्चित्तीयते तु सः ॥ १३
 अनाचान्तः पिबेद्यस्तु योऽपि वा भक्षयेद्द्विजः ।
 गायत्र्यष्टसहस्रन्तु जपं कृत्वा विशुध्यति ॥ १४
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 दद्याच्च शिशिरे त्वग्निं बहुकाष्ठं प्रयत्नतः ।
 कायाग्निदोषिं प्राञ्जल्यं रूपमौभाग्यमाप्नुयात् ॥ ५८
 ओषधं मूत्रमाहारं रोगिणा रोगशान्तये ।
 दत्त्वा म्याद्रोगरहितः सुखी दीर्घायुरेव च ॥ ५९
 इन्धनानि च यो दद्याद्दिग्मेभ्यः शिशिरागमे ।
 नित्यं जयति सप्तमे श्रिया युक्तस्तु दोष्यते ॥ ६०
 अलङ्कृत्य तु यः कन्यां वराय सट्टशाय वै ।
 ब्राह्मोयेण विवाहेन दद्यात् तान्तु सुपूजिताम् ॥ ६१
 स कन्यायाः प्रदानेन येयो विन्दति पुष्कलम् ।
 साधुवादं लभेत् महिः कोत्तिं प्राप्नोति पुष्कलाम् ॥ ६२
 ज्योतिष्टोमादिमन्त्राणां शतं शतगुणीकृतम् ।
 प्राप्नोति पुरुषो दत्त्वा होममन्त्रेषु संस्कृताम् ॥ ६३
 अलङ्कृत्य पिता कन्यां भूपणाच्छादनासनैः ।
 दत्त्वा स्वर्गमवाप्नोति पूजितस्तु सुरादिषु ॥ ६४
 रोमदर्शनसम्प्राप्ते सोमो भुङ्क्तेऽथ कन्यकाम् ।
 रजो दृष्ट्वा तु गन्धर्वः क्षुब्धो दृष्ट्वा तु पावकः ॥ ६५
 अष्टवर्षा भवेद्गौरो नववर्षा तु रोहिणी ।
 दशवर्षा भवतु कन्या अत ऊर्ध्वं रजस्वला ॥ ६६
 माता चैव पिता चैव ज्येष्ठो भ्राता तथैव च ।
 त्रयस्ते नरकं यान्ति दृष्ट्वा कन्यां रजस्वलाम् ॥ ६७
 तस्याद्विवाहयेत् कन्या यावन्नर्तुमती भवेत् ।
 विवाहोऽष्टमवर्षायाः कन्यायास्तु प्रशस्यते ॥ ६८

मैत्रेयमाश्रयणं प्राप्तं पादाभ्यङ्गं ददाति यः ।

प्रहृष्टमानसो लोके सुखो चैव सदा भवेत् ॥ ६८

अनङ्गाहो च यो दद्यात् क्रीनसीरेण मयुतौ ।

अनङ्गुल्य यथाशक्ताया धूर्जहो शुभलक्षणौ ॥ ७०

सर्वपापविगुह्यता सर्वकामसमन्वितः ।

वर्षाणि वसति स्वर्गे रोमसद्व्याप्रमाणतः ॥ ७१

धेनुश्च यो द्विजे दद्यात् नङ्गुल्य पयस्विनोम् ।

काम्यवस्तादिभिर्युक्ता स्वर्गलोके महीयते ॥ ७२

भूमि गम्यवती येष्टा ब्राह्मणे वेदपारणे ।

या दत्त्वाहंप्रसूताश्च स्वर्गलोके महीयते ॥ ७३

अग्नेरपत्यं प्रथमं सुवणे

भूर्ध्वः षण्वो सूर्यसुताश्च गावः ।

लोकाश्चयस्तेन भवन्ति दश

य काश्चन गाश्च महीश्च दद्यात् ॥ ७४

यावन्ति श्वभूमनानि आरोप्याणि च सर्वशः ।

नरस्तावन्ति वर्षाणि स्वर्गलोके महीयते ॥ ७५

सर्वपासैव दानानामेकजन्मानुगं फलम् ।

जाटकाक्षितिगौरोणा सप्तजन्मानुगं फलम् ॥ ७६

यो ददाति स्वर्गरोप्यैर्हंसशृङ्गोमरोगिणीम् ।

सवत्सा वामसा वीता सुगोला गा पयस्विनोम् ॥ ७

तस्या यावन्ति रोमाणि सवत्सायद् दिवं गतः ।

तावद्वर्षमहस्याणि स, नरो ब्रह्मणोऽन्तिके ॥ ७८

यो ददाति वलोवहं मुक्तेन विधिना शुभम् ।

अव्यङ्ग गाप्रदानेन फलद्वयगुणं फलम् ॥ ७९

जलदस्तृप्तिमतुलां विद्वथ्य सर्व्वं वस्तुषु ।
 अन्नदः सुखमाप्नोति सुदृप्तः सर्व्वं वस्तुषु ॥ ८०
 सर्व्वेषामेव दानानामन्नदानं परं स्मृतम् ।
 सर्व्वेषामेव जन्तूनां यतस्तज्जीवितं फलम् ॥ ८१
 यस्मादन्नात् प्रजाः सर्व्वाः कल्पे कल्पेऽसृजन् प्रभुः ।
 तस्मादन्नात् परं दानं न भूतं न भविष्यति ॥ ८२
 अन्नदानात् परं दानं विद्यते न हि किञ्चन ।
 अन्नाद्भूतानि जायन्ते जीवन्ति च न संग्रयः ॥ ८३
 मृत्तिकां गोशृङ्गद्वर्भांशुपवीतं यथोत्तरम् ।
 दत्त्वा गुष्पाप्रविप्राय कुले महति जायते ॥ ८४
 सुखं शसच्च यो दद्याद्भक्तधावनमेव च ।
 शुचिगन्धसमायुक्तो वाक्पटुः स सदा भवेत् ॥ ८५
 पादशौचस्तु यो दद्यात्तया च गुदलिङ्गयोः ।
 यः प्रयच्छति विप्राय शुद्धबुद्धिः सदा भवेत् ॥ ८६
 शौचधं पथ्यमाहारं स्नेहाभ्यङ्गं प्रतिश्रयम् ।
 यः प्रयच्छति रोगिभ्यः सर्व्वं व्याधिविवर्ज्जितः ॥ ८७
 गुडमिक्षुरसश्चैव लवणं वस्त्रनानि च ।
 क्षुरभीणि च पानानि दत्त्वात्यन्तसुखी भवेत् ॥ ८८
 दानैश्च विविधैः सम्यक् पुण्यमेतदुदाहृतम् ।
 विद्यादानेन पुण्येन ब्रह्मलोके महीयते ॥ ८९
 अन्योन्यान्नप्रदा विप्रो अन्योन्यप्रतिपूजकाः ।
 अन्योन्यं प्रतिगृह्णन्ति तारयन्ति तरन्ति च ॥ ९०
 दानान्येतानि देयानि ह्यन्यानि च विशेषतः ।
 दौनान्यक्षपण्यादिभ्यः श्रेयस्कामेन धीमता ॥ ९१

प्रेक्ष्यचारियतिभ्यश्च वपनं यस्तु कारयेत् ।

नखकर्मः।दिकश्चैव चक्षुषान् जायते नरः ॥ ८२

देवागारे द्विजातीनां दौषं दद्याच्चतुष्पथे ।

मिधाविज्ञानसम्पन्नश्चक्षुषान् जायते नरः ॥ ८३

नित्ये नैमित्तिके काम्ये तिलान् दद्यात् तु शक्तिः ।

प्रजावान् पशुमांशैव धनयान् जायते नरः ॥ ८४

यो ददात्यर्थितो विप्रो यत्तं सम्प्रतिपादिते ।

ष्टणकाष्टादिकश्चैव गोप्रदानसमं भवेत् ॥ ८५

कृत्वा प्राद्वर्षाणि कर्मणि स्वभार्यापोषणे नरः ।

श्रुतकालाभिगामो स्यात् प्राप्नोति परमा गरिम् ॥ ८६

उपित्वैव शृङ्गे विप्रो द्वितीयादाश्रमा परम् ।

बलोपलितसंयुक्तस्त्रुतीयस्तु समाश्रयेत् ॥ ८७

गच्छदेव वनं प्राञ्चः स्वभार्या सहचारिणोम् ।

शृङ्गोत्वा चाग्निहोत्रश्च होम तत्र न हापयेत् ॥ ८८

कुर्व्याश्चैव पुरोडाशं वन्देर्मेध्येयंश्चाविधि ।

भिक्षाश्च भिक्षवे दद्याच्छाकमूकफलानि च ॥ ८९

कुर्व्यादध्ययं नित्यमग्निहोत्रपरायणः ।

इष्टि पार्श्वायशोयाश्च प्रकुर्व्यात् प्रतिपर्वसु ॥ ९०

उपित्वैव वने सम्यग्बिधित्वा सर्व्ववस्तुषु ।

चतुर्थमाश्रमं गच्छद्भुतहोमो जितेन्द्रियः ॥ ९१

अग्निमात्मनि,सस्थाप्य द्विजः प्रव्रजितो भवेत् ।

वेदाभ्यासरतो नित्यमात्मविद्यापरायण ॥ ९२

अष्टौ भिक्षाः समादाय स मुनिः सप्त पञ्च वा ।

अङ्गि, प्रक्षाज्य तत्सर्व्वं भुञ्जीतच समाहितः ॥ ९३

शरणे निर्जने विप्रः पुनरासीत भुक्तवान् ॥
 एकाकी चिन्तयेन्नित्यं मनोवाक्यसयतः ॥ १०४
 श्रुत्यञ्च नाभिनन्देत जीवितं वा कथञ्चन ।
 कालमेव प्रतोचेत यावतायुः समाप्यते ॥ १०५
 ससेष चाग्रमानेतान् जितक्रोधो जितेन्द्रियः ।
 ब्रह्मलोकमवाप्नोति वेदशास्त्रार्थविद्विजः ॥ १०६
 आग्रसेषु च सर्वेषु ह्युक्तः प्रासङ्गिको विधिः ।
 अथाभिवक्षे पापानां प्रप्यचित्तं यथाविधि ॥ १०७
 ब्रह्मघ्नस्य सुरापयस्तेयो च गुरुतल्पगः ।
 महापातकिनस्त्वते तत्संयोगो च पञ्चमः ॥ १०८
 ब्रह्मघ्नस्तु वनं गच्छेत् वस्त्रवासा जटो ध्वजैः ।
 वन्यान्त्येव फलान्यग्रन् सर्व्वकामविवर्जितः ॥ १०९
 भिक्षार्थी च चरेद्ग्रामं वन्यैर्यदि न जीवति ।
 चातुर्व्वर्ण्ये चरेद्भैक्षं खट्वाङ्गो संयतः पुमान् ॥ ११०
 भैक्षश्चैव समादाय वनं गच्छेत् ततः पुनः ।
 वनवानो मपापस्य सदाकालमतन्द्रितः ॥ १११
 श्यामपयस्त्रय तत्पापं ब्रह्मघ्नः पापकृद्भरः ।
 अनेन तु विधानेन द्वादशाब्दव्रतं चरेत् ॥ ११२
 सन्नियम्येन्द्रियग्रामं सर्व्वभूतहिते रतः ।
 ब्रह्महत्यापनोदाय ततो मुच्येत किल्बिषात् ॥ ११३
 अतः परं सुरापस्य प्रवक्ष्यामि विनिष्कृतिम् ।
 श्रोतुमिच्छत भो विप्रा वेदशास्त्रानुरूपिकाम् ॥ ११४
 गौडो पैथो तथा माध्वो विज्ञेया त्रिविधा सुरा ।
 यथैवेका तथा सर्वा न पातव्या द्विजैः सदा ॥ ११५

सुरापस्तु सुरां तमां पिबेत्तत्पापमोक्षकः ।
 गोमूत्रमग्निवर्णं च गोमयं वा तथाविधम् ॥ ११६
 घृतश्चैव सूतसञ्च चोरं वापि तथाविधम् ।
 यत्सुरं वा क्षणानग्रन् सर्व्वकामविदर्जितः ॥ ११७
 चान्द्रायणानि वा श्रौणि सुरापो व्रतमाचरेत् ।
 सुच्यते तेन पापेन प्रायश्चित्ते कृते सति ॥
 एवं शुद्धिः सुरापस्य भवेदिति न संशयः ।
 मद्यभाण्डोदकं पोत्वा पूनः संस्कारमर्हति ॥
 स्त्रोत्रं कृत्वा सुवर्णं च शस्त्रं शसेत भागवतः ।
 तता सुवनमादाय स्त्रेण हन्यात्ततो नृपः ॥ ११८—२०
 यदि जीवति स स्त्रेणस्ततः स्त्रेयात् प्रमुच्यते ।
 अरण्ये चीरवामा वा चरेद् ब्रह्महृत्पी व्रतम् ॥ १२१
 सभानिष्ठेत् स्त्रियं वापि दीप्तां कृत्वायमा कृताम् ।
 एवं शुद्धिः कृता स्त्रे ये सवत्तवचनं यथा ॥ १२२
 गुरुतल्पे शयनस्तु तस्य स्वप्यादयोमये ।
 चान्द्रायणानि वा कुर्यात्शस्त्रारि श्रोणि वा दिङ्गः ।
 ततो विमुच्यते पापात् प्रायश्चित्ते कृते सति ॥ १२३
 एभिः सम्पर्कमायाति यः कश्चित् पापमोक्षितः ।
 यण्मासादधिकं वापि पूर्व्वोक्तं व्रतमाचरेत् ॥ १२४
 महापातकिर्मयोगे ब्रह्महत्यादिभिर्नरः ।
 तत्पापस्य विग्रहार्थं तस्य तस्य व्रतं चरेत् ॥ १२५
 क्षत्रियस्य वधं कृत्वा त्रिभिः लक्ष्यैर्विग्रह्यति ।
 कुर्याच्चैवानुबोधेन श्रोणि लक्ष्येण संयतः ॥ १२६

- वैश्यहत्यान्तु सम्प्राप्तः कथञ्चित् काममोहितः ।
 कच्छातिष्ठच्छं कुर्वीत स नरो वैश्यघातकः ॥ १२७
 कुर्याच्छुद्रधनं प्राप्तस्तप्तकच्छं यथाविधि ॥ १२८
 गोघ्नस्यातः प्रवक्ष्यामि निष्कृतिं तत्त्वतः पुमान् ।
 गोघ्नः कुर्वीत संख्यानं गोष्ठे गोरूपसंस्थिते ॥ १२९
 तत्रैव क्षितिगायो स्यान्मासाहं संयतेन्द्रियः ।
 शुक्तयावकपिष्ठायापयोदधि सकृन्नरः ॥ १३०
 एतानि क्षामतोऽग्नौयाद्विजस्तु प्रापमोक्षकः ।
 शुध्यते साहंमासेन नष्टलोमविवर्जितः ॥ १३१
 स्नानं क्षिपवणश्चास्य गवामनुगमस्तथा ।
 एतत् समाहितः कुर्यान्नरो विगतमत्सरः ॥ १३२
 सावित्रोश्च जपेन्नित्यं पवित्राणि चः शक्तितः ।
 ततश्चोर्णव्रतः कुर्याद्विप्राणां भोजनं परम् ॥ १३३
 भुक्तावत्सु च विप्रेषु गाश्च दद्यात् सदक्षिणाम् ॥ १३४
 व्यापादितेषु बहुषु बन्धने रोधनेऽपि वा ।
 द्विगुणं गोव्रतं तस्य प्रायश्चित्तं विशुध्यते ॥ १३५
 एका चेदृशुभिः कैचिद्देवाद्ग्रापादिता क्वचित् ।
 पादं पादन्तु हत्यायाद्यरेयुस्तो पृथक् पृथक् ॥ १३६
 यन्मणे गोचिकित्सार्थं भूदगर्भविमोचने ।
 यदि तत्र विपत्तिः स्यान्न स पापेन लिप्यते ॥ १३७
 निशाबन्धनिरुपेषु सर्पव्याघ्रहतेषु च ।
 अग्निविघ्ननिपातेन प्रायश्चित्तं न विद्यते ॥
 प्रायश्चित्तस्य पादन्तु रोधेषु व्रतमाचरेत् ।
 दो पादो बन्धने चैव पादोनं कुट्टने तथा ॥ १३८—

पापापेक्षगुहैर्दण्डैस्तथा गज्रादिभिर्नरैः ।

निपातने चरेत् सर्वं प्रायश्चित्तं विशुद्धये ॥

गजश्च तुरगं हत्वा महिषोद्वकपिं तथा ।

एषु कुर्वीत सर्वेषु सप्तरात्रमभोजनम् ॥ १४०—४१

ध्यान्नं स्नानं तथा सिद्धमूत्रं शूकरमेव च ।

एतान् हत्वा द्विजः क्षुण्णं ब्राह्मणानाञ्च भोजनम् ॥ १४२

सर्वणिमेव जातीनां भूगाणां यनचारिणाम् ।

द्विरात्रोपोषितस्तिष्ठेज्जपन् वै जातवेदसम् ॥ १४३

हंसं कार्कं बलाकञ्च पारावतमयापि वा ।

सारसं चासभाञ्च हत्वा त्रिदिवसं चिपेत् ॥ १४४

चक्रवाकं तथा कौञ्चं सारिकाशकतिसिन्धुम् ।

श्येनगृध्रावुलुकाञ्च कपोतकमयापि वा ॥ १४५

टिट्ठिभं जालपादञ्च कोकिलं सुवृट् तथा ।

एव पक्षिषु सर्वेषु दिनमेकमभोजनम् ॥ १४६

मण्डूकैश्च हत्वा च सर्पमाज्ज्वारमूयिकम् ।

द्विरात्रोपोषितस्तिष्ठेत् कुर्याद् ब्राह्मणभोजनम् ॥ १४७

अनस्योन् ब्राह्मणो हत्वा प्राण्यायामिन शुध्यति ।

अस्थिमतो वधे विप्रः किञ्चिद्व्याधिचक्षणः ॥ १४८

चाण्डालीं यो द्विजो गच्छेत् कथञ्चित् काममोहितः ।

त्रिभिः क्षुण्णैर्विशुध्येत प्राजापात्यानुपूर्व्यकैः ॥ १४९

पुनसोगमनं कृत्वा कामतोऽकामतोऽपि वा ।

क्षुण्णं चान्द्रायणं तस्य पावनं परमं स्मृतम् ॥ १५०

नटीं शैलूपिकीक्षेव रजकीं वेणुजोविनीम् ।

गत्वा चान्द्रायणं कुर्यात्तथा चर्मोपजीविनीम् ॥ १५१

क्षत्रियामथ वैश्यां वा गच्छेदयः काममोहितः ।
 तस्य सान्तपनं कृच्छ्रं भवेत् पापापनोदकम् ॥ १५२
 शुद्धीन्तु ब्राह्मणो गत्वा मासं मासार्धमेव वा ।
 गोमूत्रयावक्काहरो मासार्धेन विशुध्यति ॥ १५३
 विप्रस्तु ब्राह्मणीं गत्वा प्राजापत्यं समाचरेत् ।
 क्षत्रियां क्षत्रियो गत्वा तदेव व्रतमाचरेत् ॥ १५४
 नरो गोगमनं कृत्वा कुर्याच्चान्द्रायणं व्रतम् ॥ १५५
 गुरोर्दुहितरं गत्वा स्वसारं पितुरेव च ।
 तस्या दुहितरश्चैव चरेच्चान्द्रायणं व्रतम् ॥ १५६
 मातुलानीं सनाभिश्च मातुलस्यात्मजां सुपाम् ।
 एता गत्वा स्त्रियो मोक्षात् पराक्वेण विशुध्यति ॥ १५७
 पिष्टव्यदारगमने भ्रातृभार्यागमे तथा ।
 गुरुतल्पव्रतं कुर्यात् तस्यान्या निष्कृतिर्न च ॥ १५८
 पिष्टदारान् समारुह्य मातृवर्जं नराधमः ।
 भगिनीं मातुलसुतां स्वसारश्चान्यमातृजाम् ।
 एतास्त्रिभ्यः स्त्रियो गत्वा तप्तकृच्छ्रं समाचरेत् ॥ १५९
 मातरं योऽधिगच्छेच्च सुतां वा पुरुषाधमः ।
 भगिनीश्च निजां गत्वा निष्कृतिर्नो विधीयते ॥ १६०
 कुमारीगमने चैव व्रतमेतत् समादिशेत् ।
 पशुवेद्याभिगमने प्राजापत्यं विधीयते ॥ १६१
 भार्यासखीं कुमारीश्च शत्रून् वा श्यालिकां तथा ।
 नियमस्यां व्रतस्याथ योऽभिगच्छेत् स्त्रियं द्विजः ।
 स कुर्यात् प्राज्ञतं कृच्छ्रं धेनुं दद्यात् पयस्विनीम् ॥ १६२

रजस्वलाश्च यो गच्छेद्भूमिणीं पतितां तथा ।
 तस्य पापविशुद्धार्थमतिकृच्छ्रं विधीयते ॥ १६३
 वेश्याश्च ब्राह्मणो गत्वा कृच्छ्रं मेकं समाचरेत् ।
 एव शूद्रि समाख्याता संवत्सस्य यचो यया ॥ १६४
 ब्राह्मणो ब्राह्मणीं गत्वा कृच्छ्रं चैकेन शूध्यति ॥ १६५
 कथञ्चित् ब्राह्मणीं गत्वा क्षत्रियो वैश्य एव च ।
 गोमूत्रयावकाहारी मासैर्नैकेन शूध्यति ॥ १६६
 ब्राह्मणो शूद्रसम्पर्के कथञ्चित्, समुपागते ।
 कृच्छ्रं चान्द्रायणं कुर्यात्, पावनं परमं स्मृतम् ॥ १६७
 चाण्डालं पुनश्चैव शूपाकं पतितं तथा ।
 एतान् श्रेष्ठस्त्रियो गत्वा कुर्याच्चान्द्रायणत्रयम् ॥ १६८
 अतःपरञ्च दुष्टानां निष्कृतिं श्रोतुमर्ह्यम् ।
 सद्यस्य दुर्मतिः कथिदपत्त्यर्थं स्त्रियं व्रजेत् ।
 स कुर्यात् कृच्छ्रमन्यास्तः पण्णासं तदनन्तरम् ॥ १६९
 विपरिन्निश्यामयवलास्तेषामिव विनिर्दिशेत् ।
 स्त्रोणां तथाहचरणे गच्छाभिगमनेषु च ।
 पतितेषु तथेतेषु प्रायश्चित्तविधिः स्मृतः ॥ १७०
 नृणां विप्रतिपत्तौ च पावनः प्रेतराजाह ॥ १७१
 गोमिविप्रहृते चैव तथा चैवात्मघातिनि ।
 नाशुप्रपातनं कार्यं सद्भिः त्रेयोऽनुकाङ्क्षिभिः ॥ १७२
 एषामन्यतमं प्रेतं यो वहेत् तदहेतवे ।
 तथोदकक्रियां कृत्वा चरेच्चान्द्रायणत्रयम् ॥ १७३
 तच्छूय केवलं स्पृष्ट्वा वस्त्रं वा केवलं यदि ।
 पूर्वं कृच्छ्रापहारो श्वादेकाहक्षपणं तथा ॥ १७४

मन्त्रापातकिनाश्चैव तथा चैवावघातिनाम् ।
 उदकं पिण्डदानञ्च आहश्चैव तु यत् छतम् ।
 मोपतिष्ठति तत् सर्वं राष्ट्रसैर्विप्रलुप्यते ॥ १७५
 चाण्डालैस्तु हता ये च जलदंष्ट्रिसरीसृपैः ।
 आहमेपां न कर्त्तव्यं ब्रह्मादण्डहताश्च ये ॥ १७६
 कृत्वा मूत्रं पुरीषं वा सुक्षोष्णसूयया द्विजः ।
 आदिसृष्टौ जपेद्देव्याः सहस्रं ज्ञानपूर्वकम् ॥ १७७
 चाण्डालं पतितं सृष्ट्वा शवमन्यजसेव च ।
 उदकां सूतिकां नारीं सवासाः स्नानमाचरेत् ॥ १७८
 असृष्टं संसृष्टेद्यस्तु स्नानं तेन विधीयते ।
 ऊर्ध्वमाचमनं प्रोक्तं द्रव्याणां प्रोक्षणं तथा ॥ १७९
 चाण्डालाद्यैस्तु संसृष्ट उच्छिष्टश्च द्विजोत्तमः ।
 गोमूत्रयावकाहारः पङ्करात्रेण विशुध्यति ॥ १८०
 शुना पुष्पवती सृष्ट्वा पुष्पवत्यान्यया तथा ।
 श्रेयाण्यहान्युपवसेत् स्नाता शुद्धेदमृताशनात् ॥ १८१
 चाण्डालभण्डसंसृष्टं पीत्वा कूपगतं जलम् ।
 गोमूत्रयावकाहारस्त्रिरात्रेण विशुध्यति ॥ १८२
 अन्त्यजैः स्वीकृते तीर्थे तद्भागीषु नदीषु च ।
 शुध्यते पञ्चगव्येन पीत्वा तीर्थमकामतः ॥ १८३
 सुराघटामपातोयं पीत्वाकाशजलं तथा ।
 अक्षोरात्रोपितो भूत्वा पञ्चगव्यं पिबेद्द्विजः ॥ १८४
 कूपे विष्णुसंसृष्टे प्राश्य चापो द्विजातयः ।
 विरात्रेण विशुध्यन्ति कुम्भे सान्तपनं स्मृतम् ॥ १८५

पापौक्षपतडागानां दूषितानां विशोधनम् ।
 अर्पा घटगतोद्धारः पञ्चगव्यस्य निक्षिपेत् ॥ १८६
 आविकैकशफोद्गीर्णां चौरं प्राश्य द्विजोत्तमः ।
 तस्य शुद्धिविधानाय त्रिरात्रं यावत्कं पिवेत् ॥ १८७
 स्त्रीचौरमाजिकं पीत्वा सन्धिन्यासैव गोः पयः ।
 तस्य शुद्धिस्त्रिरात्रे ष विङ्मन्त्राणाञ्च भक्षणे ॥ १८८
 विष्णुं च भक्षणे चैव प्राजापत्यं समाचरेत् ।
 श्रक्काकोच्छिष्टगोच्छिष्टभक्षणे तु त्र्यहं द्विजः ॥ १८९
 विङ्गालनूपिकोच्छिष्टे पञ्चगव्यं पिवेद्द्विजः ।
 शूद्राच्छिष्टं तया मुक्ता त्रिरात्रं यैव शुध्यति ॥ १९०
 पलाण्डस्य शुभं जम्भा तथैव ग्रामकुक्कुटम् ।
 छत्राकं विङ्गवराहस्य चरेच्चान्द्रायणं द्विजः ॥ १९१
 मानवः खखरोद्गाणां कपेर्गोमायुकडयोः ।
 प्राश्य भूतं पुरोपं वा चरेच्चान्द्रायणव्रतम् ॥ १९२
 यक्षं पथ्युपितं मुक्ता केशकीटैरुपद्रुतम् ।
 पतितैः प्रेषितं वापि पञ्चगव्यं पिवेद्द्विजः ॥ १९३
 अन्त्यजामाजने मुक्ता शुद्धक्याभाजनेऽपि वा ।
 गोमूत्रयावत्काहारी मासार्धेन विशुध्यति ॥ १९४
 गोमांसं मानुषञ्चैव शुभो हस्तात् समाहितम् ।
 अभक्ष्यमेतत् सर्वं नु मुक्ता चान्द्रायणं चरेत् ॥ १९५
 चाण्डालस्य करे विप्रः खपाके पुण्ड्रसेऽपि वा ।
 गोमूत्रयावत्काहारी मासार्धेन विशुध्यति ॥ १९६
 पतितेन सुसम्पर्के मांसं मासार्धमेव वा ।
 गोमूत्रयावत्काहारी मासार्धेन विशुध्यति ॥ १९७

यत्र यत्र च सङ्कीर्णमात्मानं मन्यते द्विजः ।
 तत्रकार्यस्त्रिलोहोमो गायत्र्यावर्त्तनं तथा ॥ १८८
 एष एव मया प्रोक्तः प्रायश्चित्तविधिः शुभः ।
 अनादिष्टेषु पापेषु प्रायश्चित्तं तथोच्यते ॥ १८९
 दानैर्होमैर्जपैर्नित्यं प्राणायामैर्हिजोत्तमः ॥
 पातकेभ्यः प्रमुच्येत वेदाभ्यासाद्य संशयः ॥ २००
 सुवर्णदानं गोदानं भूमिदानं तथैव च ।
 नाशयन्त्याशु पापानि ह्यन्यजन्मकृतान्यपि ॥ २०१
 तिलधेनुश्च यो दद्यात् संयताय हिजन्मने ।
 ब्रह्महत्यादिभिः पापैर्मुच्यते नात्र संशयः ॥ २०२
 माघमासे तु सप्तासे पौर्णमास्यामुपोषितः ।
 ब्राह्मणेभ्यस्त्रिलान् दत्त्वा सर्वपापैः प्रमुच्यते ॥ २०३
 उपवासी गरो भूत्वा पौर्णमास्याश्च कार्त्तिके ।
 हिरण्यं पञ्चमन्नं वा दत्त्वा मुच्येत दुष्कृतैः ॥ २०४
 अमावास्या द्वादशी च संक्रान्तिश्च विप्रियतः ।
 एताः प्रशस्तास्तिययो भानुवारस्तथैव च ॥ २०५
 अत्र दानं जपो होमो ब्राह्मणानाञ्च भोजनम् ।
 उपवासस्तथा दानमेकैकं पावयेन्नरम् ॥ २०६
 स्नातः शुचिर्धौतवानाः शुद्धात्मा विजितेन्द्रियः ।
 सात्त्विकं भावमाश्रित्य दानं दद्याद्विचक्षणः ॥ २०७
 सप्तव्याहृतिभिर्होमो द्विजैः कार्यो हितात्मभिः ।
 उपपातकमिहार्थं सहस्रपरिसङ्ख्याया ॥ २०८
 महापातकसंयुक्तो न च होमं सदा द्विजः ।
 मुच्यते सर्वापापेभ्यो गायत्र्यासैव जापनात् ॥ २०९

अभ्यसेच मन्त्रापुराणां गायत्रीं वेदमातरम् ।
 गत्वारण्ये नदीतीरे सर्वपापविशुद्धये ॥ २१०
 स्नात्वा च विधिवत्तत्र प्राणानायम्य वाग्यतः ।
 प्राणायामैस्त्रिभिः पूतो गायत्रीन्तु जपेद्विजः ॥ २११
 अक्षिप्तवासाः स्थलगः शुचौ देशे समाहितः ।
 पवित्रपाणिराधान्तो गायत्र्या जपभारभित् ॥ २१२
 ऐहिकासुखिकं लोके पापं सर्वं विभीषतः ।
 पद्मरात्रेण गायत्रीं जप्मानो ह्यपोहति ॥ २१३
 गायत्र्यान्तु पर नास्ति शोचनं पापकर्मणाम् ॥ २१४
 मन्त्राव्याहृतिसंयुक्तां प्राणायामेन संयुताम् ।
 गायत्रीं प्रजपन् विप्रः सर्वपापैः प्रमुच्यते ॥ २१५
 ब्रह्मधारी मिताहारः सर्वभूतहिते रतः ।
 गायत्र्या लक्षजप्येन सर्वपापे प्रमुच्यते ॥ २१६
 अयाज्ययाजनं कृत्वा भुक्त्वा चान्नं विगर्हितम् ।
 गायत्र्यष्टसहस्रेन्तु जपं कृत्वा विसुच्यते ॥ २१७
 अहम्यहनि योऽधीते गायत्रीं वै द्विजोत्तमः ।
 मासेन सुच्यते पापादुरगः कक्षुकादयथा ॥ २१८
 गायत्रीं यः सदा विप्रो जपते नियतः शुचिः ।
 स याति परमं स्थानं वायुभूतः खमूर्त्तिमान् ॥ २१९
 प्रणयेन तु संयुक्ता व्याहृतीः सप्त नित्यम् ।
 गायत्रीं शिरसा सार्धं मनसा त्रिः पठेद्विजः ॥ २२०
 निष्ठञ्च चालनः प्राणान् प्राणायामो विधीयते ।
 प्राणायामप्रथमं कुर्यान्नित्यमेव समाहितः ॥ २२१

मानसं वाचिकं पापं कायेनैव तु यत् कृतम् ।
 तत् सर्वं नश्यते तूर्णं प्राणायामत्रये कृते ॥ २२२
 ऋग्वेदमभ्यसेद्यस्तु यशुःशाखामथापि वा ।
 सामानि सरहस्थानि सर्वपापैः प्रमुच्यते ॥ २२३
 पावमानी तथा कृत्स्नं पौरुषं सूक्तमेव च ।
 जप्त्वा पापैः प्रमुच्येत पितृश्च मधुच्छन्दसम् ॥ २२४
 मण्डलं ब्राह्मणं रुद्रसूक्तोक्ताय बृहत्कथाः ।
 वामदेव्यं बृहत्साम जप्त्वा पापैः प्रमुच्यते ॥ २२५
 चान्द्रायणन्तु सर्वेषां पापानां पावनं परम् ।
 कृत्वा शुद्धिमेवाप्नोति परमं स्थानमेव च ॥ २२६
 धर्मशास्त्रमिदं पुण्यं सर्वर्त्तेन तु भाषितम् ।
 अधीत्य ब्राह्मणो गच्छेदब्रह्मणः सप्त शाश्वतम् ॥ २२७

कात्यायनसंहिता ।

प्रथमोऽध्यायः ।

अथातो गोभिलोक्तानामन्येषां च कर्मणाम् ।

अस्य दानां विधिं सम्यग्दर्शयित्वा प्रदीपयत् ॥ १

त्रिवर्गद्वैतं कार्यं तन्तुययमघोहतम् ।

त्रिवर्गस्योपवीतं स्यात् तस्यैको अन्विरिष्यते ॥ २

पृष्ठवर्गे च नाभ्याश्च धृतं यदिन्दते कटिम् ।

तदाय्यसुपवीतं स्यात्ततो सम्य न चोच्छ्रितम् ॥ ३

सदोपवीतिना भाग्यं सदा षडशिक्षेन च ।

विमिश्रो व्युपवीतस्य यत् करोति न तत्फलम् ॥ ४

त्रिःप्राश्नापो द्विष्टमृष्य सुप्तमेतान्युपसृजेत् ।

आस्थनासाचिकर्णां च नाभिवधः शिरोऽंशकान् ॥ ५

संहताभिस्तद्गुणिभिरास्थमेवमुपसृजेत् ।

अङ्गुष्ठे न प्रदेशिन्या प्राणश्चैवमुपसृजेत् ।

अङ्गुष्ठानामिकाभ्याश्च धनुः शीघ्रं पुनः पुनः ॥ ६

कनिष्ठाङ्गुष्ठयोर्नाभिं हृदयम् तनेन च ।

सर्वाभिस्तु शिरः पश्चादाह वायेण संसृजेत् ॥ ७

यत्रोपदिशते कर्म कर्तुरद्वं न तुष्यते ।

दक्षिणस्तत्र विज्ञेयः कर्मणां पारमः करः ॥ ८

यत्र दिङ्निगमो न स्यात्तपहोमादिकर्मसु ।

तिष्ठस्तत्र दिग्गः मोक्षा ऐन्द्रोऽसौम्यापराजिताः ॥ ९

एतत् प्रामाण्यमेवैके कौशीमेवार्द्रमन्त्रीम् ।
 शुष्का वा शीर्णकुसुमा पिञ्जलीं परिचक्षते ॥ १२
 पित्तमन्त्रानुद्रवण आत्मात्मनेऽधमे क्षणे ।
 अधोवायुसमुत्सर्गे ग्रहासेऽनृतभाषणे ॥ १३
 मार्जारमूपकस्पर्श आकृष्टे मोघसम्भवे ।
 निमित्तेष्वेव सर्वत्र कर्म कुर्वन्क्षप स्रजेत् ॥ १४
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तृतीयः खण्डः ।

अक्रिया त्रिविधा प्रोक्ता विद्वद्भिः कर्मकारिणाम् ।
 अक्रिया च परोक्ता च तृतीया चायथाक्रिया ॥ १
 स्वशाखान्ययसुत्सृज्य परशाखान्ययश्च य ।
 कर्त्तुमिच्छति दुर्मोघा मोघं तत्तस्य चेष्टितम् ॥ २
 यन्नाम्नात स्वशाखाया परोक्तमविरोधि च ।
 विद्वद्भिस्तदनुष्ठेयमग्निहोत्रादिकर्मवत् ॥ ३
 प्रवृत्तमन्यथा कुर्याद् यदि मोहात् कथञ्चन ।
 यतस्तदन्यथाभूतं तत एव समापयेत् ॥ ४
 समाप्ते यदि जानीयान्मेतदयथाकृतम् ।
 तावदेव पुन कुर्यान्नाहृति सर्वकर्मण ॥ ५
 प्रधानस्याक्रिया यत्र साङ्गं तत् क्रियते पुन ।
 तदङ्गस्याक्रियायाश्च नाहृतिर्नैव तत्क्रिया ॥ ६
 मधुमध्विति यस्तत्र त्रिजंषोऽशितुमिच्छताम् ।
 गायत्रयनन्तर सोऽत्र मधुमन्त्रविवर्जित ॥ ७

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 अन्य एव जपं कर्तव्यः सोमसामादिकं शुभः ॥
 यस्तत्र प्रकरोऽस्रस्य तिलवद् यववत्तया ।
 उच्छिष्टसन्निधौ सोऽथ दृष्टेषु विपरीतकः ॥
 सम्पन्नमिति दृष्टाः स्य प्रश्रयानि विधीयते ।
 सुसम्पन्नमिति प्रोक्ते शेषमस्रं निवेदयेत् ॥ १८
 प्रागपेक्ष्य दर्भेषु चाद्यमाभिमन्त्र्य पूर्ववत् ।
 अथः क्षिपेन्मूलदेशेऽवनेनिष्क्रेति पावतः ॥ १९
 द्वितीयश्चेत्तृतीयश्चेत्तमध्यदेशोऽप्रदेशयोः ।
 मातामहप्रमृतीस्तोनिर्तरानेष वामतः ॥ २०
 सर्वग्राहकमुद्धृत्य व्यञ्जननैरुपसिञ्च्य च ।
 संयोज्य यवककम्बूदधिभिः प्राङ्मुखस्ततः ॥ २१
 अवनेजनयत् पिण्डान् दत्त्वा विष्वक्पमाणकान्
 तत्प्राचक्षालनेनाथ पुनरप्यवनेजयेत् ॥ २२
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चतुर्थः खण्डः ।

उत्तरोत्तरदानेन पिण्डानामुत्तरोत्तरः ।
 भवेदध्याधराणां प्रधराणां द्विकर्मणि ॥ १
 तस्माच्छास्त्रेषु सर्वेषु बुद्धिमत्क्षितरेषु च ।
 मूलमध्याग्रदेशेषु द्वेषत्सक्तांश्च निर्विषेत् ॥ २
 गन्धादोद्भिच्छिपेत्तण्डुलं तत आचामयेद्विजान् ।
 अन्यत्राप्येव एव स्यादयवादिरहितो विधिः ॥ ३

दक्षिणाप्लवने देशे दक्षिणामिमुखस्य च ।
 दक्षिणाग्रेषु दर्भेषु एषोऽन्यत्र विधिः स्मृतः ॥ ४
 अथाथभूमिमासिञ्चेत् सुसम्प्रोक्षितमस्त्विति ।
 शिवा आपः सन्त्विति च युग्मानेवोदकेन च ॥ ५
 मौमनस्यमस्त्विति च पुष्पदानमनन्तरम् ।
 अक्षतक्षारिष्टक्षास्त्वित्यक्षतान् प्रतिपादयेत् ॥ ६
 अक्षयोदकदानन्तु अर्घ्यदानवदित्यते ।
 षष्ठेऽथ नित्यं तत्कुर्याच्च चतुर्था कृताचन ॥ ७
 अर्घ्योऽक्षयोदके चैव पिण्डदानेऽवनेजने ।
 तन्मस्य तु निवृत्तिः स्यात् स्वधावाचन एव ॥ ८
 प्रार्थनासु प्रतिप्रोक्ते सर्वस्वेव द्विजोत्तमैः ।
 पवित्रानाहितान् पिण्डान् सिञ्चेदुत्तानपात्रकृत् ॥ ९
 युग्मानेव स्वस्ति वाच्यमद्वाप्यग्रहं सदा ।
 कृत्वा धृत्यस्य विप्रस्य प्रणम्यानुव्रजेत् ततः ॥ १०
 एष आहविधिः कृत्स्न उक्तः संक्षेपतो मया ।
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 वसिष्ठोक्तञ्च यो वेद स आहं वेद नेतरः ॥ १२
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